

Library of The Theological Seminary

PRINCETON · NEW JERSEY



FROM THE LIBRARY OF
ROBERT ELLIOTT SPEER



Doc
.S747
E23

Robert E. Speer ✓
Scrapbooks: Edinburgh Conference, 1910
Port-e-video Congress, 1925.

Room 808.

From "The Scotsman" - June 24th 1910.

WORLD MISSIONARY CONFERENCE.

IMPRESSIVE CLOSING SCENES.

[BY A CONTRIBUTOR.]

Thursday.

THE greatest of all Missionary Conferences came to-night to an end in a scene of much impressiveness and solemnity. Edinburgh will henceforth have a great place in the history of the expansion of Christianity. Dr Arthur J. Brown, of New York, did not use the language of extravagance when he said that "Edinburgh had been identified with a gathering that would be considered by future historians as the most remarkable assemblage of the people of God that this world had yet seen." To-day the Conference resolved to send a message to the Christian Church in Christian lands and to the Christian Church in non-Christian lands. These messages are couched in dignified and worthy terms. "The next ten years will in all probability constitute a turning point in human history," says the first message, "and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience." "The Providence of God has led us all into a new world of opportunity, of danger, and of duty." And to the missionaries the Conference says—"We thank God for the longing after unity which is so prominent among you, and is one of our deepest longings to-day. Our hearts are filled with gratitude for all the inspiration that your example has brought us in our homelands." Right noble messages are these which go forth from Edinburgh to the uttermost ends of the earth to cheer the lonely toilers in alien climes.

The last of the great mission reports was submitted to-day, that on the "Home Base of Missions." Rev. Dr J. L. Barton, Boston, submitted the report in a speech of characteristic American directness. He carried conviction when he said that the question resolved itself into the condition of the Church at home. If only the Church were spiritually alive and alert there would be no lack of men and money. At the end of this speech Dr Mott flashed out with the request that Dr floor and gallery make the applause concise. One felt it was a new contribution to phraseology—concise applause.

To-day one tried to gather up the impressions of those last ten days. And these impressions have been so many and varied that it needs time to co-ordinate them. But several impressions stand out distinct. The foremost is that a great step has been taken towards the realisation of greater unity if not union among the Reformed Churches. It is a great step forward to have the dignitaries of the Anglican Church taking part freely with Christians of every order and class. Bishop Brent declared that the policy of isolation evinced by the Roman Church was more pathetic than splendid. It is a matter of congratulation that the great Anglican Communion has shaken itself loose from this pathetic policy of isolation. And the way in which the Anglican delegates shook off the shackles of outward traditions was manifested in that it looked for a time as if they could dominate the discussions. It certainly can be said that they spoke far more than any other denomination. But it may be surmised that that consummate general and tactician, Dr John R. Mott had something to do with

that. Out of sixty names, he never failed to call on a very large proportion of Anglicans. Nobody felt injured, because they recognised the sagacity of "the Chair" in thus doing his best to sweep the Anglicans into the full current of the wonderful tide of charity and Christian love which swept through the Conference. No speakers spoke with greater power than the Bishops of Birmingham and Southwark. Those who hitherto knew but little of the Anglican Church felt its power. One felt also how great an education it was for the Anglican dignitaries to listen there to some of the greatest theologians and thinkers of the world outside their pale. They sat among a crowd of many races and many forms of faith—and they were one with them. The Presbyterian-converted Hindu offered up their prayers also—they bowed with the great multitude while to-day a Baptist and to-morrow a Methodist blessed them. It takes many streams to make a river—and the great Anglican Church mingled there its quickening stream with the great river in which all the Churches merge, and which sends its life-giving waters over the face of the whole earth. A school may condemn, but the voice of Christendom will applaud.

Whatever other good this Conference will do, it has at least done this good—it has given missions a place in the common consciousness of the common man such as they never had before. The spectacle presented by the Conference, the meetings growing larger day by day, the three great halls in the city being night after night filled simultaneously, the impression made by seeing and hearing some of the ablest and keenest brains in the world set themselves to solve the question of how to make the Christian ideal operative throughout the whole world; the way in which the public Press reflected the aroused interest—all that has brought home to the man in the street the fact that the greatest split in the world to-day is the work of Christian missions. For commerce and national expansion represent but the impact of self-seeking on the lower races; but the impact of Christianity is the impact of self-sacrifice, of sympathy, of healing—the working of that which is highest in men.

And this work is so enormous, and its difficulties have been brought home so vividly, that the realisation has come of how impossible it is for a divided Christianity to deal with it. And in face of that enormous work to be accomplished, considering the barrier which division throws in the way, it will be difficult for Churches to maintain the policy of separation and isolation. The men who would stand up and because of some outworn theory would justify separation from their brethren—they will find the words die on their lips. For this Conference has made again audible the cry of the Lord that His followers may be one—and the cry has evoked a passionate yearning for the day when the power of a United Church will be manifested in the world.

When to-night the Conference met for the last time the United Free Assembly Hall was packed to overflowing. All the corridors were filled with men—some sitting on stairs and some standing. In the Moderator's gallery Lord Guthrie surveyed the scene with wondering interest. The singing of "Our God, our help in ages past," was like a shout of victory. At first there was a feeling of wonder—what brought these people there? What went they out to see? There was nothing but the quiet words, full of devout feeling, such as one can hear anywhere. In the minute of silent prayer the multitude felt the heating of its own heart. Silence—one can have it anywhere!

What went they out to see? The answer came when Dr John R. Mott rose up to speak. Dr Mott is a born leader of men. Square-faced, irregular in feature, with a massive forehead, a full mouth that closes with a snap, and eyes that suddenly gleam and seem to send shafts of light shooting through the dense masses of humanity before him, Dr Mott stands up like an officer, and speaks with the directness of a drill-sergeant. He has no eloquence, no fine sentences or phrases, but he knows what he wants to say and he says it. His diction would be monotonous were it not that he has every now and then a key-word; and this word, jerking back his head and his eyes gleaming, he enunciates and sends hurtling like a bullet from a gun. "It is dangerous," he cries, to grow out a knowledge of the needs of men, to be swept by dangerous emotions, if that knowledge and that emotion does not issue in genuine action." This time it was two bullets that went tearing through the living mass—*genuine* and *action*. The power of this man is his manliness; his inspiration is the inspiration which they yield who sink themselves and all thought of themselves in noble service. No man could listen to that call summoning to the surrender of self to the cause of God and humanity without feeling the stirring of shame for lives of flakiness and selfishness. And when Dr Mott asked the greatest audience that has assembled in Edinburgh for many a day to dedicate themselves to this work—and sudden silence filled the hall—that was the supreme moment of the wonderful Conference. All of a sudden the unseen became real to a great crowd. The city of

God and the palaces thereof glowed and gleamed—and they are not afar.

And there was nothing more to do but to sing a psalm. These were the last words:—

Now blessed be the Lord our God,

The God of Israel.

For He alone doth wondrous works

In glory that excel!

And blessed be His glorious name

To all eternity.

The whole earth let His glory fill.

Amen, so let it be.

And with these words of triumph still ringing in our ears, men and women hushed and still poured out into a night in which the lamps glowed through a haze. In their heart they felt the throbbing of the passion which will win the world. And in the coming days they will carry the glow of it and the quickening of it to the ends of the earth. Thus the great Conference of Edinburgh will usher in a new day over all the world.

From the *Sheffield Daily Telegraph* - June 15th - 1910

A GREAT CONFERENCE

TO FURTHER MISSIONARY WORK.

THE PRIMATE'S ADDRESS.

NO SUCH MEETING SINCE THE APOSTLES.

(From a Special Correspondent.)

EDINBURGH, Tuesday.

Those who think missions to the heathen are a failure would have had abundant reason to reconsider their opinion had they been present at the opening of the World's Missionary Conference this afternoon. No more impressive spectacle from a Christian standpoint could possibly be conceived than that witnessed in the Assembly Hall of the United Free Church of Scotland. In the area of the handsome, but somewhat dingy building were assembled some 1,200 Christian workers of every race, and almost every tongue, for the purpose of discussing how Protestant missionary enterprise may be more efficiently organised. The scene was a moving and memorable one. For the first time in the annals of Christianity were massed together the leaders of the evangelising forces of the world. Sectarian barriers had been swept away, and for a brief season Christian unity, so earnestly and devoutly desired, was an accomplished fact. Representatives of every Protestant church and missionary society were actually gathered under one roof, and were dwelling in the unity of which the Psalmist writes.

The assembly was a striking study in contrasts. In one part of the building sat several dignitaries of the Anglican Church, and only a few seats removed were two dusky-coloured, native Christian leaders from the heart of darkest Africa. Near them again sat a turbaned native preacher from India, and an undemonstrative pig-tailed Chinaman, wearing the dress of his country. Further off I noticed a sallow-faced Japanese, who followed the proceedings intently, and behind him a group of European delegates, representing the Dutch and Lutheran Churches. But why particularise in regard to a heterogeneous Christian assembly in which Anglicans, Presbyterians, Baptists, Methodists, Quakers, Congregationalists, and Moravians were rubbing shoulders with each other.

Scotland's Missionary Work.

If it be asked why Edinburgh was selected as a meeting-place of this great ecumenical gathering of the World's Protestant Missionary Workers, the answer is simple. Having regard to its population Scotland has done more for missions than any other country. She it was who sent Livingstone to Africa, Duff to India, MacKay to Uganda, and Paton and Chalmers to the Cannibals of the South Seas. The latter work deeply impressed Robert Louis Stevenson and called forth his memorable eulogium of missions.

To-day's proceedings were for the most part of a formal character, the real business of the conference not being entered upon until to-morrow. At noon the delegates mustered in full force at a missionary devotional service held in the ancient Cathedral of St. Giles, to a crowded congregation.

Dr. Wallace Williamson, minister of the parish, preached an eloquent sermon from a singularly appropriate text, "The field is the world"—Matthew, 13th chapter, 38th verse. Having cordially welcomed the members of the Conference, the preacher spoke of the part Scotland had played in missionary enterprise. No other nation, for its

size," he said, had contributed so much to the noble army of missionaries. Then he touched upon the significance of the Conference, and remarked that never since the great Ecumenical Councils of early ages had there been an assembly so unique in character, composition, and purpose, or so well deserving of the great names "Catholic and universal."

At three o'clock the conference held its first sitting. Despite the fact that the business was purely formal the area of the hall was completely filled by delegates some time before the advertised hour of the meeting. Promptly at three o'clock Lord Balfour of Burleigh, the president, accompanied by Sir John Kennaway, M.P., and Sir Andrew H. L. Fraser, vice-presidents, entered the hall, and took the chair, amid loud and prolonged applause. The devotions over, Lord Balfour read two congratulatory telegrams, one from Nyassaland, which was received with cheers. Then the conference settled down to the work before it.

A Business-like Chairman.

Lord Balfour makes an excellent chairman, and at this, the first meeting, he showed clearly that the claim of the conference to be a business assembly is to be rigidly maintained. He was ably seconded by various speakers, with the result that the business was despatched within half an hour.

Sir Andrew Fraser moved a resolution with reference to the Business Committee of the Conference, after which Dr. Robson (United Free Church of Scotland) submitted the standing order of Conference. It was agreed that Mr. John R. Mott, General Secretary of the World's Christian Student Federation be appointed Chairman of the Conference in Committee, and by Rev. J. H. Rison (London) and Mr. Newton W. Rowell V.C.C. (Toronto) remaining Clerks of the Conference.

This evening a magnificent send-off to the Conference was given by the Archbishop of Canterbury and Mr. Robert E. Speer, of New York, the distinguished American missionary leader, both of whom delivered glowing addresses, which were cheered again and again by the huge assembly which crowded every part of the building.

Lord Balfour of Burleigh presided, and prefaced the business-like presidential address by reading a message from the King, in which His Majesty expressed deep interest in the Conference, and belief that it would do much to cement international friendship, and to further the cause of peace and the well-being of the world. His Majesty also expressed the hope that the Conference might be the means of promoting unity among Christians. The reading of the King's message created great enthusiasm.

After the National Anthem had been sung, Lord Balfour proceeded with his address. Having welcomed the delegates, he outlined the main objects of the conference, and indicated some of the results which might be expected to accrue from it. There was prolonged cheering when, in a passage of moving eloquence, he deplored the divisions in the Church, which made necessary so many different organisations.

"But," he added, "if we are separated in some respects, we are now drawn together as we have never been before in the furtherance of missionary enterprise. Towards the close of his speech Lord Balfour made a striking appeal for more unity at home as a necessary preliminary to furthering the work abroad.

The Archbishop's Address.

The Archbishop of Canterbury received a great ovation on rising to speak on the central place of missions in the life of the Church. His address was delivered with impressive earnestness, and despite its formal character roused the conference to an unwonted height of enthusiasm.

The Archbishop declared that the place that belonged to missionary work was the central place of all. With him it was a deepening conviction that what mattered most in the life of the Church was direct missionary work. They were met for the most serious attempt which the Church had yet made to look steadily at the whole facts of the non-Christian world, and to understand its meaning and its challenge. He confessed that it was frankly incomprehensible why Christian leaders and teachers of former generations gave so comparatively small a place to direct missionary work.

The Archbishop wound up a speech admirable in tone and substance by declaring that the work of the next fortnight was capable of doing more towards spreading amongst the heathen the message that "The Lord is King," than any other fortnight since the days of the Apostles.

An address by Mr. R. E. Speer on "Christ, the Leader of Missionary Work," brought a most successful inaugural gathering to a close.

From 'The Postman' for June 20th 1910.

WORLD MISSIONARY CONFERENCE.

[BY A CONTRIBUTOR.] Saturday.

THE World Missionary Conference on a Saturday is a vivid contrast to the Saturday of Ecclesiastical Assemblies in Edinburgh. In these the last day of the week is the heritage of the dull. Every item of somnolent tendencies is relegated to that day—and empty benches is the result. But the W.M.C. fills every bench, the highest in the gallery included, to overcrowding even on Saturday. For it is not the petty quarrels of some remote corner at home that this Conference deals with. It is the world question of how to make the Christian ideal operative throughout the world. All these 1200 experts and enthusiasts in the cause of missions are not to be lured away by sunshine or gaiety from their high deliberations.

Over the way, in the Tolbooth, messages from the King are as every-day meat and drink. The Established Churchman gets up automatically and stands on his feet to receive a Royal message "with all due honour and respect." And one strange result of the W.M.C. is that the United Free Assembly Hall has become filled with the atmosphere of Royal messages. Nobody who heard the King's letter read, and shared in the outburst of enthusiasm with which it was received, will ever forget the emotion of that great moment. Today, when Dr Robson, a leader in the former United Presbyterian Church, an ex-Moderator of the United Free Church, stood up to read the reply to the King's letter, nobody who knew the controversies of ecclesiastical Scotland could fail to be moved. What weary discussions we have had regarding the relation of the Church to the King and all the King stands for; what arguments regarding Royal representatives and Royal letters—and there stood Dr Robson submitting an answer to the King's letter, as to the manner horn. No doubt the only regret Dr Robson had was that the King himself was not there. And the upstanding Assembly, with manifest enthusiasm, endorsed the reply to the Royal letter. Even in regard to things such as these, the W.M.C. has brought a new feeling. It will come very natural to Dr Robson hereafter to frame letters to His Majesty and to address his Grace the King's representative. Dr Robson has been one of the organising forces behind the Conference; doubtless he little deemed that the Conference was to be the training ground for the future. But that is always the way on earth; men are led by ways that they know not.

The World Missionary Conference suffers from an embarrassment of riches in the way of delegates wanting to speak. This is not to be wondered at when one recalls that each of the 1200 delegates is a master of some branch of the varied problem. Yesterday Mr Mott declared that he had still 42 names he was unable to call on. He recalled how, once travelling through a valley in America, a dispute arose as to who was to have the box seat beside the driver. The disputants were silenced by a Yankee, who declared that he was busy on an invention by which all the travellers in a car could sit at the same time on the box seat. To enable more of the Conference to attain to the box seat Mr Mott proposed that the length of speeches be reduced to five minutes. The Conference already knows the extraordinary results of the seven minutes rule. A missionary or a thinker may have long pondered a problem, may know it better than anybody on earth, but he may lack the power of direct and compressed expression. It is not everyone who can compress a speech into the form of a condensed extract of meat! And the result is that when a man is approaching the grand result of much thinking the boll rings, and he disappears from public ken for ever, carrying his great secret with him! The same fate

has overtaken Bishops, ex-Presidents, and humbler men! And when the Chairman calmly proposed to reduce the time to five minutes, the Conference disapproved. All who want sea-room stood to a man against the proposal, and it was dropped.

The wisdom of those who organised the Conference was never more apparent than to-day. For the remarkable thing that differentiates this Conference is that its thinking has been done. The reports submitted are by far the most valuable documents yet produced in the sphere of missions; the discussions on them do not add materially to the riches which they already possess. This was notably the case to-day. Professor Cairns, of Aberdeen United Free College, has rendered great service as chairman of the Commission on the "Missionary Message in relation to non-Christian Religions," and he submitted his report in a speech which emphasised that the important thing was the report, not the speech in which it was submitted. The only discussion that can be of value is that which points out defects or makes corrections in the reports. In this respect Dr Jays, pointed out in regard to the pigmies of Africa the report was silent. He pointed out the difficulty of getting at the actual mind of the animistic worshippers, for the people when categorically questioned gave the answers which they thought would please. As an illustration of the diverse ways in which the animistic peoples approached Christianity, Mr Monahan told of one who became a Christian moved at first by the desire of securing decent burial for his body. All the speakers made vivid, however, what Christianity means to the animistic tribes—that it breaks for them the spell of terror, and introduces them to a life which is a jubilee of liberty and joy.

One of the striking facts of the Conference is the excellence of its organisation. If the time of speakers be limited, yet section after section the reports are considered in due sequence. From the animistic the Conference went with a leap to the problem of Chinese religions. There the life of the nation has been moulded by ancestor worship at a cohesion which has outlived the changes and vicissitudes of 6000 years; and Christianity, when it demands that a man surrender that, demands that he become an outlaw from his own nation. Nothing was said to-day to throw light on how Christianity could bring that within the circle of its economy. But Rev. Dong King-en, a Chinese, in flowing native garb, urged the necessity of Christianity becoming more indigenous by making its converts study their own language and literature. Dr Campbell Gibson, one of the greatest of Chinese missionaries, made the difficulty of Christian missions in China apparent by an illustration. "If I addressed this assembly, and called you all criminals," said he, "you would resent it strongly; but if I called you sinners you would accept it humbly. In Chinese there is no word to express sin and sinners but crime and criminals." Another quoted a Chinaman who, when asked what his sins were, answered his wife and his mother-in-law. The speakers made the Conference realise how "the whole confused world of Chinese religion is being shot through and through with broken lights of a hidden sun, which is coming forth in splendour to run a new race in the heavens."

When the Conference took up the relation of Christianity to Hindism, a striking contribution was made by a converted Hindu, Rev. Dr K. Chatterji, Panjab. With his patriarchal grey beard, and a benign expression, a complexion which might be of the West, he stated in beautiful and soft English the difficulties in the way of the conversion of Hindus. He loved his teachers, but he had long stumbled at the atonement. The Hindus have a vivid sense of the punishment done to the individual for his wrongdoing, and it is inconceivable to them that another should suffer for their sins. More than any, Mr

Chatterji made the Conference realise the great harm done to the cause of Christ by cruel representations of the doctrine of the atonement, and how grievous a hindrance it is when missionaries do not possess the brain power or the vision which will enable them to appreciate the inner meaning of the religion they labour to supplant. At an earlier stage a speaker had called for the presentation of the old dogmas. Without meaning it, Dr Chatterji gave the effective reply. Rev. Mr Manley, a senior wrangler of Cambridge, advised missionaries to build upon the beliefs which they actually found in the hearts and lives of the people—and not on the beliefs they supposed them to possess. They must approach them, not through the literature of a dead past, but through the living experience of their heart.

SUNDAY NIGHT.

To-night Lord Balfour of Burleigh presided at a large meeting in the U.F.A. Assembly Hall at eight o'clock. It is a proof of the interest the Conference has evoked that the hall was filled. The galleries were crowded, and the few blank spaces in the

delegates' seats were accounted for by so many of the delegates being on duty elsewhere. The principal speaker was the Archbishop of York, Dr Lang. In appearance the Archbishop presents a striking figure, youthful, with clean-cut features, and every indication of will-power. He spoke on the duty of Christian nations to non-Christian peoples. Three principles were laid down by him—(1) That the duty of a Christian nation was to make the basis of its policy not its own advantage, but the good of the non-Christian nation; (2) that it was perilous to hestow the benefits of material civilisation on a nation without also strengthening its moral and spiritual forces; and (3) that it was the duty of a Christian nation, in view of its responsibilities, to maintain its own allegiance to Christian principles at home. In utterance Dr Lang is too slow. In heavelling the shortness of time at his disposal, he wasted much of the time. In voice and delivery he greatly resembles his father, Principal Marshall Lang; but as an orator he falls below his level. His words are the words of a statesman, but he lacks the glow which lit up the address of the Archbishop of Canterbury. His only approach to vigour was in his denunciation of the Congo atrocities. The Hon. Seth Low, of New York, and President Harada, of Japan, also addressed the meeting. The Archbishop of York closed a memorable meeting with the benediction.

From "The Scotsman," - June 16th - 1910.

WORLD MISSIONARY CONFERENCE.

[BY A CONTRIBUTOR.]

Wednesday.

TO-DAY the World Missionary Conference settled down to its work in the most business-like manner. Those who are acquainted with the prolixity of Assembly speeches find the Conference a refreshment to their spirits. Mr Mott laid it down as the law from the chair that no speech was to exceed seven minutes. A warning bell rings at the end of six minutes, and in another minute the second inexorable ring, which "means business." At first Mr Mott had to rise to emphasise the second ring, but in a little the delegates realised that he "meant business," and they at the warning note broke off, some in the middle of a sentence! The result has been that the whole Conference has been all day alert from beginning to end. Not even the World Missionary Conference can ensure itself against bores—but one can listen to even a bore when one knows that he is extinguished in seven minutes! And as bores need space, there have been no bores. The result will be a revolution in the ways of ecclesiastical assemblies in Scotland if only they can recognise the right way when they see it.

The subject under consideration to-day was the problem of carrying the Gospel to all the non-Christian world. In his opening statement Mr Mott emphasised the vastness of the work remaining to be done. When the facts are recalled the problem is indeed vast. It is startling that after nineteen centuries of Christianity there should be still in the world a population of about 114 millions wholly outside even the sphere of Christian missions. The time was come, declared Mr Mott, when the Christian Church must bestir itself as never before. Never were the conditions so favourable as now for a great advance. Dr Robson, the vice-chairman of the Conference, brought before the delegates the facts already familiar to the readers of *The Scotsman* of the spread of Islam in Africa, and he had reason for his complaint that British administration in Africa so often favours the Mohammedan propaganda. He advocated that a strong missionary force should be thrown across the centre of Africa to bar the advance of Islam. Dr Karl Kumm emphasised the same danger. It would be an eternal shame to our generation if we allowed the warlike Pagan tribes of the Sudan to become Mohammedan. Thereafter the Conference heard of the needs of the non-Christian world. It was wonderful to hear Koreans, Chinese, Japanese, and Indians speaking in excellent English, setting forth the needs of their countrymen for the religion of Jesus Christ. At half-past twelve a devotional service was held, and in the deep stillness which fell on the great assembly, as silent prayer was offered up, the hum of the distant streets pervaded the unbroken and impressive silence.

In the afternoon the Conference addressed itself to practical questions. Should the Church seek to enter at once the unoccupied fields, or first enlarge its activities in the fields it possesses? Opinions differed. Dr Zwemer, from Arabia, demonstrated how one could make a great speech in seven minutes. He held that the unoccupied fields should be at once occupied, for three reasons—because (1) the great plea of missions is not opportunity, but the destitution of men; (2) the command is universal, and in obedience to it St Paul ever looked to the "regions beyond;" and (3) the glory of Christ demanded that these fields should be occupied. Impossibility!—to faith there was not such a word.

And the impression made by Dr Zwemer was but little touched by Rev. W. H. J. Gardiner, of Cairo, the author of "The Reproach of Islam," who feared lest the policy of diffusion should become that of effusion. In a few words, Dr Tisdall visualised for the Conference the powers of Islam. Mohammedanism was the natural development of that Pharisaism which crucified Christ. The Pharisee waited the Messiah with the sword which would conquer the Gentile—Mohammed satisfied that craving. The feeling of the Conference was that there was no inherent antagonism between the policies of concentration and diffusion—the conquering of the non-Christian world demanded both policies.

When the Conference took up the next practical question of whether the aim should be the conversion of the individual or the bringing of communities under Christian influence, there was again the feeling that there is no inherent antagonism between the two ideals. Bishop Robinson, in glowing words, depicted the fifty millions of the outcasts in India being transformed by the power of Christianity, "those not a people being made the people of God," and showed how heathendom in the mass was being converted into Christendom in the mass. But Mr Robert Speers, in a statesmanlike utterance, asked how humanity could possibly be elevated save on the shoulders of the individual. The message of Christianity was to the individual, the goal of Christianity was the permeating of the mass.

One of the crucial difficulties of missions was touched when the Conference took up the question whether the aim of the missionary should be to evangelise himself or train up native evangelists? Bishop Brooks advocated the latter. There were, he said, 500 young students in the University of Peking who volunteered to evangelise their own country. In regard to this matter there could be but little difference of opinion—for the East must evangelise the East; for the East alone knows the heart-language of the East.

But the question of whether it was advisable to have native agencies in the East dependent upon foreign support raised a more difficult question. Among the natives prejudice is easily stirred against the native evangelists supported by the West, and the taint is easy that they are traitors to their country in foreign pay. The method of supporting evangelists so tends to produce professionalism and routine. The difficulty, however, of theorising was apparent when one delegate declared that in China, whether desirable or not, it was necessary. And the theories all failed when Dr Ross told how in Manchuria, in the last few years, 30,000 had been received into the Church, yet only 100 of these were received as the direct result of work of missionaries—the rest were received as the result of the work of native evangelists—and these were supported from the West. The words of Dr Ross had a profound impression as he said that the work of Christianising the world was hopeless if Christianity depended on the missionary of the West—but that it was wholly feasible if the responsibility were laid on the native church, and if each native had it laid on his heart and conscience to be the messenger of Christ to his own kindred. Altogether the Conference fully maintained its aims during the discussions. Only practical questions were discussed—and they were discussed in a manner which threw light on every difficulty.

In the evening three large halls were crowded in the city by those who have been gathered together by the World Missionary Conference. As one came to the United Free Assembly Hall, there were to be seen the

crowds pouring into the Synod Hall; and a long queue waiting outside the Assembly Hall of the Church of Scotland hoping for admission, though the hall was already almost filled. A Conference which can simultaneously fill three such halls is a Conference which must have already greatly appealed to the imagination of the country. Hitherto there has been seen nothing like it in Edinburgh. In the United Free Assembly Hall, where the delegates were met, the Hon. Seth Low presided. The only empty space was in the gallery behind the chair—owing to some of the delegates not having yet arrived. The principal speaker was Professor W. P. Paterson, Edinburgh University. His theme was "Christianity the Final and Universal Religion—as Redemption." No utterance to which the Conference has so far listened was more impressive than the address of Professor Paterson. With clearness of thought, lucidity of language, and great analytic power, he demonstrated that Christianity made good his claim to be the final religion by (1) the blessings which it confers; (2) the ideal of God which it represents; and (3) by the doctrine of salvation which it propounds. In expounding his theme he showed how, as against the pessimism of Hinduism, which sought but to escape from a weary and unprofitable world, Christianity brought the inward wealth of divine forgiveness and holiness and life eternal; how as against the Hindu conception of God, with no eye to pity and no arm to save, and as against the Islamic conception of God endowed with much of the caprice and cunning of an Oriental despot, Christianity presented God with all the sublime attributes

of will and power to help and save; and how as against the ethical ideal of the right approach to God, which is, Keep the moral law and God will be well pleased, Christianity begins with forgiveness, and roots religion not in the feeble efforts of man, but in the unchangeableness of God. A World Missionary Conference aiming at making one religion a world-power must be convinced that it has that one religion which alone is entitled to that pre-eminent and unique place. The purpose of Professor Paterson was to promulgate and expound the claim of Christianity to universality through its inherent truth. No more weighty and convincing exposition could be addressed to any assembly than that of Professor Paterson's. The race of the great Scottish theologians is not yet dead. If only Professor Paterson would maintain his interest in his sentences to the end, and not dismiss the last words of them in an inarticulate murmur! Those who know the ways of the orator heard and understood everything. But the Koreans and Mongolians were at times sore put to it.

From "The Scotsman" for June 21st 1910.

WORLD MISSIONARY CONFERENCE.

CHURCH AND STATE.

(BY A CONTRIBUTOR.)

Monday.

This is the seventh day of the Conference, yet this morning the hall was more crowded than it has yet been. Interest, instead of flagging, seems to be growing. In this Conference Peers and Bishops are so common that they are unnoticed in the vast assemblage. It is only when a Bishop is called upon to pray, and he rises devoutly from some back seat, and, without hook, offers supplications, that the delegates become aware of his existence. But it must be admitted that it seemed prophetic to behold Lord Balfour of Burleigh giving in a report on Church and State in the United Free Assembly Hall, and Dr Robson listening with a benign and seraphic smile. What strange sight will the whirligig of time present us with next?

The only depressing periods in this extraordinary Conference have been those when Chairmen of Commissions, with lengthened time, went over in wearisome and ineffective detail reports already printed and in the hands of the delegates. But Lord Balfour of Burleigh, in his new office as Convener of Committee on Church and State in the U.F. Assembly Hall, showed the instincts of the old campaigner. Without a word he presented the report, and paid the delegates the subtle compliment of taking it for granted that they had read, marked, and inwardly digested it all. And the Conference understood and appreciated. It was left to the vice-chairman, Mr Seth Low, ex-Mayor of New York, to speak first to the report. Lord Balfour and Mr Seth Low are much alike in being built on a large scale, which at once gives the impression of latent power, and suggests sympathy for the men who might cross them. They, however, differ in that Lord Balfour is too fond of speaking from "the bottom of his heart," and addresses assemblies as if they were a huge conglomeration of possibly naughty school-boys, while Mr Seth Low, with a kindly expression and a voice with the soft notes coming full in play, suggests the father in the midst of his family. The one would inspire respect and a great trust in a crisis. The other would inspire affection! Listening to Mr Seth Low, one felt that he knew all about our difficulties in Scotland in regard to Church and State and the spheres of their demarcation, for the sentence which of all his utterances he emphasised was this—"There is no theory so perfect but in its application to human affairs it has to be modified." There was a gleam in his eye, just as if he said—"I know all about you here in Scotland," and there was an answering gleam in the eyes of Dr Robson, while Dr Norman Macleod, with a benign countenance, on the right of the chair, refrained from looking at Dr Henderson, or Crieff, who sat near. It was, indeed, a wonderful and providential thing that Mr Seth Low spoke that sentence in the hearing of all the four conveners of the Committees on Church Union in Scotland. He must have known quite well what he was doing.

This valuable document—the report of the Commission on "Missions and Governments"—has already been reviewed in *The Scotsman*; and the discussion upon it to-day emphasised several matters of great interest. It revealed the unanimity which exists among all the Churches that missionaries must have nothing to do with politics; and it also revealed that missions are unanimous in refusing to accept indemnities for the loss caused by outbreaks of fanaticism—or even for the murder of missionaries. The reason for this

is that such indemnities could only be exacted by the force of a foreign Power, and Christianity must not appear in China or elsewhere as something which can only exist or grow when it has rifles and gunboats behind it. One of the most effective speeches was made by Colonel Williams, M.P., hon. treasurer of the C.M.S. He told the Conference that, while the Government of India was pledged to neutrality, Lord Curzon was always anxious that the Government of India should be recognised as a Christian Government. In Egypt our position was different. There we were administrators, and not rulers; but even there our attitude towards Islam and Christianity must be such that it would be seen that we were Christians first and administrators afterwards. We are so accustomed to taking it for granted that our Government is neutral in matters of religion, that it came as a shock to many to be told that in the Sudan and in Northern Nigeria the Government differentiate in favour of Islam and against Christianity. Such a policy is what one delegate called it, "sheer idiocy." Yet the facts cannot be gainsaid. A document such as this report, issued with the imprimatur of Lord Balfour of Burleigh, would not record facts which were not authenticated, and the report vouches for the fact that in Northern Nigeria the Christian missions are not allowed free scope. "A High Commissioner has issued instructions that the missionary must wait till a British resident . . . and an Emir, to whom the case has been put by the Resident, consent to his coming." Truly the missionaries have reason to "protest against anything which serves to identify British State policy with the predominance of Islam, considering it to be a danger not only to the cause of Christian missions, but ultimately to the very Government which practises it." "In Nigeria," declared Dr Jays, "the Government, nominally neutral, is in reality anything but neutral; it bolsters up the Moslem." And if a greater shock could be given to the Conference, it was given by Rev. Dr Griffin, of the American Mission in the Sudan. He complained bitterly of the attitude of the Gordon Memorial College towards Christians. The influence of the College is Mohammedan. The Koran is taught; prayer according to the Koran is taught, while no provision is made for teaching the Bible or Christian prayer!

Two very different personalities impressed the Conference to-day. The one was Lord Reay, an erstwhile Governor in India, and the other was the Rev. Mission Director Dahle, a rugged, bearded, patriarchal Norwegian, with the look of the sea-rovers in his eyes, whose blue years had not faded. Lord Reay, worn a little with the years, but vigorous still, told the Conference how the natives in India respected the men who did not shed their religion; how the educational needs of the country could only be met by the co-operation of Church and State in the system of grants in aid; and how the pleasant memories he had of India were his memories of the missionaries of every race with whom he associated there. Of all the advice offered to the Conference, that of Mr Dahle was the wisest. "Never complain to the Government about trifles," said he; "keep your complaints for the big things; otherwise you will dissipate your influence." "Never go to your Consul to complain," he exclaimed, "if the missionary can only do his work in a district by the support and protection of his Consul—he had better pack and go home." Lord Balfour complimented this long-haired, long-bearded patriarch from the North, and described his speech as the "quintessence of wisdom."

Much time was devoted to the relations of missions to Governments as arising from the opium traffic in China and the Congo atrocities. The facts of this shameful exploiting of the heathen for profit are familiar. They were none the less painful to listen to as speaker after speaker brought home to the Conference the crimes which have been committed by Christian nations on helpless heathens. Mr Bryan addressed the Conference, and with his eloquence aroused it to animation. For it is not what a man says that stirs a multitude; it is the way he says it, and the spirit which throbs through the words. And Mr Bryan has the words and the spirit.

Lord Balfour in a brief speech closed the discussion. He gave great credit to Dr Wann for the trouble he took in drafting the report. He emphasised the necessity for the Churches co-operating more in the mission field and bringing their united force to bear on Governments. Mr Seth Low was content to claim equal support for missions as for trade, but Lord Balfour claimed more support for missions, because missions represent what trade knows nothing of—mercy and pity and sympathy. And Lord Balfour hoped that as a result of the Conference, a permanent organisation would be set on foot to watch over the imperial aspects of missions. This practical proposal met with great favour.

The Conference owes much to Dr Mott (as he should now be styled), for he never fails to relieve the strain by some flash of wit. To-day the flash came when a Swiss delegate had expressed the hope that the English-

speaking races would cease to expect everybody on the face of the earth to speak English. "That reminds me," said "The Chair," "of what Warneck once said to me. 'You English-speaking people act,' said Warneck, 'as if the Lord on the Mount of Ascension had said, "Go ye into all the world and teach English to every creature."'" Dr Mott has also a sense of the weird suitability of hymns to the right occasions. When the Conference considered the Animistic religions the other day, and the speakers had emphasised how Christianity freed the primitive man from a world of terrors and cruelty—immediately Dr Mott set the Conference to sing these lines:—

"The ancient prince of hell
Hath risen with purpose fell;
Strong, mail of craft and power
He wreath in this hour;
On earth is not his fellow."

And 2000 people, mostly men, sang it with great sound. And to-day, when the Conference was pained with the opium traffic and the Congo atrocities, Dr Mott set them to sing:—

"And were this world all devils o'er,
And watching to devour us,
We lay it not to heart so sore;
Not they can overpower us.
And let the prince of ill
Look grim as o'er he will,
He harms us not a whit,
For why? his doom is writ;
A word shall quickly slay him."

There was a ring of triumph in the way that crowded house sang it. The delegates realised with pride that "The Chair" has a grim sense of the fitness of things. And his face shows that the "world all devils o'er" has no terror for this chairman of triumphant familiarity. But all the delegates are not so familiar with demons and devils of various kinds as Professor Paterson and Dr Mott seem to be. They would have been content with something not quite so vigorous and strong.

From "The Scotsman" - June 22nd 1910.

WORLD MISSIONARY CONFERENCE.

CO-OPERATION AND UNITY.

[By a Contributor.]

Tuesday.

The World Missionary Conference is drawing to an end, but when the ordinary ecclesiastical assembly gets attenuated, this wonderful Conference fills up to its fullest. To-day the hall was so crowded that some stood patiently at the doors. The subject of discussion in a measure accounted for the great attendance. For no matter so presses on the heart and conscience of Christendom as the divided state of the Church. It is a question which is greatly exercising the Churches in Scotland; but to-day the question was raised into its world-wide aspect, and from the circumference of Christianity—from its "far-flung battle line"—the great Conference felt blowing in upon it the winds which are blowing the Churches into the haven of unity. The most impressive thing about these meetings is the atmosphere of deep devotion and prayer which pervades them. Yesterday, at the special time of devotion, the words of the Lord's great prayer for unity were read; and the intervals of silence were broken by the ever-recurring refrain of the voice speaking across nineteen centuries—"that they may be one that the world may believe." Think of the hall packed, area and galleries, with men and women from the ends of the earth, instantly filled with silence—and suddenly through the silence a voice vibrating with feeling, speaking the words of the Lord. If only there were more silence in the Churches—and more listening to that voice. The praying has been commonplace enough; but the silence has been filled with God.

To-day the Conference considered the answer it can give to that prayer of the Church's Lord, and in doing so the Conference rose to its greatest height which it has yet attained. All through the meetings there has been the atmosphere of earnestness and devotion; to-day these were greatly intensified. No man has done more for the cause of missions than Sir Andrew Fraser, late Governor-General of Bengal. He has gone up and down the land, making it his mission to gain a lodgment for the cause of missions in the hearts of his countrymen. From the fulness of knowledge he has spoken, and his words carry the weight of those who know. It was fitting that he should to-day present the Report of the Commission on Co-operation and Unity. Sir Andrew Fraser made the Conference feel the stirring of a hope great and wonderful. He made the delegates realise what a glorious reward the Churches in the West would reap from its missionary labours if in the mission fields they pointed the way to a healing of divisions and to the attainment of that unity for which our Lord prayed. "The attainment of unity," declared Sir Andrew, "would double the resources of the Church without the addition of even one worker." "Co-operation, when it begins," he declared, "has a great tendency to increase." As one listened there seemed to come the conviction that the impulse which will inevitably bring the Churches to union will come through the laymen. For they are more fortunate in that they have not been specially trained in the separating lines—they have not been educated so that dividing walls may bulk as largely as possible to their eyes.

From far-off lands, China and Manchuria, voices come telling of how the missions are co-operating among the hsathen. One of the most effective speeches was made by a Chinaman, Mr Cheng Ching-yi. Speaking in perfect English, he said that denominationalism never interested the Chinese

mind; that China loved the ideal of unity in the home, in the nation, and in religion. But the most impressive speech was that of Bishop Brent, of the Philippines. He told how he co-operated in his diocese—how the last service he took there was for a Methodist pastor, when he prayed without book and preached without manuscript. The spectacle of the Roman Catholic Church standing aloof from the rest of Christendom was more pathetic than splendid. That was not the attitude for any of them. He had learned what aloofness meant—it meant a poor and maimed life. Bishop Brent made a profound impression when he pleaded for the Protestant Churches making a greater effort to get into touch with the Roman Church as an integral part of the Kingdom of God. He recommended that they (1) treat the Roman Catholics as Christians, true and sincere; (2) preach constructive and not destructive truths; (3) understand the polity and history of that Church, or otherwise they would slander it; and (4) that if called upon to fight, see that the fighting be fair. "Fair fighting," declared Bishop Brent, with the voice of a born fighter, "is one of the elements in Christian co-operation." It is when the born fighter is transmuted into the man of peace that Christianity reveals its power, and the short invocation with which the Bishop ended his speech greatly moved the Conference.

The profound impression which was made by Bishop Brent was deepened by Rsv. Stephen S. Thomas, Principal of the Baptist College at Delhi. They had been called to repentance on account of their divisions, but what was repentance but the forsaking of the sin which before was loved. If they were real and sincere, they would act. The magnitude of the forces against them; the immeasurable harm that would ensue if they talked and took no action; the duty they owed their Lord—all compelled them to close their ranks. Above all let all bitterness be banished, for if there be no bitterness, differences do not greatly matter.

One of the notable things in regard to the Conference is that each diet reveals some new and striking personalities. To-day no less than three presented themselves in this light to the Conference. They were the Bishop of Southwark, Bishop Montgomery, and Mr Newton W. Rowell, K.C., Toronto. The Lord Bishop of Southwark, Dr Talbot, speaks with great animation; his ascetic face is set in a great abundance of hair and beard; and his point was the great value of denominationalism. Their unity was a broken unity—outside it was the great Roman Church, which had more members in the mission fields than all other Churches together, and also the great Greek Church. He quoted the letter of the Archbishop of Cremona (afterwards read by Mr Silas M'Teir)—"You are profoundly divided by your religious beliefs, of which you endeavour to be the jealous guardians"—and he declared that hay and stubble was abundant in our denominations, but also gold. In their efforts after unity they must be loyal to the ideal of the Holy Catholic Church. "You are not to get to unity by slenderness but by fulness," declared Dr Talbot. Bishop Montgomery compared himself to a lion in a great den of Daniels; but he roared very gently, and the lions applauded very heartily. "Udenominationalism is dead," he declared; "There is no use for the least common denomination in Christianity." "Presbyterianism is to be respected, is good—but Presbyterianism and water is horrid." The Conference laughed heartily—the Bishop evidently knew the customs of the country! But the loudest cheers of all greeted the declaration of Dr

W. H. Roberts, U.S.A., when he said:—"We are not prepared, as American Christians, to apologise for the Protestant religion." There was a ring of battle in the cheers which greeted that!

The other striking personality that appealed to the Conference was Mr Rowell, Toronto. He represented the Canadian at his best, and the layman as the devoted apostle of unity. And Lord William Cecil, with his left hand in one pocket, his right hand making wondrous revolutions round his head, and his hair and beard as shaggy as ever, pleaded for "enormous prudence" in the efforts for unity. The cause of Christianity must be definite; if the denominational aspect was lost it would lose its appeal to the support of many. They could never have too much of the Christian spirit; but they could have too much of the drill-sergeant, ordering and drilling them into union. Behind these speeches one could not help feeling that there was a singular misconception. Nobody dreams of a unity whereby the Church would be enucleated. What men dream of is a unity whereby the great common catholic Church would be enriched by the denominational rites of each of its component parts. Dr Campbell Gibson expressed this when he said—"The Body of Christ has many members; but I cannot think of a body with its members severed one from another."

The outcome of this discussion to-day was the establishment of a Continuation Committee, which will be the brain and the arm of the Conference acting in the future. The Conference is not to part and end in talk.

It is to live and act. The Continuation Committee will be international. Ten years after this it will doubtless organise another Conference. The results then attained will be interesting. In a scene of great enthusiasm the motion to establish the Continuation Committee was carried. And Dr Mott showed his unerring instinct for the right thing when thereupon he asked the Conference to sing the doxology,

"Praise God, from Whom all blessings flow." The massed house sang with deep emotion. It felt as the beginning of a new day. The cause of union received an impetus which it will be hard to resist.

From "The Postman" - June 17th 1910.

WORLD MISSIONARY CONFERENCE.

[BY A CONTRIBUTOR.]

Thursday.

THE United Free Assembly Hall was filled to its utmost capacity when the World Missionary Conference met to consider "The Church in the Mission Field." On Tuesday the Conference received a letter from the King; to-day it received a letter from ex-President Theodore Roosevelt. The King confined himself to few words; the ex-President sent a manifesto. Having just emerged from the dark recesses of Africa, he felt he could speak as those who know. The Conference received Mr Roosevelt's letter with manifest approval. "In missionary work," wrote the ex-President, "above all other kinds of Christian work, it is imperative to remember that a divided Christendom can only imperfectly bear witness to the essential unity of Christianity." Mr Roosevelt certainly grasped the purpose of the Conference, "to confer as to what common action may be taken in order to make their common Christianity not only known to, but a vital force among, the two-thirds of the human race to whom as yet it is hardly a name." In the official list of delegates Mr Roosevelt's name is entered as Hon. Theodore Roosevelt, Oyster Bay, N.Y.—and the Conference has certainly lost an element of picturesque through the regrettable absence of the ex-President. But it was fitting that after this letter the Hon. W. J. Bryan, Lincoln, Nebraska, the erstwhile protagonist of Mr Roosevelt, should enter the Conference and take his seat on the right of the chair. The picturesque was not wholly lacking, for Mr Bryan is of loquacious appearance, tall, with clean-cut features, and a profile such as is theirs who lead men.

The Chairman of the Commission on the "Church in the Mission Field," Rev. Dr Campbell Gibson, submitted the report. No missionary has rendered greater service than Dr Campbell Gibson, and his statement was lucid. The day was come when they had a great Church in the mission field. Every soul that separated from Paganism was a living organism, and it immediately allied and associated with itself other living organisms of the same type and character, and that was what was meant by the organisation of the Christian Church on the mission field. With the increase of converts had come the enormous responsibility for their training.

The Conference settled down at once to the discussion of the practical questions emerging from the report. The first of these questions was the right relation of the Mission Boards in the West to the Church in the mission field. In the past the Western Boards have shaped the policy of the Missions, leaving the indigenous Church without the training and responsibility necessary for a self-acting Church. Dr Arthur J. Brown, U.S.A., condemned the policy of keeping the native Church in leading strings. "Some said," he declared, "that the Church in the mission field might exercise its power unwisely; but have we never used our power unwisely?"

"The operations of the Spirit of God are not confined to white men." Speaker after speaker emphasised the same point. "Upon the indigenous Church," said Mr Bilton of the L.M.S., "the final work of winning the world must rest. We open the door, and we have to see that we get out of the doorway." Hitherto the Western Churches have stood in the doorway and prevented the full egress of the power of the native Church to their own races. The native

Church must be united. "It was," declared Dr Hodgkin, "a very young and a very inexperienced Church to which the Holy Ghost said separate me Paul and Barnabas to the work." But regarding this, as everything else under the sun, the word of caution had to be spoken. There are Christians who cannot trust God with the future of His own Church, and their dreams are haunted by visions of an indigenous Church growing up in the East, if their control were removed, different from and separated in sympathy from the Churches in the West. It was the Right Rev. Bishop Gore who rose up and warned the Conference of the danger of trusting the future of Christianity to the indigenous Churches in the East.

Of the dignitaries who have so far addressed the Conference, Bishop Gore is certainly the most picturesque. He was chairman of one of the Commissions; he is the uncompromising exponent of a school which unchurches every Church represented in the Conference except their own. His very appearance is striking as he stands there—tall, gaunt, ascetic, spectacled, with straggling beard, and straggling hair—and the light of the zealot glowing in his spectacled eyes. The Conference received him, this fearless crusader, with the utmost cordiality. After his opening words he could say anything and they would cheer him. "I have been told," said he, "that my vocation is to make myself disagreeable at public meetings." After that the Conference would listen to anything he said, for there is nothing men love more than a fearless man. But Bishop Gore said nothing disagreeable. While it was important that the Westerners should do all they could to foster the independence and indigenous character of the Church in Asia and Africa, they should have a clear definition of the essentials or really catholic features of the Church. The old principles and doctrines were going or gone. What were they to substitute? Continuous life depended on continuous principles; and the Church had to define the principles which were eternal. If Bishop Gore meant to say anything stronger than this, he was stopped by the inexorable bell. The seven minutes were up. In the midst of an unfinished sentence he beat a retreat amid loud applause. That bells knows no distinction of persons. But away at the back of the hall Bishop Gore was allowed to finish his sentence. And Bishop Robinson, of the Methodist Episcopal Church, Bombay, took up the tale. The native Church must be trusted. But it was not what Bishop Robinson said that impressed the Conference; it was to hear Bishop Robinson speaking from the same platform as Bishop Gore! That was the unique fact.

A striking fact in the Conference is the great place given to prayer. To-day at 12.30 all speaking ceased, and half an hour was given to devotion. Bishop Moule, of Durham, took the service. He represents the opposite pole from Bishop Gore. The contrast is as great as between a Free Church enthusiast and Professor Cooper! As Bishop Moule prayed a great stillness fell on the crowded assembly. In the interval of silent prayer one realised the power with which the Quaker services made their appeal to men. The differences separating Bishop Gore and Bishop Robinson were but as dust in the balance.

In the afternoon the Conference took up other practical questions emerging from the report. As to the training of the native preachers and evangelists, Dr Jones emphasised that they must have the broadest conception of Christianity, wholly separated from Western denominationalism. They must be men deeply mystical—for that class appealed to the deeply spiritual elements in

India. "The aim of all Western mission work," declared an Indian delegate, "is to make itself unnecessary." Bishop Brent, of the Philippines, "a Canadian by birth, a United States citizen by adoption, and a Philippine by the grace and leading of God," showed what a man can say in five minutes. "You must," said he, "take care first to select the best, and then give the best the best training. A man gets the best education in the country and among the people with whom his life is to be spent." But the bell was inexorable. The speeches are now reduced to five minutes, but they did not suffer on that account. Dr Jones told how in Korea the Church inaugurated a new collection. The collection consisted in the days of service the Christians would give to the special work of evangelising. At one service they collected 67,000 days of practical service. It is an experiment that should be inaugurated in St Giles'. Think of each worshipper there putting into the offertory bag a promissory note of the days he would devote to work in the Canonage! What a revolution might come! Professor Marais, from South Africa, brought up the matter of polygamy, and dissented from some sentences in the report. In his own behalf, and on behalf of others, he took the severer view that a man must put away all his wives but one ere he could be baptised. He argued for the "complete removal of this deadly foe to pure family life."

Ere the afternoon meeting closed another picturesque personality appeared in the Conference. He had only five minutes to speak, but in five minutes Rev. Lord William Cecil made the Conference realise what manner of man he is. Tall, spare, willowy, with hands in continual motion, with ges-

tures such as the most vehement preachers in Scotland practise, with the intensity of the zealot and the power of the deeply devout, he demonstrated how the answer to every problem was education. An ignorant Church is a slave to others. If the native is capable, whatever be the rules of the Mission, he will lead; if incapable, whatever the rules, he will not lead. And to be capable and lead, he must be educated after the highest order—educated to think. Thus would the indigenous Church depend on itself, and work out its own salvation. It was a remarkable day this, when the delegates listened to personalities so unique as Bishop Gore and Lord William Cecil. In a pregnant sentence, replying to the discussion, Dr Campbell Gibson assured Bishop Gore that the Churches were fully alive to the vast importance of impressing on the Eastern Church the "great affirmations of divine truth which are the essence of the Church and of the spiritual life."

In the evening, three great halls were again crowded with audiences which listened with eagerness to the exposition of the great principles which lie at the base of Christian missions.

From: The Scotsman -
June 15th 1910.

WORLD MISSIONARY CONFERENCE.

[BY A CONTRIBUTOR.]

EDINBURGH has received the World Missionary Conference in a manner which is worthy of the best traditions of the Scottish nation. The city, through the Lord Provost and Magistrates, has welcomed the delegates; the Church, within the ancient walls of St Giles', has welcomed them; and the University has honoured them by conferring on representatives of their number its highest distinctions. The service with which the Conference was inaugurated in St Giles' was one which appealed to the historic imagination. Within its walls Catholics, Episcopalians, and Presbyterians have in turn worshipped; all sections of the Christian Church have a share in that heritage. To-day St Giles' is veritably a "temple of conciliation." The service, which was conducted by Dr Norman Macleod, Dr Mitford Mitchell, Rev. R. S. Simpson, Dr M'Adam Muir, and Dr Wallace Williamson, was worthy of the great and historic occasion. The service was all printed, so that the delegates of so many differing races and creeds had no difficulty in following it. The Apostles' Creed was recited; the Lord's Prayer was said in unison; the great congregation joined heartily in the responses—nothing was wanting to lend dignity to the service. The sermon was preached by Dr Wallace Williamson, who took for his text the words, "The Field is the World." In the name of the Scottish Churches he bid the delegates welcome. The Conference justified its name in that it represented the claim of Christianity to be the final answer to the world's need. He compared the Conference to the great ecumenical councils of the past when doctrines were debated—tossed to and fro amid scenes of incredible violence. The Conference was met under a veritable truce of God for practical work. Dr M'Adam Muir, as Moderator of the Church of Scotland, pronounced the benediction, and it was with the feeling that they had taken part in a noble and dignified service that the delegates emerged from St Giles' into the turmoil of the streets again.

At three o'clock the Conference held its first meeting in the United Free Assembly Hall. The meeting was for the arrangement of business details; and such is the perfection of organisation behind the Conference that only half an hour was required to settle the necessary matters. Mr J. R. Mott was appointed chairman of the Conference in Committee, and Mr J. H. Oldham, to whose organising power the Conference is chiefly indebted, was appointed secretary. Lines of discussion have been laid down which prevent desultory talk—and suppress bores! The thinking of the Conference had already been done, and now it means practical business.

It was when the first full meeting met at eight o'clock that the magnitude of the Conference manifested itself. The scene was unique when Lord Balfour of Burleigh took the chair. He faced a packed hall—area and galleries without a vacant seat. On the chairman's right sat his Grace of Canterbury and Principal Whyte in perfect peace and amity, and on his left Mr Robert Speer, of New York, and the Right Hon. Sir J. H. Kennaway sat in cocard. Seldom has "Old Hundred" been sung by such a throng—never by so varied a throng, convened from China to Peru. Principal Whyte, in his opening prayer, remembering the Archbishop beside him, offered thanks for what the English

Church has done for beauty of worship and doctrinal teaching. The first words of Lord Balfour of Burleigh sent a thrill through the massed assembly. "I am charged with a message from the King," said Lord Balfour, and the World Missionary Conference at the words sprang to its feet. It was strange to hear from the Moderatorial chair of the United Free Assembly words so familiar over the way—receiving the King's letter "with all honour and respect"! One for a moment felt under the delusion that Lord Balfour was his Grace the Lord High Commissioner! It was the shadow of the coming event in that hall! Through Lord Balfour the King welcomed the delegates, and expressed the hope that the meetings would promote not only the cause of peace and the well-being of mankind, but also unity among Christians. The Royal message completed the welcome of the Conference. The King rejoiced in the meeting of the Conference in one of his capital cities. Then occurred a dramatic and unplanned incident. Some one started the National Anthem, and the vast assemblage sang with deep emotion "God save the King." Every Briton there felt grateful that the King had done so noble and so kingly an act.

Thereafter Lord Balfour delivered the opening address, and struck a note which will vibrate through every meeting of the Conference. If on the one hand they must feel sorrow that their difference necessitated so many various Churches being represented, yet they were grateful that they were now drawing together, as the Churches had never drawn together before. If they were divided in some matters, they were at one in their obligation to one great command. That duty no Church could discharge alone—they must be united to fulfil it. If the work of missions was to be successful, more unity must be attained. The Conference cheered heartily when Lord Balfour declared in impassioned words that the waste of overlapping was treason to Him whom they acknowledged as their common Master. All through his speech he emphasised the necessity for unity, and ended by declaring that "unity, if it begins in the mission field, will not find its ending there." The speech of Lord Balfour made a profound impression on the Conference.

But the most remarkable speech was that made by the Archbishop of Canterbury, coming as it did from the head of the great Anglican Church. In the afternoon the Archbishop had received a great welcome when he received the degree of LL.D. in the M'Ewan Hall, and there he recalled the fact that Edinburgh is his native city. When he stood up in the United Free Assembly Hall to address a gathering which he designated as "an assembly without parallel in the history of this or any other land," he received an ovation. The Archbishop has a typical Scottish face—the rugged face of a strong man. With his opening words he won his audience. "Fellow-workers in the Church militant, the society of Christ on earth," he began, and every man there, however different his race and form of creed, felt that here was a fraternal greeting. The Church of England has lost much by isolating itself from the other Reformed Churches—listening to the Archbishop, one felt a better day was coming. The Archbishop told the Conference how to his room from all parts of the mission field letters came unceasingly, and how the conviction was ever deepening in his mind that the central part in the Churches' life was the part of missions. They were all one in that duty—in their allegiance to the living Lord. In his last words his Grace made a profound impression. "Be quite sure," he declared, "that the place of missions in the life of the Church must be the central one and none other. Secure for that thought the first place in our plans, our policy, our prayers, and then—the issue is His, and not ours. But it may well be that, if that came true, there be some standing here tonight who shall not taste of death till they see here on earth the Kingdom of God come with power."

After an address from Mr Robert Speer, the Archbishop offered up prayer. The vast Assembly joined him in repeating the Lord's Prayer. Their voices, dominated by his, were like the waves of the sea. His Grace of Canterbury was for once one with all Christians—reformed. Over a gathering such as no Archbishop ever before him blessed, he pronounced the benediction. And members of Churches of every kind said Amen. And as the vast gathering went forth into the night the prayer of the Archbishop lingered in the memory—that a gathering so unique in character might also be unique in fruit.

From "The Scotsman" - June 18th 1911.

WORLD MISSIONARY CONFERENCE.

MR BRYAN'S ORATORY.

[BY A CONTRIBUTOR.]

THE World Missionary Conference provides a field for the study of national characteristics. The seven minutes' rule reveals them. The Britisher begins by apologising; he cannot say much in seven minutes, and so enlarges upon it that the seven minutes are over before he says anything. But the American, with his characteristic directness and vividness, begins at once with "In the first place, I want to say this"—and he plunges at once into the midst. And in seven minutes he gets at the heart of things. But there is only a general rule—which the exceptions prove!

To-day Bishop Gore submitted the report of education in relation to the Christianisation of the national life, and he did so in a manner which commended itself to a crowded assembly. This noted controversialist cooled as gently as any sucking dove. As the Bishop enlarged on the fruits of progress in the mission fields, he claimed all of them as the fruit of the "incomparable value of Christian education." It was a great sight to see Bishop Gore shocked! He raised indignant hands to Heaven as he denounced the folly of teaching the native evangelists and teachers of India the thirty-nine Articles and the Westminster Confession of Faith—documents which breathe the atmosphere of bitter controversies and not of Christian love. When the Bishop ended, Mr Mott, with characteristic directness, recommended the speakers to face the clock. By so doing they would be heard, and there would be manifest other advantages. "Every man who can possibly make his points in less than seven minutes will win distinction to-day." If you don't strike oil in twenty minutes, you better cease bawling, was the advice of old Mr Mott has reduced the twenty minutes to seven.

Sir Andrew Fraser told the Conference of the only way in which the cry of India for education could be met. It could be met by the Churches only and the policy of grants-in-aid provided by the Government. Only by this State endowment of Christianity could Christianity meet the demand. The Conference cheered enthusiastically the closing words of Sir Andrew—"No part of the work must be shandoned."

One delegate who demonstrated how good a use can be made of limited time was Rev. Stephen Thomas, of Delhi. To be of value the Christian Colleges must be out-and-out Christian. "I have been at a speech-day of a Christian College," declared Mr Thomas, "and I would not have known it was a Christian college save for the texts on the wall." Some men thought they were honouring heathenism by not frankly avowing their own faith. Mr Thomas gave a striking instance of co-operation between the Baptist and Anglican Missions at Delhi. They co-operated in educating a man—the Anglicans taught him secular education and the Baptists religion—and the result was that now he was the foremost Oriental scholar in India. Mr Thomas, in glowing language, showed how Christian education was transmuting the dust and mud of the Indian low-castes into gold. But the bell rang, and Mr Thomas' eloquence came to an untimely end.

Dr R. C. King warned the Conference against taking a child out of his home and sending him to school—"keep the family intact" was the burden of his speech. Principal Sharrock, of Trichinopoly, asked whether Christians ought to go on knocking at the closed door of the Brahmins, when God had opened wide the door to the low castes and the middle classes of India. The middle classes alone numbered 67 per cent. of the population. But by far the most impressive utterance was that of Professor Sadler, of Manchester. He was introduced by Mr Mott as "one of the greatest authorities on the science of education on both sides of the ocean." And Professor Sadler justified the phrase. He described the report as the first serious attempt to arrive at a policy in the field of Christian education. He recalled the intensity of intellectual life in China, and demonstrated that Christianity to be accepted by the Chinese, must appeal to the intellect. China had turned its face from the past to the future, and in that seething ferment the Church had to discover how to knit the intellectual training to the spiritual training, and both to the industrial training. At present the Church was in danger, owing to the pressure of providing the means of education, of losing sight of the end. The next speaker, Dr Bergen, announced as his subject two points, co-operation and efficiency. He appealed to the Conference to "hang on to the idea of union like grim death." Dr Mair, that veteran of union, cheered enthusiastically. Encouraged, Dr Bergen developed his ideas on co-operation. "What then shall we do with efficiency?" he at length asked dramatically. But the inexorable bell rang, the speaker vanished, and the Conference will never know his ideas on efficiency.

One of the most practical speeches was made by Dr Duncan Main, of Hangechow. The Chinese had knowledge of morality, but they had no medicine. The Conference laughed but the speaker developed his theme. At present the missionaries had to give medicines of all sorts, for the Chinese knew nothing of the healing art. And Dr Main carried conviction as he declared that the open door to the hearts of the Chinese was through Christian medical colleges.

There was no little expectation aroused when the Hon. W. Jennings Bryan, Lincoln, Nebraska (so he appears in the official list), was announced to speak. Mr Bryan is the greatest orator in the United States of America, and he fulfilled expectation. He was received with acclamation, but, as the cheers proceeded, with lifted hand and outstretched fingers, he hushed the Assembly to silence. "Time is precious," said he. And as he stood there he certainly appealed to the imagination. Bald on the top of his head, heavy in the under jaw, a trifle stout, of commanding stature, with a rich, full voice of marvellous compass, and with eyes which when they lighted up seemed to sweep the whole assembly into the range of vision—Mr Bryan presented a memorable figure. And in seven minutes he made vivid what Christian education meant. He found on the mission field that Christian education (1) cost little, was (2) the foundation of all moral progress, and was (3) the proof that Christians did not fear the light of reason or the force of knowledge. "They speak of the yellow peril," cried Mr Bryan with gleaming eyes; "the only yellow peril I know is the lust of gold." And the remembrance came of how an unknown man stood before a great Convention in America and pictured suddenly humanity being crucified on a cross of gold—and how the Convention adopted him at once as candidate for the Presidency. And the way the words "the lust of gold" rang through the hall made the bearers realise how that came about.

In the evening the three great meetings proceeded as usual, but the centre of interest was in the Assembly Hall of the Church of Scotland, where Mr Bryan was to speak. Lord Kinnaird has often sat in the Lord High Commissioner's Throne—to-night the unwonted sight was presented of his Lordship occupying the Moderator's chair. The hall was packed from floor to ceiling. The passages were filled with people who were content to stand for two hours. The organ pealed out to the accompaniment of "God is our refuge and our strength"—and one remembered the great occasion when Principal Story withstood that organ to its face! No speaker ever faced an audience in that hall to be compared to the audience which Mr Bryan faced as he stood up to speak. Men of every race, Bishops of every order, men and women of every class, hung on the lips of the orator. The first words he spoke won his audience. "You owe me nothing for coming," said he, "for I am so deeply indebted to Christianity for whatever I am and hope to be that I cannot pay that debt here or elsewhere." Quoting Lincoln, he asked his hearers to dedicate themselves to an unfinished work—that of winning the world for Jesus Christ. The subject he discussed was the proof of Christianity being the world-religion by its fruits—"The Fruit of the Tree." An ordinary preacher is content with three heals; the great audience wondered when the orator calmly announced twelve heads for his oration—twelve fruits of the tree. And through the twelve heads he went—and the audience listened

spellbound to the end. The first was belief in God as Creator, Preserver, and Father. In his college days, like others, he was troubled by doubts (in that period when a man thinks he knows more than he ever knows afterwards), but "I was led to take my stand on the words, 'In the beginning God created the heavens and the earth,' and I have stood there ever since." With masterly power Mr Bryan expounded the fruits, and dwelt on the belief in Christ as Son of God. Not because of any writing or any miracle, but because of the fruits that flowed from it, did that conception capture the heart. Hitherto man had sacrificed the world to his own pleasure or ambition; now arose the conception which enabled a man to sacrifice himself to the advancement of the world. All that demanded the conception of the Incarnation. The fruit of the Holy Spirit commended itself because "there must be a line of communion between the Father above and the child below." Love was the highest fruit, and forgiveness the best of love, and service the measure of greatness. From fruit to fruit the orator went on, and as argument was piled on argument, the conviction became overmastering that the claim of Christianity to be the world-religion in virtue of its fruits was unchallengeable. Buddhism said to the world, Let it be annihilated; Christianity said, Let it be transfigured with the glory of God.

In the U.F. Assembly Hall Professor Paterson had expounded the same theme from the point of view of the philosopher and the theologian; to-night Mr Bryan expounded it from the point of view of the man in the street. He made the mists condense, and sent them rushing down the streets in a geyser of water; and men, seeing and tasting, were saved. This is the power of the orator—the orator with the gift of vision.

From "The Scotsman" - June 20th 1910.

WORLD MISSIONARY CONFERENCE.

THE NON-CHRISTIAN RELIGIONS OF THE WORLD.

The World Missionary Conference on Saturday considered the report of Commission IV., which deals with "The Missionary Message in Religion to Non-Christian Religions," the religions reviewed including those appealing to the Animistic peoples, to China, Japan, Islam, and Hinduism. Mr James R. Mott presided at the U.F. Church Assembly Hall, where there was again a large attendance of delegates.

REPLY TO THE KING'S LETTER.

The Rev. Dr Robson, chairman of the Business Committee, submitted the reply which had been framed in the letter received from King George. It was in the following terms:—

To the King's Most Excellent Majesty.

May it please your Majesty,—

We, the members of the World Missionary Conference, assembled from many lands and kingdoms, and now met at Edinburgh, have received with deep respect and gratification your Majesty's gracious message.

Most gratefully we welcome the expression of your Majesty's deep interest in this Conference and its aims, and we rejoice that the work of disseminating the knowledge and principles of Christianity throughout the world has your Majesty's earnest wishes for its furtherance and success. The words of sympathy graciously addressed to us by your Majesty will contribute notably to this end.

That Almighty God, by Whom kings reign, and Who in His providence has called your Majesty to rule over so great an Empire, may enrich you and your Royal House with all spiritual blessing, and make your Majesty's reign signally helpful to the cause of Christian progress throughout the whole world, is the earnest prayer, may it please your Majesty, of the members of the Conference.

The reply was approved, and it was agreed that it should be signed by the president and the secretary and by a limited number of delegates from the different lands represented at the Conference.

MISSIONARIES AND NON-CHRISTIAN RELIGIONS.

The report of the Commission was submitted by the Rev. Professor Cairns, Aberdeen, who said that the situation which the non-Christian nations presented at the present moment was something like the spiritual situation which confronted Israel in the days of the rise of the great prophecies. Israel had been getting on comfortably enough with the traditional religion and the inherited faith, until suddenly a shadow fell upon the whole Israel life. It was instinctively felt by her spiritual leaders that in the traditional religion there must be more than they had already attained, a reserve spiritual force which would enable the nation to meet the new and formidable emergency which had arisen; and in the long and illustrious succession of Hebrew prophecy they saw the endeavour of the spiritual leaders to meet that new emergency by the broadening and intensifying of the nation's sense of the living God. Did not the evidence disclose that to-day the Christian Church was face to face with a formidable situation? As one read the reports one seemed to be looking into the great workshop of history. One saw the forces that were making nations, that were making religions, and those who had eyes to see saw the forming of something very vast, very formidable, and full of promise. The inevitable question arose—Is the Church at this moment fit and spiritually ready for this great emergency? Was it equal to the Providential calling? (Applause.)

THE ANIMISTIC PEOPLES.

The discussion opened with a consideration of Animistic religions and what truths of Christianity made most direct and effective appeal to these peoples. Several speakers gave their personal experiences among Animists. The Rev. A. C. Malinze, Livingstonia Mission, New Zealand,

emphasised a truth. But among the millions of gods, there had never been one that they themselves had adored and said this is the god to follow. The incarnation of lust, the incarnation of devilry, and the incarnation of cruelty were the greatest conceptions of the godhead in India.

The Rev. Dr Mackichan, Principal of the Wilson College, Bombay, emphasised the importance of approaching the mind of India along the avenues of its own thought. This did not mean that they were to adapt the content of their message to suit Indian thought. Their philosophy was based on metaphysical thinking of the highest order; yet it had not reached a saving conclusion. They had to tell the Indians that they sympathised with their failure, and that Christ satisfied their unfulfilled longings.

THE HOLINESS OF AFRICAN CANNIBALS.

Canon Robinson, London, closing the discussion on Hinduism, said they would best approach the Hindus through their own sacred books. Indians often fell far below their own conception of religion. He had known some whom he would not compare in holiness with cannibals he had met in Africa; but he had also known Mohammedan slave-owners who in religion were inferior to their own pagan slaves; and he had seen Christians in Africa and elsewhere whose Christianity could not be compared with the animistic religions of those of whom they had heard at the Conference.

The Rev. Dr Robert A. Hume, American Board of Commissioners, and Dr Hodgkin, formerly of Chentia, introduced a consideration of the report from a general point of view.

Professor MacEwen, New College, Edinburgh, said some had told them they ought to transfigure the non-Christian religions after a long study of their contents. With all the help which comparative religion was furnishing to a true appreciation of Christianity, they must not allow that science, which was largely in the hands of men who were unitarian and pantheistic, to hide the fact that there would always be a radical antagonism between Christian beliefs and the beliefs of paganism. (Hear, hear.) There had been times when Christian missions had attempted to plant Christianity with ancestor worship and other pagan worship. There had been promising missions in China and Japan, which always fell into ruin, and undoubtedly the chief cause of their ruin was the attitude their teachers took of the religions of China and Japan. If there was one fact clear to the student of the early centuries, it was that Christianity kept its hold on the world by the unswerving assertion of positive and exclusive truths. (Applause.) The truths which missionaries of the Conference were the truths expressed in the Creed of the Church of the early centuries—the truths expressed in Apostles' Creeds. (Applause.)

Mr Speer, New York, in concluding the discussion, said they believed Christianity was the absolute and final religion, and the effect of the comparison with other religions had been to confirm and solidify that conviction. It was because they held that belief that they could take the most fearless attitude to all other religions. (Applause.)

CHANGING CONDITIONS IN CIVILISED AND UNCIVILISED LANDS.

Count Molke, of Denmark, presided at the evening meeting in the United Free Church Assembly Hall. The subject of conference was "Changes in the Character of the Missionary Problem in Recent Years, and their Effect on Missionary Enterprise."

THE AWAKENING OF THE ORIENT.

Bishop Bashford, Peking, who introduced the subject, remarked that the strongest evidence of the awakening of China was found in the 300 or 400 newspapers published in the country. There was a distinct spiritual awakening in many parts of the Far East. Korea led in this awakening, as Japan led in the intellectual awakening. A real demand for Bibles was now experienced for the first time in China. People listened to the Gospel with unusual interest. Speaking of the growing spirit of nationality, he observed that should the dominating policy of the white races result in a unification of the yellow races, they might attempt to drive the white people and their commerce from the Orient, and a world-wide conflict might ensue. Although they did not think a conflict in arms was probable, it should not be left out of view. With regard to their attitude to

pointed out that fear and the hope of eternal life were characteristics of the Animistic religion; and the Rev. Dr Callenbach, Rotterdam, urged that the truths of Christianity which appealed most directly to them were the stories and the parables of the Gospels. Criticism of certain points of the report were offered by Dr T. Jays, of the Church Missionary Society, who thought that Africa could teach them something in regard to the belief in the efficacy of prayer. The native of Africa, he said, always turned in trouble towards the god in whom he believed; it was not religion he needed—he had plenty of that—it was guidance to the real truths. The Rev. L. Dahle, Norwegian Missions, and the Rev. C. H. Monaghan, Wesleyan Methodist Missionary in South India, contributed their experiences, the latter laying emphasis upon the fact that to reach the people they must have a definite, dogmatic faith to offer in order to lead the spiritual movement for which the times were calling. Dr J. Warnick, Rhenish Missionary Society, concluded the section referring to the Animistic religions, and urged that to make their work effective they required to study carefully the conditions of the heathen mind.

THE DIFFICULTIES IN CHINA.

Passing to China, the Rev. Mr Lloyd, Church Mission Society, Fochow, raised the question of the hindrances which had to be encountered in China to the understanding and acceptance of Christianity. In his opinion the doctrine of the fatherhood of God appealed most strongly to them, as filial piety was the highest of all graces in the Chinese mind. What China required was the Gospel as adumbrated in the Old Testament and revealed by the New Testament, and not any of those modern theories which men had spun out of their own inner consciousness. (Langhtor.) They did not want a Gospel of peradventure, but the old-fashioned Gospel from the Old Book, preached in the old way. Given that he believed they would see great results amongst those four hundred millions of people. (Applause.)

The Rev. Dong King-en, a native who was attired in Oriental costume of striking blue and grey, and who spoke in good English, referred to the Buddhist and Confucian religions, and urged that their missionaries should study a little more the Chinese language and literature. They ought also to have more trained Christian scholars in their schools. Dr Campbell Gibson, Swatow, and Dr Arthur Smith, Pekin, testified to the responsiveness of the Chinese mind to spiritual truth. China, said the latter, had a great contribution to make to consolidated, co-ordinated Christianity. With a brain and heart and history like theirs they must have something new and fresh and vital to give. On this aspect of the discussion Dr Heber Jones, of the American Methodist Episcopal Church, also spoke.

JAPAN AND ISLAMISM.

The position of Japan was next taken up, and the Rev. G. G. Niven, Dr Harada, president of the Doshisha College, Mr Calen M. Fisher, International Committee of the Y.M.C.A., and the Bishop of Ossory spoke on this aspect of the question. Dr Harada, who is a native of the country, said that they would have no difficulty in getting followers for Christianity if they sent out men of good and strong character, for the people of Japan were above all things hero-worshippers; and the Bishop of Ossory stated that Christian morality had established itself in the hearts of the Japanese. A sympathetic attitude ought to be adopted by the missionaries towards the religions of the country, and spiritual value ought to be attached to many of the ideals belonging to those religions.

The Rev. W. H. T. Gardner, Cairo, introduced a consideration of "The Missionary Message in Relation to Islam."

The Rev. Dr Lepsius, director of German Orient Mission, said modern intercourse had put an end to the isolation of nations. The same problems of philosophy that were discussed in the Universities of Oxford and Cambridge and Jena were discussed in Calcutta, Pekin, and Tokio, and in the daily papers of Cairo and Constantinople. They were convinced that the greatest mistake would be to accommodate Christian truths to Mohammedan error. (Applause.)

The Rev. Dr John Morrison, Calcutta, dealing with Hinduism, said the appeal to South Africa, China, Japan, even to the Moslems, was much the same as the effective appeal to the modernist Hindu people.

The Rev. C. E. Phillips, London Mission in Madras, believed they could present Jesus Christ to-day with wonderful force in India as the fulfiller of all that was best in the past in India.

A HINDU REFORMATION.

Brother F. J. Western, Delhi (Cambridge Mission), who appeared in monkish costume, with a silver cross suspended round his neck, said if Hinduism were to have a real reformation, as it had in the past before now—a reformation that altered it as widely and deeply as the Reformation in Europe altered Western Christianity, surely the question of their attitude towards Hinduism and the points of contact between Christianity and Hinduism would be very seriously altered. He believed one could see to-day the beginnings of reform of Hinduism. One point was referred to in the report—the very widespread use of a book of devotion which had recently been rediscovered by the educated Hindus. Many were learning from it the strenuous mode, and the consecration of life to service.

After some remarks by the Rev. W. A. Mansell, India,

The Rev. Dr K. C. Chatterjee, Bengal, First Moderator of the Presbyterian Church of India—formed by the union of the Presbyterian denominations some ten years ago—said in dealing with Hindu inquirers they should acknowledge clearly all that was good in Hinduism. In the past they would find there had been a great deal of exposure of the evils of Hinduism, but no recognition of what was good. Educated Hindus were coming forward and pointing out what was good in their own religion. It was only fair to the Hindus that they should do this. They should also deal in full sympathy with their difficulties. The caste difficulty, while one of the greatest, was only an outward difficulty. There were two great difficulties in the Hindu mind. The Hindu could not easily accept the doctrine of salvation by grace. He believed a man must receive punishment for his own deeds—that there could not be any vicarious suffering. Hindus could not accept in their own mind the doctrine of exclusive salvation. There were hundreds in his own district who accepted Christ as their teacher, who kept their Bible on their table and studied it more carefully than many Christians did, who had pictures of Christ in their drawing rooms, but who could not accept this doctrine.

The Rev. G. T. Manley, who formerly worked amongst students in India, commented on the home affections of the Hindu.

The Rev. William Dilger, Basel Missionary Society, having spoken,

The Rev. Dr J. P. Jones said India was a land of thought, and that thought was deeply religious. Even what they might regard as the greatest error of all, the pantheistic conception, was only an over-

ference they had invited so few representatives of the Eastern races to attend that only the great character and ability of those attending had prevented it being a failure. The awakening spirit of nationality required a still greater change of attitude towards those among whom they laboured.

A MISSION TO MECCA.

The Rev. W. H. T. Gardner, London, speaking with special reference to Mohammedan lands, urged that in the Turkish Empire they should strengthen the already splendid work done through the Eastern Churches, occupy the unoccupied districts through the districts contiguous, place literary work on a stronger and surer footing, put wise but courageous pressure on the Turkish Government to make religious equality in principle an actual fact for the Empire, and carry on direct work amongst Moslems. Such direct work was becoming easier; and as the constitutional principle of religious equality became better understood, they hoped it would become increasingly easier. The time had come for a carefully conducted forward movement amongst Moslems. They should take advantage of the open door in Arabia. They should establish missions in Mecca and Medina. That might seem Utopian; but whether missions would be successful there or not could not be settled until they were tried. Commenting on the contest between the agents of Christ and Mohammed in Africa, he mentioned as one of the causes of the present state of affairs the influence of traders who, taking advantage of the security given by the various British, French, and German occupations, carried Islamism everywhere.

PRIMITIVE RACES AND WHITE MEN.

The Rev. Dr R. Wardlaw Thompson, London, dealing with changes among primitive and backward peoples, contrasted the attitude of cultured high-caste Indians to the missionary with that of primitive or barbarous peoples, where the missionary was admittedly one of a superior race. It must not be forgotten that uncivilised races had their own troubles in accepting the gospel that was brought to them by a superior person. There was no race, however degraded, but had some dim religious ideas. The animistic races were haunted with fear of evil spirits, and that a turning away from the customs of the past might entail unknown trouble. The undeveloped intellectual life of such races, and the absence of sense of sin had proved barriers against the reception of the message. Remarkable on the changed conditions of Africa in respect of occupation and exploration, he said it seemed sometimes that the nature of the country had been the last thing to be thought of in the process of annexation. The devilish skill and ingenuity of many traders had discovered the article in which they could make the largest profit at the most rapid rate, and had flooded great regions of the uncivilised districts with had gin. To many the native was simply a source of labour supply to be exploited. The influence of the new conditions could not fail to be very marked. The white man's example—and the white man was everywhere—now set a new standard of life. The white man's trade stimulated new tastes and gratified them. The white man's irreligion deadened thought and conscience. New vices were being added to old evil habits, and the appeal of Christ had no effect on deadened ears. It was their duty to prepare these people to take their place in the new world that was being formed around them—by suitable training that they might be useful, by education that they might be intelligent members of society, and by such development of principle and character that they would wish to win the respect of those with whom they were associated, and who were rather inclined to despise them to-day. (Applause.)

BUSINESS FOR TO-DAY.

The discussion will be expected to centre round the eight findings of Commission VII. on pp. 50 and 51.

- (1) The first period will be devoted to the consideration of the following findings in the Report—
 1. Harmonious Relations of Missions and Governments.
 2. The Right of Entry for Christian Missions.
 3. Preparation of a Statement of Principles.
- (2) A second period will be given to the consideration of findings—
 3. Responsibilities of Christian Colonial Powers.
 5. Government Regulation of Missions.
- (3) A third period will be devoted to findings—
 4. The Rights of Native Christians.
 6. Missions in British India.
- (4) In the afternoon finding No. 7, "The Belgian Congo," will be taken, and opportunity will be given to delegates who wish to speak on points in the Report not embraced in the findings.

THE SYNOD HALL PROCEEDINGS.

LAYMEN AND FOREIGN MISSIONS.

Bishop Gore, Birmingham, occupied the chair in the Synod Hall on Saturday when the forenoon session commenced. The subject under consideration was the report of Commission III, "Education in Relation to the Christianisation of National Life." The hall was filled.

In opening the proceedings, Bishop Gore said he did not think the Thirty-nine Articles on the Westminster Confession presented the Catholic faith in the form that was best suited for assimilation by all the world. (Applause.) He asked whether they had been bold enough in giving positions of responsibility to natives. He delighted to hear of occasions where members of his own race were serving under heads of departments who belonged to the country in great educational establishments. Vast reforms in the staffing of their educational establishments were needed. He would give up half the schools and colleges that they had at present rather than let them all remain in the present condition of miserable inadequacy of staffing. (Applause.)

Dealing with the "Education of Women," Miss Richardson, London, emphasised the necessity for careful consideration of the problem of providing Christian education for the native women of non-Christian countries. In the countries of strictest convention and the most absolute propriety of demeanour women were sometimes now adopting a lack of convention that would be remarkably novel even in the West, and they had to turn their thoughts to try to prevent that new type from being a barrier in the way of reform.

The Rev. A. R. Buckland, Religious Tract Society, London, spoke of the need for Christian literature in the mission fields.

Professor Moore, Cambridge, Mass., spoke of "Problems in China and Japan," and an address on "Co-ordination and Co-operation" was delivered by the Rev. Dr J. F. Goucher, Baltimore.

MR BRYAN ON FOREIGN MISSIONS.

A meeting for men was held in the afternoon, when the speakers included the Hon. W. J. Bryan, Nebraska; Dr S. B. Capen, Boston, Mass.; Mr Newton W. Rowell, K.C., Toronto; and Mr T. F. V. Baxton, Waltham Abbey. Colonel R. Williams, M.P., presided over an audience that filled the area of the hall. The subject was "The Contribution of Laymen to the Missionary Enterprise of the Church."

WORLD MISSIONARY CONFERENCE.

MESSAGE FROM THE KING.

In connection with the great Missionary Conference now being held in Edinburgh, the delegates and their friends attended yesterday at noon divine services in St Giles' Cathedral.

THE OPENING SESSION.

Lord Balfour of Burleigh presided at the first meeting of the Conference, held in the afternoon in the United Free Church Assembly Hall, Edinburgh.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The President, who was received with applause, which continued for some time, said the next item on the business paper was described as a statement by the chairman.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

The Rev. C. C. B. Bardsley, the newly-appointed honorary secretary of the Church Missionary Society, offered the opening prayer, which terminated with the Lord's Prayer, in which all present joined.

magnitude of the work of preparation is illustrated by the various commissions under their different titles. One deals with the carrying of the Gospel to the non-Christian world; another with the Church in the mission field; and a third with the message in relation to non-Christian religions; another with the preparation of those who are to be our agents in the work; another with the necessity for organisations at home; another with the relation of missions to Governments, over which I have had the distinguished honour of presiding (applause) — and last, but not least, we have the Great Commission upon the co-operation and the promotion of unity. (Applause.)

It is probably true to say that not one-third of mankind are even yet Christians even in name, and it is probably also true that the majority of the human race living to-day in this world of ours have not even heard the message. Yet it is a conviction which is fast becoming a reality, and it endures for all time. We may be divided, we may be independent, we may come from different lands, and we may pursue diverse methods, but we recognise the same duty and we acknowledge the same object. No divisions free us from the obligation, and the great work which still lies in wait for us, we can discharge it alone. If we are to be successful a greater amount of unity must be attained than has ever been the case in the past. (Applause.)

It is not for me to deny the importance of the things upon which we differ, but we are beginning, I hope, to feel that those on which we are united transcend in importance in every way those which keep us apart. It is not to be forgotten that as a Conference we express no opinion, we enter into no debate on any matter of doctrine or of Church government on which we differ. This has been deliberately arranged, and will, I am sure, be honourably adhered to. But yet we seek to call the human race into one fellowship, to teach the world in which we live the will of God, the love of the Son, the power of the Holy Ghost, the purity of Christian life, and the splendour of the Christian hope are common ground. (Applause.)

If it were to do nothing else than bring home to the minds of Christian people how great is the variety of problems which have to be faced, this Conference would not be without its use. In that Commission with which I have just more especially dealt there is a splendidly illustrated. There is the problem, of perennial difficulty, of the due relation of the civil and the spiritual power to be faced. You may have a civilised Government, with a civilised and yet not Christian people; you may have an ancient yet backward civilisation like that of China, or you may have a people of modern civilisation, such as the Mohammedan or Hindu population. There are European protectorates over regions as yet wholly uncivilised, and in the varying degrees of civilisation every class of varying problem is presented for consideration and for discussion. Cast your minds to Japan, to China, to India, to the Dutch East Indies, to the great Moslem Empire for example, on the Continent of Asia, such as, for instance, as Persia, and Turkey, Egypt, and the Sudan, to North Africa, Central Africa, East Africa, West Africa, and to South Africa, and you will find that it is true to say that the difficulties with which you are confronted vary not so much with the political as with the religious differences. There are certain spheres of civil government which are practically the same everywhere. There are missions which have the same object, but the difficulties which arise arise mainly from the fact that in so many of those cases which I have mentioned do not exercise an acknowledged, and the abstract principle of freedom of conscience. You cannot in this matter lay down even the most general principles which will carry you further than the threshold of questions of ever varying degrees of difficulty and complication with which you are confronted. The Government may be neutral, or may be hostile to the cause, or may be the highest civilisation, and it may perhaps have its own domestic difficulties with those under its sway, owing to the fanaticism with which they cling to their own beliefs.

Let me pass to another point. By common consent there is just now a great opportunity. Nations in the East are awakening. They are looking for two things: they are looking for enlightenment and for liberty. Christianity alone of all religions meets these demands in the highest degree. (Applause.) There cannot be Christianity without liberty, and liberty without at least the restraint of Christian ideals is full of danger. There is a power unique in Christianity of all religions to uplift and to enoble, and for this reason, that it has its roots and its foundations in self-sacrifice and in love. (Applause.) We express the devout and earnest hope that God may use this Conference to increase in the minds of professing Christians that deep responsibility to the whole world.

Let me add one word in conclusion. The hope has sprung up in my mind that unity if it begins in the mission field will not find it ending there. (Applause.) It is a thought not without its grandeur that a unity begun in the mission field may extend its influence to the continent of Europe. (Applause.) Throughout the older civilisations—that it may bring to us increased hope of international peace among the nations of the world, and of at least fraternal co-operation and perhaps a greater measure of unity in ecclesiastical matters at home. (Loud applause.) God grant that bye and by as the direct outcome of the self-interest of the men and women in the mission field, whose motto is expressed in the refrain of the well-known hymn,

Onward, Christian soldiers, Marching as to war, With the Cross of Jesus Going on before!

comes a deepening conviction that matters most, what ought to loom largest in it all, is the directly missionary work, such work as we are gauging and planning in this eventful fortnight. Many a time after quiet talks with some similar workers who are spending their week ungrudgingly in the Master's service—he it under an African sun, or in the Arctic circle, or in the islands of a stormy sea—I have found myself literally tingling with a mingled sense of humiliation and of eager enthusiasm as I have set the value and the glory of his personal self-sacrificing devotion to his Lord as against the value of our own poor commonplace work at home, and I have fallen on my knees and asked that He who seeth in secret will show us how to co-operate in some more fruitful way and to link the two tasks, that man's and mine, more wisely, more effectively than we seem to link them now. Well, it is in that sort of endeavour that we are here this week. We meet, as has been well said, for the most serious attempt which the Church has yet made to look steadily at the whole fact of the non-Christian world, and to understand its meaning and its challenge. We look at it from standpoint not by any means the same, geographically or politically or ethnically. No one is in a job of the distinctive convictions which he deliberately holds. Therein lies in part the value of the several contributions which will be made to our debates. But we are absolutely one in our allegiance to our living Lord. To Him we bring it all. When the Disciples returned from their first missionary work they had no reverence for any man save one that they had taught. They must also have loved one another. And the outcome we know.

Your deliberations this week will deal mainly with the special opportunities and the special difficulties of our own day. About the opportunities, we shall receive power when the message is exactly of warning, but of caution. It is dangerous—it is perhaps presumptuous to dogmatise too decisively about the particular opportunities of one generation or epoch as contrasted with another. We believe in the continuous guidance of Him who knows, and weighs, and understands. To some of our fathers in the past, it is not infrequently possible why the Christian leaders and teachers of former generations in the last few hundred years gave so comparatively small a place to direct missionary endeavour. The Lord God Omnipotent reigneth. He has guided our fathers, as we believe He is guiding us. It may be that by spoken word or by deed the man whom we reverence for may have done us wrong; their generation best, and used the opportunities which were theirs, not ours.

It is not for us to know the times or the seasons which the father hath set within his own authority. But ye shall receive power. That is quite certain. We shall receive power when the message is exactly of warning, but of caution. It is dangerous—it is perhaps presumptuous to dogmatise too decisively about the particular opportunities of one generation or epoch as contrasted with another. We believe in the continuous guidance of Him who knows, and weighs, and understands. To some of our fathers in the past, it is not infrequently possible why the Christian leaders and teachers of former generations in the last few hundred years gave so comparatively small a place to direct missionary endeavour. The Lord God Omnipotent reigneth. He has guided our fathers, as we believe He is guiding us. It may be that by spoken word or by deed the man whom we reverence for may have done us wrong; their generation best, and used the opportunities which were theirs, not ours.

Whatsoever the facts of other days, there can be no manner of doubt about the facts of our own. The opportunity is almost limitless. It is urgent and even clamorous. It is not ours, and we want to receive power. The work of this coming fortnight, and of the eighteen preparatory months which have led up to it, is capable, I verily believe, of indirectly doing more for the right manner of "selling out among the heathen that the Lord is King" than any forty years of "selling out" among the people of this world. I need not repeat the picture, familiar to everybody here, of what is to-day's opportunity is and means. The whole world in closest, speediest touch; the millions of the furthest East awakening like some giant from the stupor of ages, and deliberately even secretly calling for the higher knowledge and leadership of which all its powers and perils, feeling its way to life among Asiatic races, with a call to us to show what is Christ's definite message for nations and what the claim he makes upon each several race for its separate contribution to the world's good. And then the most heroic and magnificent and strenuous manhood on the Canadian plains, in that touch at once with the Eastern and the Western worlds, and capable of bringing strength to each. I could easily run on. But you are familiar with it all. The when and the how are His. The work is ours. Ye shall receive power. He will show us when and how.

When and with the opportunities the special difficulties to us, European knowledge, European science taken eastwards and assimilated there without the "Sanctions" and the history and the long discipline which gave it birth, and nurture, and wings, burning our way to the far east, and for whom made the apparent deity or goal among the "Christian" nations from whom the message goes. The unchristian lives of the representatives of Christian lands. And perhaps, above all—if you doubt it, read the gathered testimony from a hundred mission fields—the apathy and lukewarmness which come to us from the world of Christ. God-fearing, Christian people in the face of all these possibilities and perils. There, at least, we have a clear cut task, an open path to tread. If the work is to be done, we must make men know and feel, yes, and make them live as men who know and feel, not in abstract theory, but in living, burning conviction of the love of God and of heaven given to man, in whom and through whom we, or any other folk, can receive health and salvation, but only the name of our Lord Jesus Christ. It is the sense, strong and eager and glow, of what we owe to God in Christ which can alone quicken the pulse and nerve the arm of the man who would give the word of God to a man. But, brothers and sisters, that means effort, that means the sort of sacrifice which Christ looks for and demands when He bids men count the cost of discipleship, and that means a courage that ten thousands of us shy, reticent people wholly lack. Be it ours to hear them then. Once more, we must know our way to the far east, and to any single thought to-night—that the place of missions in the life of the Church must be the central place, and none other. That is what matters. Let people get hold of that, and it will tell—it is the merest common place to say—it will tell for us at home as it will tell for those abroad. Secure by that thought its true place, in our plans, our policy, our prayers, and our lives, why then, the issue is His, not ours. But it may well be that if that come true, "there be some standing here to-night who shall not taste of death till they see" here on earth, in a way we know not now, "the Kingdom of God come with power." (Loud applause.)

Mr R. E. Speer, secretary of the Board of Foreign Missions of the Presbyterian Church in the United States, addressed the Conference on "Christ, the Leader of the Missionary Work of the Church." Their very presence there that evening, he said, would already have been felt by Christ in missionary enterprise, for the Lord was the most real fact in their common life, and they knew themselves to be gathered there that evening in their corporate relationship because He had been governing their ways, and had assembled them there in His name. They were looking sensibly for earnestness of heart only, they trusted they were not under any illusion with regard to the difficulties that were to be overcome, or the foes that were to be vanquished, or the magnitude of the task with which it was to be achieved. They were gathered in that Conference to be freed from these illusions if they possessed them. (Applause.)

The Archbishop of Canterbury pronounced the benediction, and the proceedings terminated.

The Chairman conveyed the following message from the King, the company rising to the King's message. It reads:—"I have much pleasure in sending me to convey to you the following message from the King. The World, Missions, and the Church."

under conception ever moved the mind of man in that which inspires this Conference. We can earnestly hope that the prayer and effort which preceded and the labours on which you are entering may be abundantly blessed, that the result will be a great quickening of spiritual life, a revival of missionary zeal, a determination involving all sections of Christendom, and taking immediate practical effect, to organise all the vital energies of the Church so that within our year all men shall have heard of the Love of God in Jesus Christ our Lord. It has been said by one to whom this present movement owes much, perhaps, than to any living man, that more depends on what is done during the next ten years than what is done for generations after. He has left it to human action to make own what He did, and to reach men's souls by hearts by telling all the story of His redeeming Grace." How then shall we escape if we neglect this great opportunity? It is for the Church to tell the world of Christ. It is for God to make the world Christian. And God will do it through the Church which He has commissioned. He will follow with the quickening power of His Spirit, and the kingdoms of this world will become kingdoms of our Lord and of His Christ.

ORIGIN AND ARRANGEMENTS OF THE CONFERENCE.

The Press representatives attending the Conference were entertained to luncheon by the Conference Committee in the Rainy Hall. Sir Andrew L. Fraser presided over a company numbering about fifty. The Chairman, after luncheon which was purveyed by Miss E. Ruffell, remarked that he did not think anything of a religious character had received such a welcome in the Press as this Conference. Its treatment on the part of the Press had been kindly, sympathetic and encouraging. The Conference extended a cordial welcome to the Press representatives. The Rev. T. H. Hissington Tallow, in the course of a statement as to the arrangements, explained that the Conference had originated at the Ecumenical Missionary Conference at New York in 1900. It is then thought desirable to hold another Conference ten years later. The New York Conference was of an inspirational character—its object mainly to excite public interest in foreign missions. The second Conference, it was considered, should be a scientific inquiry into the work of Christian missions. A meeting of the Committee was held in Oxford two years ago. The Committee is composed of representatives of the leading societies of the United States, of this country, and of the Continent. They met every day for a week, and sketched out what this Conference should be. The meeting resulted in the constitution of eight commissions, whose reports had been published. These commissions had been working for the last two years, and their reports represented the basis of the discussions of the Conference. Each day a report would be taken up, and the main business of the day would be the discussion of that report. After the two or three speakers who would introduce the report, there would be an opportunity to members of the Conference to discuss it. The Business Committee was anxious to prevent this discussion being of a purely advisory character; and in the daily paper to be used in connection with the Conference, there would be an agenda of the discussion for each day. In the evening there would be a meeting of a rather different character, when some of the young men interested in missions throughout the world would give addresses. The question of resolutions had been raised. The idea, however, was that they should spend the days in as thorough frank conferences as possible. It would prohibit the usefulness of the Conference under existing conditions, and probably involve it in insuperable difficulties, if many resolutions were brought forward. It was quite possible, however, that one or two might be brought before the Conference. At the Sydney Hall meetings the reports would be presented in more popular form, there would be less discussion at them.

UNIVERSITY HONOURS TO DELEGATES.

At five o'clock there was a crowded audience in the M'Ewan Hall to witness the conferring of honorary degrees by the Senatus of the Edinburgh University upon distinguished delegates to the Conference at present in the city. The Vice-Chancellor, Principal Sir William Turner, presided, and in the Academic procession were, among others, Lord Provost Brown, Lord Lindsay, Principal the Rev. D. Whyte, New College; Sir Andrew L. Fraser, Lord Dundas, Sir Alexander Simpson, and members of the University party, the Senatus, the Students' Representative Council, &c. An organ performance was given by Mr. Collinson during the assembling of the audience. The proceedings were opened with prayer by the Rev. Dr. Patrick, Dean of the Faculty of Divinity.

WELCOME BY THE VICE-CHANCELLOR.

The Vice-Chancellor said:—The week on which we have entered will live in the memories of the citizens of Edinburgh as marking a great step in our history and progress of missions. The Conference attended by representatives of those Reformed Catholic Churches from all parts of the world which have taken and continue to take an active part in the prosecution of missionary work, is distinguished by its cosmopolitan character, and a remarkable number of people who have resided in this city to participate in its proceedings, to hear from those who are competent to speak from experience on the present conditions of existing missions, and to consider the best means of furthering the great purpose to which so many have dedicated their lives. The citizens and public bodies in Edinburgh have shown their interest in the Conference and their appreciation of the importance of its work, by giving to the Committee of Organisation facilities for enabling the meetings to be held in buildings suitable from their size and situation, and by other practical evidences of their sympathy. Conscious of the magnitude of the educational work discharged by the missionary organisations, and of the moral and religious force which they have exerted in the promotion of civilization and in the promulgation of the Christian faith amongst the heathen, recognising also the rights conferred on suffering humanity through the benevolent labours of the medical staff associated with so many missions, the Senatus Academicus of the University concur in giving you a cordial welcome. They avail themselves of this great liberality to mark the occasion in a manner consonant with academic customs and traditions, and they desire to confer on you honorary degrees in Divinity and Laws on some of the representatives in attendance at the Conference. I need scarcely say that, to select from so large an assemblage of individuals who from the nature of the case had necessarily to be limited in number was not without its difficulties, and is not to be regarded as implying that others amongst you are not equally entitled to recognition. The number of honorary degrees is so vast, and requires for its effective conferral so many different qualities, that the Senatus had to endeavour to make the list representative not only of those who belonged to the great missionary societies whose headquarters are in our islands, but of corresponding organisations in countries beyond the seas; and to include in your ranks we have endeavoured to include our selection those who have been personally engaged in mission work both at home and abroad; those who are distinguished by their administrative ability and experience, and those who have given an impetus to missionary work by their literary labours and by promoting education, whether religious and secular, amongst the heathen.

THE DEGREE OF D.D.

The Dean of the Faculty of Divinity then introduced in turn to the Vice-Chancellor the following eight gentlemen for the degree of D.D.

He has won in an unusual degree the confidence of the Chinese, is recognised as one of the few qualified to act as an interpreter and mediator between the East and the West, and has been instrumental in the importance of introducing the culture and civilisation of the West to the East in a Christian atmosphere. In the Imperial Rescript which was issued at the close of last week, bearing on the dominant position to be assigned to the English language in the higher education of China, we may not see an indirect tribute to the value and efficiency of such institutions as that over which Dr. Pott presides with such outstanding success? (Applause.)

PASTOR JULIUS RICHTER, DR. THEOL. SCHWANEBECK, GERMANY.

Apart from numerous contributions to the history of missions in various parts of the globe, including Central and Eastern Africa, Dr. Richter has published two volumes of what promises to be a monumental work on the expansion and diffusion of Christianity in the non-Christian world from the earliest period. The first volume, which deals in an exhaustive fashion with the history of Indian missions, was published in 1906. The second volume, which is taken up with the history of missions in Islam or the Near East, was published in 1908. Both have been translated into English. These works have been written in the conviction that the history of missions is an important section of Church history, and that the history of the conquests of the Gospel is at least as vital to a true apprehension of its essential characteristics as a record of its divisions or controversies; and, alike because of their learning, their research, and their firm grasp of the lessons to be drawn from the past in their bearing on the problems of the present, have been received with great acceptance by historians of all schools of thought, and have been crowned with academic honour by the University of Berlin. Not limiting his activity to recording the work of the Church in the past, Dr. Richter seeks through the Press to influence the religious life of the present; and, as the founder and editor of one missionary periodical, and joint editor of another, wields a far-reaching and stimulating force on the direction of evangelized thought in relation to missionary enterprise. (Applause.)

REV. CHARLES HENRY ROBINSON, M.A., EDITORIAL SECRETARY, SOCIETY PROPAGATION OF GOSPEL.

Before entering on his present sphere of work in 1902, Canon Robinson had gained a wide reputation as a philologist, as well as an intrepid traveller and explorer. To the astonishment of many, he revealed to us the existence in Central Sudan of a race of a comparatively high order of civilisation, with the beginnings at least of a religious literature. Taking up the task that had fallen unfulfilled from the hand of his brother, Mr. Robinson devoted himself to the study of the Hausa language, whose importance may be gauged from the fact that it is spoken by 15 millions of people. He has published a Grammar and Dictionary of the Hausa Language, was Lecturer on that subject in the University of Cambridge, of which he is a graduate, and has translated portions of the New Testament into that tongue. To have facilitated in this way the extension of the Gospel to that previously little known region, above all, to have made it possible for the Scriptures to be understood in a language spoken by so many millions, is a contribution to philology not less than to the propagation of the Gospel, the value of which it is impossible to exaggerate; and, in view of that service, as well as of the work done by him in connection with his present office, I ask you to confer on Canon Robinson the degree of Doctor of Divinity. (Applause.)

ROBERT ELLIOTT SPEER, M.A., SECRETARY AMERICAN PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

Mr. Speer is an alumnus of Princeton, where he graduated in 1889, and had not finished his theological curriculum when he was invited in 1891 to fill the position which he still holds. He has written a number of Biblical studies, beginning with "The Man Christ Jesus" in 1896, and, in particular, has published contributions to the literature of missions, including "Missionary Principles and Practices" in 1902, and "Missions and Modern History" in 1904. He held the appointment of Duff Lecturer in 1909-1910, and chose for his subject, "Christianity and the Nations," which has just been published. The roll of our honorary graduates in divinity contains the names of only two laymen; it is never likely to be a large one; but I regard it as a privilege to ask you to add to that list the name of one who, though not a preacher by calling, is recognised as a speaker of commanding power, as a great spiritual force in the Church to which he belongs, and who, by his speaking, his writings, and his administrative work, exercises an altogether unique influence on the religious life of the community. (Applause.)

REV. RALPH WARDLAW THOMPSON, B.A., D.D., FOREIGN SECRETARY, LONDON MISSIONARY SOCIETY.

Dr. Thompson graduated in Arts at the University of the Cape of Good Hope, received his theological training at Chestnut College, held thereafter charges in Glasgow and Liverpool, and since 1881 has been foreign secretary of the London Missionary Society. He has written various contributions and biographies relating to missionary topics. By his long experience in administration, as well as by his personal visitation of mission stations over a great part of the world, he has come to be recognised as the expert on the Church merely, as one of the highest authorities on all aspects of missionary work. He was chairman of the Congregational Union in 1908, and it is significant of the man and his work that his tenure of office was signalled not by the issue of any manifesto dealing with some question of temporary interest, but by a specially earnest effort to quicken the development of missionary zeal in his own Church. In seeking to honour him we desire at the same time to show our recognition of the great missionary organisation to which he has for so many years given such splendid service; and we in Scotland recall with pride the fact that though that Society has in London its "local habitation and name," it contains on the roll of its missionaries and names the names of Moffat, Livingstone, and Chalmers, of New Guinea. (Applause.)

HERR LIC. JOHANN WARNECK, INSPECTOR OF MISSIONS, BARMEN.

Herr Lic. Warneck was for some years a missionary among the Battaks in Sumatra, and is the author of many papers relating to the language and religion of that interesting people. He published in 1908 a striking volume based on his experiences there under the title of "Die Lebenskräfte des Evangeliums," which has recently been translated into English. A considerable part of the book is taken up with a study of Animistic Hethenism amongst the Battaks—the heathenism of a civilised man, as the writer characterises it—and is an illustration of the signal services which the missionary, in pursuit of his calling, has often incidentally rendered to other branches of science, such as ethnology and anthropology. With the name of Professor Gustav Warneck, of Halle, the scientific study of missions has for a period of forty years been identified. We desire to show the importance of maintaining or recognising the hereditary principle in some sphere of activity, but we are at one in our interest in recognising its manifestation in this; and it is therefore with special pleasure that I present to you, Herr Lic. Johann Warneck, the illustrious son of an illustrious father, who is working in the same field of inquiry with like studiousness and enthusiasm, with like achievement, and with the assured promise of like distinction. (Applause.)

Commission for the investigation of the War Department. The call to arms had come to him when he was engaged in the practice of the law, and it was to the law that he returned when the war was over. A signal and striking testimony to his perseverance and abilities is furnished by the circumstance that the interruption to his professional work caused by the war and the grievous physical injuries which it entailed proved little or no hindrance to his advancement. High legal and political offices have been his portion; he has been Governor of Pennsylvania, and he occupies a chair on the bench of the Superior Court of that State. But a third ground for honouring him has not to be mentioned. With his interest in military affairs and the law, he has ever united a close and active interest in matters ecclesiastical, and he has long been recognised as a prop and pillar of the Presbyterian Church. It is a significant fact, albeit a layman, he has twice been appointed Vice-Moderator of the Presbyterian General Assembly in the United States—the most imposing Presbyterian Assembly in the world. I present to you the gallant General and learned Judge as one pre-eminently worthy of the highest academic honour. (Applause.)

THE REV. TASUKU HARADA, PRESIDENT OF DOSHISHA, KYOTO, JAPAN.

In the eyes of the University one of the most interesting and important of the activities discharged by that many-sided enterprise, the Foreign Mission movement, is the work it has accomplished, and is to accomplish, as a founder and fosterer of institutions for the promotion of higher culture. Amongst the academic seedlings which have blossomed forth in the Mission's wake, none exhibits signs of greater vitality or promises more abundant fruitfulness in the future than Doshisha, the leading Christian University in Japan; and the position and prospects of this famous institution are largely due to the zealous care and lofty ideals of the distinguished divine who now guides its destinies. The appointment of the Rev. Tasuku Harada to the Presidency of Doshisha some three years ago was hailed at the time as an event of much significance and good omen. He brought to his office a rich and varied experience. Thus, a graduate of Doshisha, he had extended the education received there by a course of study in the Theological Department of the University of Yale. For many years he had been actively engaged in pastoral work, and his fitness for leadership had been amply proved by his department in the President's chair, first of the Japanese Christian Endeavour Union, and later of the Japanese National Council of Christal Churches. Above all, he had achieved conspicuous success as a lecturer when touring in China and India, and his writings had come to be recognised as a weighty contribution to Christian theology. It does not admit of doubt that teachers of the stamp of the President of Doshisha, and work such as he is accomplishing, are doing much to break down the barriers between East and West, and to bring each to a knowledge and understanding of the other. The University desires to set the seal of its approval upon Mr. Harada's beneficent labours, in token whereof I ask you to admit him to our Doctorate in Laws. (Applause.)

THE HON. SETH LOW, FORMERLY PRESIDENT OF COLUMBIA UNIVERSITY, NEW YORK.

Very various are the spheres of activity to which the public-spirited American citizen who now stands before us has devoted his energies, but, whatever the work to which he has set his hand, his actions have ever been animated by the same principles, and we recognise in him a high-souled statesman, the implacable foe of self-seeking and corruption, a lover and promoter of honour and rectitude, whether in the relations of individuals or of nations. Mr. Seth Low has accomplished memorable work in the academic sphere, for he was President of Columbia University at an important era of its history. It was during his reign that the Institution was transferred to its present site, and was greatly enlarged, and he saw it take its place amongst the four foremost Universities in the United States of America. He has played a commanding part, too, in the municipal sphere, for he has occupied the civic throne in Brooklyn, and more recently in New York City, and it is well known how strenuously he has ever endeavoured to uphold and enforce a strict standard of purity in public life. And once again he has rendered distinguished services in the diplomatic sphere. In 1895 he was appointed one of the American delegates to the great Peace Conference at the Hague. There he acted as a member of what was undoubtedly the most important of the Committees by whom the work of the Conference was carried on, viz.—the Committee on Good Offices, Mediation, and Arbitration, and he brought to its deliberations a fine sense of the requirements of international justice. Finally, let me remind you that Mr. Seth Low belongs to a nation of orators, and that he possesses the national gift in the fullest measure. Nothing certainly could surpass in beauty and grace the gem-like utterances with which he returned thanks for the American delegates at the meeting at Delft, which closed the Peace Conference. It is with the greatest pleasure that I now ask you to confer upon the distinguished American the degree of Doctor of Laws. (Applause.)

PROFESSOR KARL MEINHOF, COLONIAL INSTITUTE, HAMBURG.

Of the numerous distinguished laborers whose learned researches have taught us to regard philology as one of the staple intellectual commodities of Germany, none holds a position of more manifest pre-eminence than does Professor Meinhof in the particular linguistic province—the languages of Africa—which he has made his own. It is a far cry from the Baltic shores to the Bantu zone, yet it was whilst he was discharging the arduous duties attaching to the pastorate in one of the villages of Pomerania that Professor Meinhof first addressed himself to the line of investigation in which he has since won such renown. In due course his studies, and the ability with which he was prosecuting them, were brought to the knowledge of his Government, and he was sent out for a season to German East Africa to study native dialects on the spot. His researches have extended to all the families of speech on the African continent, and their ethnological is scarcely inferior to their philological importance. Out of the lengthy catalogue of his published writings I would select for special mention his standard works on the phonetics and comparative grammar of the Bantu languages. The Tower of Babel itself could hardly have afforded the philologist a more tangled task than the Bantu group of languages. Professor Meinhof's powers of analysis and classification that in the volumes in question this seemingly chaotic medley is systematised and elucidated in a manner little short of marvellous. The importance of Professor Meinhof's work in its bearings upon missionary enterprise cannot be exaggerated. Himself an active supporter of missions, and the veritable founder of the German branch of the layman's missionary movement, he has ever and sincerely advocated his professional duty, to assisting the linguistic studies of young men about to start for the mission field and of their older brethren when home on furlough. In token of their high appreciation of his remarkable philological work the Senatus desire to confer upon Professor Meinhof the degree of Doctor of Laws. (Applause.)

JOHN B. MOTT, HON. A.M., GENERAL SECRETARY OF THE WORLD'S STUDENT CHRISTIAN FEDERATION, NEW YORK.

The name which I have this moment pronounced is honoured and revered in all the Universities and seats of learning throughout the world, for it is the name of a dauntless crusader who has found his mission in the advancement of the spiritual side of University life, of a great leader who has for years exercised an extraordinary ascendancy over the students of all countries.

greater, its heinousness more evident, when the speech was at once an Archbishop and a citizen of Edinburgh. (Laughter and applause.) He did prize exceedingly the opportunity afforded him for thanking them for the honour conferred upon him on this occasion. He-day America joined its voice with England in thanking them for what they were doing; Germany with America, and Japan with Germany, in thanking the University for recognising in this graceful manner this careful, deliberate, and, as they believed, far-reaching endeavour to set forward what was best and highest in the world's life by the Christianising, and therefore the bettering, of the whole people of the world. (Applause.)

A JAPANESE TRIBUTE.

Dr. Harada, who was received with applause, said they gave him a great surprise when he was informed that the University proposed to confer his great honour on their humble servant. He did not regard himself as worthy of it, but he had reason to believe that it was not so much for the individual as for the representative of the great cause with which he was associated, and perhaps of the country which he represented. (Applause.) Ever since his boyhood Scotland was a land for which he had great admiration. It was the land of Burns, of Scott, of Walter Scott, of Carlyle, and of Burns, of Duff and of Livingstone, of Lord William Hamilton, Sir James Simpson, and Lord household names in

of life than the old faiths, and that the Christ was in very truth the Life and the Light of the World. (Applause.)

DR. MOTT'S TRIBUTE TO THE UNIVERSITY.

Dr. Mott, who had a very warm greeting, said the world was not much larger than one-third the size it was in the last generation. It no longer was broken up, as it were, into water-tight compartments; it was one great neighbourhood. It was possible to-day for an institution or a movement to exert an influence literally world-wide. The Universities were exercising the most extensive and the most intensive influence of any institutions, and no University in the world, he ventured to say, in the light of personal touch with so many of the men in all nations, was exercising a wider or deeper influence for good than the University of Edinburgh. (Applause.) Over twenty years spent in travelling had afforded one an opportunity of studying the range and the character of that influence. He counted among his personal friends graduates of this institution whom he had visited in all quarters of the world. Invariably he had found them engaged in concrete works to society. They had carried forth from this place the spirit which caught them here. They all regarded higher education not so much for personal betterment as for service to man. This University afforded an atmosphere and a spirit which was hospitable to the great purpose which had assembled this World Missionary Conference. This University, which came into being in

did so he set forth the reasons which had induced the Senatus to confer this honour upon him.

THE REV. K. C. CHATTERJI, D.D., INDIA.
Among the Christian population of India—British, European, or American—no name is held in higher honour than that of Dr Chatterji, the head of the American Presbyterian Mission at Ahsyarpur, in the Punjab. That regard was shown in a striking manner on the union of the Indian Presbyterian Churches in 1904, when he was unanimously elected Moderator of the first General Assembly of the United Church; and, according to the testimony of all, fulfilled the duties of the office with great ability, eloquence, and dignity. Dr Chatterji is one of the veterans of the Indian Christian community; and I present him to you as a typical representative of those who, themselves convinced of the superior claims of Christianity, with a courageous disregard alike of race and of expediency, have consecrated their energies to the task of communicating to their fellow-countrymen the secret of the inspiration and the hope by which their own outlook on life has been transformed. (Applause.)

THE REV. W. DOUGLAS MACKENZIE, M.A., D.D., PRESIDENT OF HARTFORD THEOLOGICAL SEMINARY, U.S.A.
Though born in South Africa, Mr Mackenzie is educated in this city, passed from Georgetown's College to the University, and after a career of high distinction graduated with first-class honours in philosophy in 1881. He prosecuted thereafter the study of theology at the Divinity Hall of the Congregational Church in Scotland and at various Universities in Germany, after occupying charges in Montrose and Edinburgh, he was called in 1885 to the Chair of Systematic Theology in Chicago Theological Seminary, and in 1903 was appointed President of the celebrated Theological School at Hartford, in which, like as a teacher and as an administrator, he has attained a high reputation. He has made valuable contributions to religious and theological literature, some of which have gone through several editions. In awarding its honours to-day, the University has recognised no boundaries of race or language or nationality; but, none the less, it is a sign of satisfaction to us that we have been able to include one of ourselves who has carried across the Atlantic the fame of the University in which he was trained, and has exhibited to our eyesmen across the seas the type of men that we find in Edinburgh as graduates in philosophy, and who, at the same time, deserves our recognition on such an occasion as this, as the son and the inheritor of an eminent missionary in South Africa, who stood not less high in the confidence of his Sovereign than in the affections of the native population. (Applause.)

THE REV. F. L. HAWES FOTT, D.D., ST JOHN'S COLLEGE, SINGAPORE.
The institution of which Dr Fott is the head is connected with the American Protestant Episcopal Church, and takes rank with the very foremost colleges in China, attracting to itself many scholars from the higher ranks among the Chinese. The position which he occupies among educationists is in the fact that he was for some years president of the Christian Educational Association of China, and chairman of the Committee on Christian Education that reported on that subject the Centenary Conference at Shanghai in 1907.

THE DECREE OF LL.D.

The Dean of the Faculty of Law (Professor Sir Ludovic Grant) in turn presented to the Vice-Chancellor the following six gentlemen for their degree of LL.D. He, too, as orator set forth their claims to the honour.

THE RIGHT HON. AND MOST REV. RANDALL THOMAS DAVIDSON, O.C.V.O., D.D., D.C.L., ARCHBISHOP OF CANTERBURY.

His Grace's career, said the orator, has unfolded itself, from priesthood to primacy, in a succession of impressive phases. Lambeth Palace, it may be truly affirmed, was the Alpha, as it has proved the Omega, of his upward course, for the retrospective glance discovers him enmeshed therein only a few years after he had taken Holy Orders, nominally as the chaplain, but in reality as the trusty councillor and intimate friend, now of one and now of another, of his illustrious predecessors in the Archbishopric. In an environment so favourable he rapidly developed that aptitude for affairs, that intimate knowledge of ecclesiastical movements, and that capacity for organisation which are some of his most conspicuous traits. Of the major portion of this period of his career we have an incidental record in his charming biography of Archbishop Taillor, to whom, be it remembered, he was related by a closer tie than that of office. Anon we find him in the Deanery at Windsor, discharging with rare tact and sagacity the ceaseless responsibilities of that office, and stands in an especial relation to Royalty, and enjoying in the fullest measure the confidence and affection of our late Sovereign Lady, Queen Victoria. And may I say here that Queen Victoria's sentiments in regard to his Grace were also the sentiments of the great King whose loss we are now mourning. Then there follows the period of Dr Davidson's episcopal activity and distinctiveness, in which he stamped two Sees with the impress of his beneficent administration, and in which, by his bearing, at once so courageous and so conciliatory, in the House of Lords, notably in regard to social movements, he established his reputation as one of the leading ecclesiastical statesmen of the day. Of such a career the return to Lambeth was the natural and appropriate crowning stage. Universal approbation greeted Dr Davidson's elevation to the historic office which he now holds, and it is the earnest prayer of all who have the welfare of the Church of England at heart that its present Primate may long be spared to it. To the many academic honours of which his Grace has been the recipient, the Senatus desire to add the Doctorate in Laws of the University of his native city. (Applause.)

GENERAL JAMES ADDAMS BEAVER, JUDGE OF THE SUPERIOR COURT OF PENNSYLVANIA.

The title of "General" with which I have announced his name may serve to remind us that, amongst the claims which this illustrious citizen of the United States of America has to honorary recognition at the hands of the University, we must include his splendid record of gallant and distinguished service in the field and his knowledge of military affairs. He joined the army of the Potomac when the Civil War broke out, and before the war came to a close he had been severely wounded in no less than three battles. Subsequently he acted for many years as Major-General of the National Guard of Pennsylvania, whilst more recently still, the reputation which he had earned as a man of wide military experience and sagacity secured him a seat on the President's

exhibited when himself a student in the University, his brilliant achievements in science, history, and philosophy, fully warranted the belief that he would have risen to high prominence in whatever walk of life he had chosen to set his steps. Many indeed are the offers and overtures to which he has had to turn a deaf ear in his unflinching fidelity to the noble cause which he has taken in hand. Mr Mott is intimately identified with all the remarkable student associations and movements, national and international, which have sprung into existence during the last twenty-five years, and to his inspiration and generalship they owe not a little of their success. In particular he is the life and soul of that magnificent organisation, the World's Student Christian Federation, which was shortly after he was appointed the Federation's general secretary that ever took in its interest that memorable and triumphant tour of the world, of which he has given so interesting an account in one of the best known of his writings, "Strategic Points in the World's Conquest." During the twenty months of the tour 60,000 miles were traversed; conferences on a stupendous scale were held in all quarters of the globe, and sometimes even the largest theatres did not suffice to contain the multitudes attracted by the impressive eloquence and magnetic personality of the young American. Mr Mott is no stranger to these precincts, and the Senatus extend a cordial welcome to him, while offering him the highest honour in their gift. (Applause.)

THE VICE-CHANCELLOR, who in his presentation was loudly applauded by the audience.

SPEECHES BY THE HONORARY GRADUATES.

The Vice-Chancellor said that on ordinary occasions this would have concluded the ceremony. But as this was a special occasion they intended to depart from their usual custom, and to ask four or five of their honorary graduates to say a few words. (Applause.)

THE ARCHBISHOP OF CANTERBURY.

His Grace the Archbishop of Canterbury, who was loudly cheered, said he regarded it as a high privilege to say a few words on a day memorable to not a few, both to those who had been honoured and to those equally deserving of honour who were present in the hall. He did appreciate, how much he could hardly express in words, the honour which had been conferred upon him—the right to wear the hood which had been given, and the far too generous terms in which Sir Ludovic Grant had referred to him. There were few tributes that could come to any one as life ran on which were more highly prized than the tribute borne by an old University, when in this manner it recognised for any man, or for those whom that man represented, a cause that they had striven to make for the bettering of the lives of their fellow-countrymen and of those beyond. That honour must have a special charm for himself when it came to him at the hands of the University of the city wherein he was born—a city from which he feared he must confess, he had been an almost constant banisher ever since. He thought it was Bishop Leighton, on the occasion of the Tercentenary of this University, in proposing the health of the University at its banquet, who called attention to the anomaly of the fact as he put it, that he, a Bishop in a Prelate's Churoch, should be standing up to laud a University which had been founded centuries ago on the ruins of a Roman City (Londinium). If that anomaly was marked, then he feared its gravity became

many homes in his country just as they were in other parts of the world. (Applause.) He believed there was no country of the same area which had produced such a large number of men of faith and culture, of intellect, and of character as Scotland; and after all the greatness of a country did consist in having such great men. He could not help admiring their country, and therefore it was with peculiar pleasure and gratitude that he felt himself now related to their illustrious land, through this historic institution which had done so much in producing the type of eminent men he had just mentioned. He hoped that this might be a sign of union and a better understanding between the East and the West. (Loud applause.)

AN AMERICAN'S TESTIMONY.

The Hon. Dr Seth Low, who also met with a cordial greeting, said one of his fellow-countrymen had said that in Scotland every loch was a poem and every mountain a monument. They of the United States responded to the poetry and did reverence to the monuments. They were all willing subjects with themselves in the dominion of Sir Walter Scott. It was not in literature only that they of the United States recognised their profound obligations to Scotland. He had only to mention the names of two great Presidents—General Ulysses S. Grant and President McKinley—(applause)—to show them how great was their obligation to Scottish blood in the public life of the United States. (Applause.) He was not entirely sure that Theodore Roosevelt had not some in his veins, though they were in the habit of saying that Mr Roosevelt carried a little drop of blood in his veins of every nationality which he praised. (Laughter.) At this time he should like to pay a special tribute to that they owed to Scotland in the domain of education, and particularly to associate that with the name of James McCosh, who was for so many years Principal of the Princeton University. (Applause.) They would, therefore, readily understand how great a pleasure and happiness it had been to him to be honoured that afternoon by this University. He wished he could feel that he had been worthy of it; at least he should strive to be more worthy of it in years to come. (Applause.)

DR RICHTER ON MISSIONS.

Dr Richter, who was cordially received, thanked the University, in his own name and in the name of his German friends, for the honour which had been conferred upon them that afternoon. In connection with the missionary movement which had brought them together, he might be permitted to direct attention to one of the chief problems which at present weighed heavily on them in Germany—the readjusting of the relations of Christianity to the non-Christian world. It was a well-known fact that their judgment of the non-Christian religions had changed to a great extent during the last century. A hundred years ago they were inclined to look down with contempt upon these religions as little better than a mass of superstition. About the middle of the last century, with more knowledge of the great Asiatic literatures, contempt was changed into admiration, and many people were inclined to put these religions almost on the same plane as the Christian religion itself. That super-exaggeration of those Asiatic religions passed away; still it left Christian missions in relation to them in a widely different position from what they were before; and it was for them to show to those peoples that Christianity was capable of supplying higher ideals

that century in various ways. The amount of investigation and knowledge were so widely extended, and in which the bounds of liberty were so enormously enlarged, had ever been true to its world's vision, had preserved its world's horizon, and had been responsive to the world's appeal. This University, he ventured to say, was one of the most cosmopolitan in the world. He found in his journeying throughout the Orient that there was no University which had a stronger attraction for the Asiatic student than the University of Edinburgh. (Applause.) He found himself in agreement with what Dr Harada had said that afternoon that this University in giving recognition, because of their merits, to sons of Japan and India, placed itself in the current of the great movement which was drawing together East and West. It was Scotsmen, he went on to point out, that had established that chain of Colleges in India, which possibly had done more than anything else to determine the destiny of Hindoosim. He knew of no University that had begun to do so much to ameliorate the conditions of physical suffering throughout the non-Christian world than the University of Edinburgh, and it was because of these and other reasons that they, coming from many nations and occupied with world affairs, found themselves not at home with these new honours, but at home in this place, and they found it difficult, yea, almost impossible, to express all that this gracious act of adoption meant to them. (Applause.)

The Dean of the Faculty of Divinity having pronounced the benediction, the proceedings, which had lasted about an hour and a half, then terminated.

January Conference, to be held in Edinburgh at this time.

"His Majesty views with gratification the fraternal co-operation of so many Churches and Societies in the United States, on the Continent of Europe, and in the British Empire, in the work of disseminating the knowledge and principles of Christianity by Christian methods throughout the world.

"The King appreciates the supreme importance of this work in its bearing upon the cementing of international friendship, the cause of peace, and the well-being of mankind.

"His Majesty welcomes the prospect of this great representative gathering being held in one of the capitals of the United Kingdom, and expresses his earnest hope that the deliberations of the Conference may be guided by Divine wisdom, and may be a means of promoting unity among Christians, and of furthering the high and beneficent ends which the Conference has in view."

After the message had been read, the gathering joined hourly in singing the National Anthem. On the suggestion of the Chairman, it was agreed to make a remit for the framing of an appropriate reply.

LORD BALFOUR OF BURLEIGH ON PRESENT POSSIBILITIES.

Lord Balfour of Burleigh, who was received with cheers, said:—I am charged with the duty in opening this Conference of extending to all those who come from beyond the seas the most cordial welcome which Scotland can offer to you. (Applause.) As a nation and an Empire we are under the shadow of a great loss in the death of our King, a loss in which every civilised country has sympathised with us. In the message which I have just read there are allusions to fraternal co-operation and to international peace which will find an echo in the hearts of everyone who is present here to-night. (Applause.) We are so small and unimportant a gathering. We are constituting the first meeting of a Conference of which there are about 1200 members, representing 150 different Churches and organisations, all with their representatives in the mission field. There are representatives here to-night from many countries on the Continent of Europe, in the United States of America, and the British dominions. We have some hundreds of those actually engaged in mission work in Asia, Africa, and in the islands of the sea. When we look at the list of those who constitute this Conference, as many of you no doubt have done, for it is in all your hands, there will be, I think, two feelings dominant in all our minds. There will be, first, profound sorrow that our differences should have made necessary so many different organisations—their needs and their aims, and their feeling of joy and of thankfulness that if we are separated in some respects, we are drawing together now as perhaps we have never before been drawn together—(loud applause)—in the prosecution of the great enterprise in which we are all interested. (Applause.)

THE MESSAGE OF THE WORK.

I could not commence without a word of cordial acknowledgment and thanks to those who have borne the burden and the toil of the preparation. (Applause.) The way in which you received their names this afternoon gives me confidence and assurance that in this matter you feel with me. The

To the earth's remotest bound.
(Loud applause.)

ADDRESS BY THE ARCHBISHOP OF CANTERBURY.

The Archbishop of Canterbury, the Rev. Dr. R. T. Davidson, G.C.V.O., said—Fellow workers in the Church Militant, the Society of Christ on earth, Lord Balfour has reminded you, and few men could do it with more lucidity, effectiveness, and simple weight, what it is that brings to this ball to-day an assemblage which, if men be weighed rather than counted, has, I suppose, no parallel in the history either of this or of other lands. (Applause.) Yes, gentlemen, this Conference is in some respects unique, not merely in missionary annals, but in all annals. Where are there when 1200 thoughtful men and women met who could contribute a like amount of knowledge acquired at first hand, for that is the real point, about the forces, past and present, seen and unseen, which are moulding the lives of the peoples, civilised and savage? And you come, not to talk casually and irresponsibly, not to tell us at hazard what you know, but to bring from a hundred workfields the thought-out, argued-out conclusions to which you have been led. The written to those conclusions, and in my experiences, which have already been sifted and pondered and compared. That, my Lord Balfour, makes our gathering unique in character. God grant it be unique in fruit. The Lord God grant it, for it is to Him that we bring it all to-night.

THE CENTRAL PLACE OF MISSIONARY WORK.

Gentlemen—I say it in all earnestness—it is with reverence and holy fear that I lay the call to be the first speaker in these debates. I can contribute nothing that is new; very little that is my own. But if I interpret rightly the privilege which you have offered me, I stand here for a special purpose. It is to say, from the standpoint of one who holds of necessity a position of central responsibility in our country's religious life, that we whose actual work lies primarily at home, feel, with an intensity beyond all words, that, among the duties and privileges which are ours in the Church of Christ, the place which belongs of right to our country work is the central place of all. (Applause.) As regards our amount of knowledge I have, I suppose, some qualification to speak at times, at intervals of ten years, I have in one capacity or another taken part in the great gatherings of Bishops at Lambeth, men who bring from near and far afield the knowledge which leaders of Christ's Church on earth in our country have in 1903, 240 Bishops took part, and now it happens not presumptuous to say that probably the desk of no other man in the British Isles does there flow in weekly, daily, almost hourly, so varied a stream of communications about the Church's activities and problems, its mistakes and its failures, and its victories, as flows in steady volume from the whole circumference of the earth to my room, not, of course, as to a place of authority or governance—pray understand that—but as to a central pivot or exchange. And happily it is not letters only that flow in; it is also men and women. (Applause.)

THE WORLD'S CHALLENGE.

Brothers and sisters in the Lord Jesus Christ, I tell you deliberately that with that increasing knowledge—and even the dullest man must in such a position gain some increase of knowledge—there

is a proposal that the greater part of the forenoon be devoted to a consideration of the situation in different parts of the non-Christian world with reference to their evangelisation. The chairman, therefore, will, at the first instance, call on those persons who have expressed their desire to speak on topics which are likely to throw light on the situation in different fields.

It is proposed that thereafter the Conference should concentrate its attention on the following problems:—Should the Church seek to enter at once the practically unoccupied fields, or first enlarge its activities in fields where it is already working?

In establishing the Church on the mission field, what should be the relative emphasis on the conversion of individuals and on the bringing of communities under Christian influence?

Should the missionary devote chief attention to raising up and helping its attention on the evangelistic agency, or to doing direct evangelistic work himself? Is it advisable to have a large native agency for evangelistic work among non-Christians dependent upon foreign support?

The desirability of arrangements for promoting co-operation between the work of making Christ known to the non-Christian world.

SERVICE IN ST GILES' CATHEDRAL.

In connection with the Conference, a service was held yesterday at noon in St Giles' Cathedral. There was a crowded attendance. The officiating clergymen were the Moderator of the Church of Scotland General Assembly (Dr M'Adam Muir) and the Revs. Dr Wallace Williamson, Dr Norman Macleod, Dr Mitford Mitchell, and R. S. Stimpson (High United Free Church). The service, which lasted a little over an hour, opened with the singing of the 98th Psalm, "O, sing a new song," and included the reading of the Testament lessons, and the anthem, "Hallelujah."

DIVISIONS MELTING AWAY.

Dr Wallace Williamson, who was the preacher, chose for his text the words "The Field is the World" (St Matthew 13 and 38). At the outset he said:—It is my privilege to address you for a to this ancient city, which in its long history, has ever been identified with noble effort for the purity and progress of Christ's Evangel. I do not exaggerate when I say that never since the great Ecumenical Councils of the earlier ages has there been an assembly convened so unique in character and composition, or so well deserving the name of catholic and universal. It is true that within the ranks of the delegates who comprise the Conference there are representatives of the great historic communions of Greek and Roman. This defection, however inevitable, we can only deplore. Nevertheless, in spite of the present unavoidable circumstance, the gathering will certainly feature justifying its claim to a true ecumenicity, and constituting it a true World Conference. With the exceptions mentioned it represents universal Christendom, but still more. Amid the diversity of subjects with which it will attempt to deal, there will stand forth as the issue, the confident conviction that Christianity has a final message for the whole world, that the religion of Christ is the universal religion, and that this message lies upon the conscience of the Church as a possession to be shared with all mankind. The Conference is a virtual truce of God. The shadows of division have melted away for the time, and you have come together in the light of your common faith, under the impulse of your common obligation, and constituting your Master's word, "Go ye into all the world and preach the Gospel to every creature."

THE NEXT TEN YEARS.

After referring to the world-wide character of the Church's message and to the work which the Conference would have to do, Dr Williamson concluded as follows:—No nobler purpose could occupy the attention of a Christian assembly. No

From "The Scotsman" - June 23rd 1910.

WORLD MISSIONARY CONFERENCE.

THE PREPARATION OF MISSIONARIES.

The penultimate day's proceedings of the World Missionary Conference showed undiminished interest on the part of the delegates and of the general public. Throughout yesterday the United Free Church Assembly Hall was fully occupied, in the area by the delegates, and in the galleries by the public. Mr John R. Mott presided. The subject for discussion was "The Preparation of Missionaries," dealt with in the report of Commission V. The Rev. O. E. Brown, D.D., Nashville, led the preliminary devotional service.

In their report the Commission set out the existing methods of missionary preparation, and discussed the general principles which should govern all missionary preparation and be applied in detail to the several classes of missionaries. It was found impossible to be content with suggestions for the strengthening of existing institutions. Specific preparation, which the normal course of professional training cannot be expected to provide, and for some parts of which provision cannot be made until the field of work has been determined, was found to be required. Various suggestions for meeting the need, at home or on the field, were laid before the Commission and were presented in the report. The need for a body definitely commissioned to examine into and co-ordinate the possibilities for special missionary preparation has been urged by the Commission, and steps should be taken by the World Missionary Conference to secure the creation of a permanent Board of Missionary Study by the joint action of the different Societies and Boards. Finally, the Commission had addressed itself to the bodies responsible for accepting offers of service, and suggested in them the power to remark that steps should be taken by the World Missionary Conference to secure the creation of a permanent Board of Missionary Study by the joint action of the different Societies and Boards. Finally, the Commission had addressed itself to the bodies responsible for accepting offers of service, and suggested in them the power to remark that steps should be taken by the World Missionary Conference to secure the creation of a permanent Board of Missionary Study by the joint action of the different Societies and Boards. Finally, the Commission had addressed itself to the bodies responsible for accepting offers of service, and suggested in them the power to remark that steps should be taken by the World Missionary Conference to secure the creation of a permanent Board of Missionary Study by the joint action of the different Societies and Boards.

DEFACTO PREPARATION.

The general statement of the report was made by the Chairman of the Commission, Dr Douglas Mackenzie, President of Hartford Theological Seminary, U.S.A., who remarked that the laymen of our Churches were becoming increasingly interested in the modern forward missionary movement. There was no subject to which these men needed to have their attention called more urgently than this, because it was not to be taken for granted that to raise 150,000 dollars in a spasm and to call for new missionaries was going to convert the world. Periods of careful preparation were essential before effective work could be done in the mission field. (Applause.) What kind of man and woman did the Church desire to send forth on this great task? The whole matter hinged on the quality of the mission, because the quality of the missionary would triumph over all difficulties in organisation, and even over the absence of money. The missionary must know Christianity; he must know the system of life or fold of human nature in which he was to work; he must be a man possessed of the best education that America and Europe could give; and a man whose physical and mental being was as sound as his intellectual and spiritual condition. (Applause.) Dr Mackenzie proceeded to inquire into the points on which preparation had been inadequate. In the first place there had been serious defects in the training of ordained ministers. He believed that it was quite possible for a ministry to acquire itself and develop in America or England or elsewhere, and to fail utterly with its measure of preparation when faced with the same task in China or in India; and, therefore, denominations and Churches—some of them among the most eminent in history—were called upon to regard very critically their own standards of training for the noble ministry; for they would not lift the standard of training of their missionaries higher than that of their ministries at home. The training in theological colleges was of great importance. He had been told that in some parts

Bishop J. M. Tborburn, Methodist Episcopal Church, U.S.A., who has nearly fifty years' experience in India, spoke of the call to the ministry. Above all things he would say to his boy, if he were going abroad to enter a missionary society, "Be sure you know your Master, be sure you know that the love of Christ is, he sure that you are a partaker of it, and this love is something that you can realise in your heart."

The Rev. Dr M. Gensichen, director of the Berlin Missionary Society, dealt with the preparation of missionaries.

The Right Rev. Bishop Ridley, formerly Bishop of Caledonia, and now of the C.M.S., London, said it was most important that they should keep a lofty standard in the selection of missionaries, but if they only got candidates who felt fit for it, they would not get the work done. The person who felt fit was unfit. They did not want only leaders. In his long experience he had seen that it was the men of sympathy rather than the men of great intellectual power that had been the most successful. (Applause.)

AFRICA'S NEED.

Dr Alexander P. Cahoon, Methodist Episcopal Church, U.S.A., a coloured gentleman, said there was a popular notion in some quarters that standards were not high, or need not be high, for Africa, or, in other words, that the missionaries' preparation for this field might safely drop down a knot or two in quality or quantity as compared with other foreign countries. As a matter of fact Africa in the past had greatly suffered from poorly-prepared missionaries. (Hear, hear.) They had generally lacked either the physical or the intellectual quality, and results had not been such as to gratify and encourage supporters of African missions, or to quicken the fervent energy of the Church to push this work with the same enthusiasm and determination as in other fields. This idea to which he had alluded must pass away as the continent became better known, and its splendid tribes and well-nigh boundless resources swung into full view under the light of science, commerce, and religion. (Applause.)

CHINA'S NEED.

The following cablegram from China was read by the President:—"Changsha missionaries continually remember you in prayer. The political situation has not improved. Mission outlook is better than before. Continue in prayer with us. Mathew 10: 36 to 38."

Under the heading of "The need of a high standard of general and theological training for ordained missionaries," Father Herbert Kelly, Sacred Mission, tutor of Keham College, said the question they had to deal with was whether the theology which they were teaching in their Universities, and in lectures was helping the missionaries to do their work better. Was the theology they were teaching what the missionaries wanted or what their life required? It seemed to him that the primary thing was to see that it had something to do with the life which men led. It was pure Christianity that was wanted for the mission field, and if they were to teach this Christianity, they were to have unconsciously more intellectual freedom in their colleges for their young men—less criticism, perhaps, but more thought, and, above all, more independence. A man could only think what he thought himself, and could only learn what God gave him to see; and what they could learn of archaeological past and orthodox doctrine was valuable just so far as God gave the man to see it for himself in his own intellectual eye. They could only give boys something to think over, something they imagined they had seen themselves, and they must make what they could of it in their own hearts. (Applause.)

TRAINING OF WOMEN MISSIONARIES.

Several ladies debated upon the aspect of the report which referred to the training of women missionaries. Miss Bennett, president of the Women's Missionary Council, said that the English Bible was the keystone of the training. Miss Ross, permanent secretary of the Students' Christian Federation, spoke of the great demand there was for specialised training, which was absolutely necessary along with their spiritual training. They needed women who in personal intercourse, in technical work, in the class-rooms, in nursing work, and in social work with the highest or personal touch with the lowest, could bring the people immediately within the influence of Jesus Christ.

their correspondents had demanded that in the future special missionary training be given to every missionary candidate, and the reason for this demand was that a new day had dawned in the Nearer and in the Further East, as well as to a less degree on the great Continent of Africa. The missionary work of the present time was being carried on in the midst of educational, industrial, social and political movements which were changing institutions that had served these mighty peoples for generations. The leaven of Christianity had been one of the potent forces in producing these changes, and the leaven of Christianity was necessary if these changes were to prove a blessing and not a curse.

THE STUDY OF LANGUAGES.

Mr Walter B. Sloan, China Inland Mission, speaking as to the study of languages, said that on the whole the missionaries of the China Inland Mission spoke the language well and were able to present the Gospel in all its width, as far as language was concerned, to the people. He explained their system of language study, and in passing mentioned that they believed their missionaries, in speaking the language, owed more than could ever be told to their constant contact with the people of China. To speak Chinese well they were convinced that the missionary must from the beginning hear the sounds and tones from the Chinese themselves. (Applause.)

Dr A. E. Leonard, Shanghai, said the principal cause of the supposed failure of missionaries in learning the language was that the missionaries had not had the time to study the language. They had been put to work too soon. The Boards in the home land and the missions on the field should pass a self-denying ordinance and resolve firmly and determinedly that the missionary should have all his time for two years without interruption for the study of the language. The arguments for the study of the language on the field were, to his mind, overwhelming. Chinese must be learnt from the natives.

The Rev. Joh. Bittmann, Danish Mission, Madras, emphasised the absolute necessity for deep sympathy and close sympathy between the European missionary and the people among whom he worked. One of the best means of securing that, he believed, was a thorough knowledge of the vernacular of the people, as the only way they could get to the hearts of the people was through their mother tongue. Therefore, he advocated that at the first two years the young missionary's life in the foreign field should be devoted to acquiring the language, in a special college if possible. This argument was supported by Dr A. E. Leonard, secretary of the Board of Foreign Missions of the Methodist Episcopal Church, America, who said that no matter how much money was raised, their efforts would be in vain if the missionary at the front was not qualified and effective. He would like to see, as a practical result of that Conference, the establishment in China, for example, of an undenominational language school, where young missionaries would receive at least two years' study. Something of the same might be done in India. (Applause.)

Dr Arthur Smith, American Board of Commissioners for Foreign Missions, said, on behalf of missionaries in China, that what was said of India and some other countries was, so far as his experience went, not true of China. The missionaries as a rule talked the language well. The time had fully come when the Boards should cooperate in an advance step. There ought to be schools of language in Shanghai and at other centres. The time had come, not to talk about this thing, but to do it. (Hear, hear.)

SUGGESTED SCHOOL AT CAIRO.

The Rev. C. G. Mylrea, Lucknow, who dealt with specialising in language study, suggested the establishment of a school at Cairo for the study of Arabic and of literature. It should include the Arabic language, the special study of the Koran, a comprehensive grasp of such religious literature as revealed the inner thought of Islam, and a special study of the sects of Islam.

Professor Karl Meinhof, Hamburg, explained the methods adopted in Germany for the teaching of Oriental languages, in which phonetics had a part. As regarded the difficulties of pronunciation, he thought that an Englishman who could speak like a Scotsman would succeed in learning any pronunciation. (Laughter.)

Professor H. B. Beach, Yale Foreign Missionary

of the world missionaries, who neglecting Mohammedans because they could not argue with them. They were not guilty of deliberate neglect of their task; they were not prepared for the task. They had simply taken the line of least resistance, and directed their work to where they thought it must be the more effective. In this respect, men must be so trained that those going into the mission field should be able confidently to describe Christianity and to discuss its claims fundamentally with men fundamentally trained to represent other religions. (Applause.)

THE IMPORTANCE OF LANGUAGES.
As regarded educational missionaries, the defects of educationalists had not been prepared in Christian doctrine and Biblical knowledge, and, on the other hand, ordained ministers had not received anything of the science and art of teaching. It should be seen by all Boards that every educational missionary, whose work was mainly educational, should be adequately trained in Bible knowledge and Christian doctrine, so that they might be fired with the zeal of the evangelist; and that no ordinary man should be set to educational work, but that one should be had to guide a large school, who had not only to be able to teach, but to be able for adequate instruction and training in the science and art of teaching. (Applause.) Language again, was one of the weakest spots in their system of training. Their missionaries had given their personal experience of that fact, and had acknowledged personal failure in this respect; a complete and accurate mastery of the language in which they were to preach the Gospel was one of the most magnificent gifts, but the relative failure had been due to the poor teaching given, which allowed them small chance, and to the interrupted period of study. (Hear, hear.) It was far better, he said, that one should let a mission suffer for two years than cripple the ability for forty. (Applause.) The call for Christ was being heard from all parts of the world, as that Conference could testify, and the Churches were called upon to go to the young men and women of Christendom and to secure them for the mission field. They wanted not numbers but only the best, strong, and soundly educated, disciplined minds, and devout and saintly hearts. (Applause.)

A SCHOOL FOR ORIENTAL STUDIES.
Mrs Creighton, S.P.G., London, a member of the Commission, who next spoke, said that by special missionary preparation they meant the study of the language, the religion, the history, the customs, the social conditions of the field in which the missionary was to work, as well as the special equipment for his special task. Their investigations had led them to feel that this special preparation could not be said to be adequately given anywhere. Often even in many of their special Training Colleges it could not be said to be given at all. Women needed this special preparation just as much as men. In their investigation of the Training Colleges it was found that it was in women's colleges in Edinburgh which seemed to do best in meeting the demand. (Applause.) Why was this special preparation not given? The chief and foremost reason was that the destination of the missionary was not determined in time. (Applause.) What was most important was that the impulse given by this great conference in the direction of special missionary preparation should not be wasted. They must do something, and something at once. It was suggested that they should make a great effort in Britain to found a great and world missionary college. But to a certain extent the position in Great Britain at least had been changed by the decision of the Government to found a school for Oriental studies, and a school where Government officials, commercial agents, and others were to be trained. It might be some comfort for them to know that the Government officials and commercial agents were quite as badly prepared for work as the missionaries. (Laughter.) It was part of the general stupidity of the British nation. (Laughter.) They had not been trying to do anything in favour of language study at home was overwhelming. The Government school would provide not only first rate language teaching, but would teach the history, religions, and customs of the Oriental peoples; and as a subsidy of £4000 a year for the school was to be provided by the Government, they might hope that the college would be founded and opened soon. It was obvious that such a College would be of infinite use to missionaries. But, of course, this College would not give them all they needed. They must supplement it, and how? Their suggestion was that in order that something should be done at once, they should found a Board of Missionary Study. At first the object of the Board would be mainly advisory, but it would soon be doing more than special courses of lectures for which it might utilise the services of missionaries on furlough and other students of the subjects. That could be done at once without the expenditure almost of any money at all. The Board would go on to found lecture-ships. It would ultimately have premises of its own, with a library where documents and information of missionary interest would be stored. They wanted such a Board of Studies in all the countries where missionary enterprise was alive. If they had such Boards of Study, constant interchange of information, of study, of successful methods by each Board would be possible. (Applause.)

THE BEST MEN WANTED.
The Rev. D. H. D. Wilkinson, secretary in charge of Candidates' Department, Church Missionary Society, said he was free to confess that the Society which he represented had not reached the ideal, but, please God, they had not yet given up. They must have the best men. They must look especially for the ability to become, rather than for actual, full-grown leaders. If they did not do so they would miss a great deal of most valuable material. While the emphasis of the report was laid very especially, and rightly, upon the need for the thorough intellectual equipment and education, yet it was in the Christ-like character that missionary power really rested. (Applause.)

The Rev. Dr Hargrad, American Baptist Foreign Mission Society, said the report spoke of the fact that in declining candidates there should be an attempt made to soften the blow. But he believed the blow should not be softened at the expense of a very frank statement. They must appeal to the churches that they should desire the very best, and that the Boards in turn should send only the best.

Sir William Mackworth Young, Church of England Zenana Society, emphasised the need of a special class of training for work in the mission field—namely, the preparation of capable women, with the love of God and men in their hearts, to seize the opportunity now offered of leaving the higher female education in India with the spirit of the Cross. The training of female education was one of the most important factors in the great awakening that was taking place at the present time, and none of the movements offered a fairer field for missionary enterprise. He did not think this particular department had yet received the attention it deserved.

Miss Ellen Humphrey, S.P.G., chairman of the Women Candidates' Committee, suggested that there was just a danger of the curriculum of the missionary training being overloaded, and candidates might become old before their preparation was complete. Miss Green, vice-president of the Women's Baptist Foreign Mission Auxiliary to the American Baptist Missionary Society, emphasised the need for theological training, not only for those who went out as teachers, but for those who went as physicians and nurses; and Mrs F. D. Wilson, of the Zenana Bible and Medical Mission, expressed pleasure in the policy of putting the training of men and women in the mission field together. The need for trained women missionaries was great. Untrained women had done good work, but how much better would it have been if they had been trained. (Hear, hear.) She suggested that the theological colleges should be opened to women as they were to men. Miss J. J. H. D. Wilson, also spoke of the danger of overlooking the desirableness of training and developing the native workers.

A STUDY IN PSYCHOLOGY.
The Chairman remarked that they had been much helped by the vocal speakers, and he only regretted that they had not had more opportunity of the discussion of the previous day. Of some seventy or eighty cards sent in, only one bore the name of a lady. It was an interesting study in psychology to account for that fact. (Laughter.) The Rev. R. H. Dykes, Principal of the Normal Institute, Lantolnau, who concluded the discussion upon the subject, suggested the establishment of a central bureau for the training of missionary teachers. By its means teachers could be put into touch with Principals of colleges abroad or with home Boards. In commerce and in the labour world this method had proved successful, and he did not see why they should not have a similar organisation for young men who might be inclined to engage in mission work. (Applause.)

A POSSIBLE DANGER.
On resuming after luncheon, there was introduced to the Conference Principal Miller, who, the Chairman said, had done so much for India and the world.

Principal Miller said nothing had struck him more in connection with the proceedings of the Conference than the great progress that had been made in a way that had long been of the greatest possible interest to him. He would say, he thought, that the Conference and the Church seemed to be learning now that it was not one form, but many forms, of Christian activity that were needed for the Christianising of national life and the advancement of the Kingdom, and that the Church was to labour, not only in preaching and teaching, and literary and medical work, but in industrial and every other form of work in which man could be engaged in ordinary activity in this world. There was a danger, he thought, would present itself in some degree in the future, that each missionary organic unit would try too much to do every one of the things which were now so cordially approved of by all. (Laughter.) That, he thought, would be a risk and an evil. That, he thought, would be his mind was that each particular missionary unit should give itself, he would not say exclusively, but at least very largely, to that particular form of work to which it seemed to be, in God's providence, particularly called, and that for the results of other forms of work it should rely largely upon the other organisations and other units.

W. W. Wainwright, American Presbyterian Mission in India, said that the present training of medical missionaries he thought the time had come when no man, however fine his medical training might be, should have the feeling that by going to a foreign field he was going to throw his life away. (Hear, hear.) They needed the very best men they could get, medically trained, for the work in which man could be trained too high for the work of the medical missionary. Every medical missionary going to the foreign field should have some post-graduate work before he went, and due notice should be given to medical missionaries in particular, so that they might know the field to which they were going, and so that they might make due preparation for these particular fields. Medical missionaries should all have some business training. (Applause.)

Principal C. F. Harford, of Livingstone College, London, said the asset of good health was one that was of equal importance to the missionary and the society which sent him out. He regarded the existence of a Medical Board as of primary importance. Any missionary society which had not a Medical Board was, he thought, lacking in the first principle of medical procedure. Many thought that missionary work might be a good opening for an invalid to get to a warm climate. (Laughter.) A deplorable economic loss, to say nothing of avoidable suffering, was caused, when unsuitable candidates were sent out. Missionaries should be taught that their organisation was to be of service to health before going to the tropics. It was essential that missionaries should go abroad fully prepared to meet the risks which they were called upon to face. Elementary scientific training was also of value to the missionary. (Applause.)

APPLICATION OF PRACTICAL IDEAS.
General J. A. Bever, of the American Presbyterian Board, reassured the supremacy of the power of the Holy Spirit, for the conveyance of which their organisations were dependent upon the agencies. He also contended that as the application of scientific methods of agriculture would do much to obviate famines in China, India, and they hoped, Egypt, so they should use the practical ideas of life to enforce the plans needed for the redemption of the soul as well as the body. In his judgment nothing was more needed to-day than that their organisations should be more dependent therefrom from Christian countries should be taught to study home economics, so that they might teach the women of heathen countries the beauty and the delight of making home what it ought to be. (Applause.)

The Rev. W. H. Frere, S.P.G., laid particular stress upon the need of spiritual training and guidance. The study of the Bible had become more difficult than it used to be—be it did not under-value the critical study of the Bible, which had made it a greater spiritual force in his life—and they should see that the students were so guided as to find in this new study of the Bible a reinforcement of its power and value as a spiritual force.

Bishop Honda, Japan, who spoke in his native language, and whose remarks were translated into English by an interpreter, said that in Japan the missionaries had been received first for their intellectual attainments, and at a later stage for their character and spiritual attainment. He thought that the present day was the time when the importance of high spiritual life and personal character, and also of keeping abreast of the intellectual movements of their own countries and of those in which they laboured. (Applause.)

Dr Edward W. Capen, American Board of Commissioners for Foreign Missions, speaking of special missionary training, said the Commission had been impressed with the unanimity with which

Society, said in his opinion the least important function of any training institution in the Occident was that of language instruction. He believed that existing institutions could do two or three things fairly well. In the first place, he believed that the training of the mind was an important part of the training of the heart, although if it were carried too far it would be unfortunate. He believed the first two years of the mission work ought to be spent in study, and be pointed out the great use of interdenominational schools.

THE QUALITY OF THE MISSIONARY.
Dr Mackenzie, chairman of Commission, in closing the discussion, read a resolution which represented the unanimous conclusion of the Commission, but which it was now unnecessary to put. It expressed their earnest desire that the Conference recommend that action should be taken on the proposal to found a Board of Missionary Studies. Questions had been raised there, he said, which could not be ignored by those who would fairly administer the great responsibilities resting upon them in sending out the men of the next generation, and it might be a stimulus and an aid if by the mere reading of the resolution the Continuation Committee that had been appointed should take cognisance of this desire of the Commission, and should make it one of their earliest actions to set up such a Board of Missionary Studies. In the deep and broad heart of the Occident, he believed, had been at one. They were all at one about this fundamental position that everything now depended upon the quality of the missionary sent out, and that that quality was not merely intellectual but spiritual, not merely spiritual but physical, not merely physical but ethical, and not any one of these, but all of them together. It was the quality of a finely balanced personality. All this did not mean geniuses. Some one had appealed for commonplace missionaries. Let them not be afraid; they would not get too many of the other kind. (Laughter.) It was the average man and woman that was going out, but they wanted the average man and woman refined to that finish of power, of intellect, and of character that would not be so possible. And they believed that if missionary education became a matter of anxious concern and definite planning on a large scale, then the commonplace missionary would no longer be so called. He would be so informed with wisdom and the power of the spirit of God that his efficiency would be multiplied tenfold. (Applause.)

THE CONTINUATION COMMITTEE.
Before the close of the session, the Rev. Dr Robson, chairman of the Business Committee, submitted the names of the members of the Continuation Committee, whose appointment had been resolved upon at Tuesday's sitting. The names were as follow:—

- FROM GREAT BRITAIN—Mrs Creighton, Sir Andrew Fraser, Dr H. T. Hodgkin, Mr G. W. Macaulay, the Rev. J. N. Ogilvie, the Rev. J. H. Ritson, the Rev. Dr George Robson, the Right Rev. the Bishop of Southwark, Eugene Stock, the Rev. Dr R. Wardlaw Timpson.
- FROM NORTH AMERICA—The Rev. Dr T. S. Barbour, the Rev. Dr James L. Barton, the Rev. Dr Arthur J. Brown, President Goncher, the Rev. Bishop Lambuth, Mr Silas M'Boe, Mr John R. Mott, N. W. Rowell, Esq., K.C., the Rev. Canon Tucker, the Rev. Dr Charles Watson.
- FROM SWITZERLAND—Professor Hansler, Herr Würz (Germany), Dr Hennig (Germany), Dr Hoerger (France), Inspector Dahle (Norway), Dr Gunning (Holland), Count Moltke (Denmark), Missionsdirektor Mustakallio (Finland), and Bishop Tordis (Sweden).
- FROM SOUTH AFRICA—Professor Marais.
- FROM AUSTRALASIA—The Right Rev. the Bishop of Gippsland.
- FROM JAPAN—Bishop Honda.
- FROM CHINA—Mr Cheng Ching-yi.
- FROM INDIA—Dr Chatterji.

The Committee has power to fill vacancies and to appoint its own officers. The Conference unanimously approved of the list.

Rev. Dr Mitford Mitchell, ex-Moderator of the Church of Scotland, pronounced the benediction.

"THE SUFFICIENCY OF GOD."
The evening meeting was devoted to a discussion of "The Sufficiency of God," the speakers being the Right Rev. Charles Brent, Bishop of the Philippines, and the Rev. Dr Horton, Hampstead. There was a large attendance of delegates and of the public; and Mr S. B. Capen, Boston, U.S.A., presided.

THE TENACITY OF THE AGE.
Bishop Brent said that a prodigious task had been placed upon men by God, but, being sons of God, it was not fitting that they should have anything less than a task that would bring out all the capacity of His children. In fact, these days, the man has to be sent out, "Who is sufficient for these things?" and the response came from God, "I am your sufficiency. You, My children, are sufficient for these things." Unless they were assured of the fact that He was working in them and through them, it would be impossible for them to undertake their common responsibilities. But God did it was good for them to be reminded of that once and again. Their tendency was to give a cash value, so to speak, for anything; and what an insult it was to God to think of Him as one from whom they might receive benefits, as a treasure-house from whom they might draw riches to gratify themselves with. There was the danger of the first time, to work on the man's selfish belief that God was not sufficient for them. That was only the beginning; their goal was to Christianise it, to make all men realise their sonship to God in Jesus Christ. And their belief in the sufficiency of God would give them courage to bear—to wait through the sufferings for the results. It was an easy thing to go to the mission field for the first time, to work on the man's selfish belief that God was not sufficient for them, and that they were not yet having experienced the difficulties and the hardships; but unless one had the

assurance that God's abundance was man's sufficiency one could not go back the second and third time with the consciousness of past failures and future difficulties. Yet they were ready to go back from that great Conference to the perils and hardships because God had proved His sufficiency.

LESSONS OF THE CONFERENCE.

Dr Horton said that that Conference itself had answered the question—Who is sufficient for these things? No one but God. As his thoughts turned to the modern world, not as seen by the human eye, but by the eye of science, he felt that the slow processes of organic life showed their trend unmistakably. Science was bringing to the Church a new encouragement. The scientific way of looking at mankind was not atheistic, but theistic, and it was making them more certain that God was saving the whole world to His Christ. That Conference had not been possible until the year 1910, but directly it was possible it was called. This combination of missionaries would have been inconceivable a century ago. To him it had been a great transformation. It had brought to him—and he believed to all who had attended it, and to the wide Christian world—such a vision, such an uplifting, such a revelation of their God and His ways that the things they knew ten days ago seemed small, and the truth held when they came seemed dim compared with the truth they saw to-day. It had shown him what a wonderful truth he had to teach to the world and what a book he had in the Bible, especially in the New Testament. It had made them say they were not ashamed of the gospel of Christ, with all their increased knowledge of other religions and their longing to do them justice. They need not be ashamed of the gospel of Christ. It was the power of God and salvation, and it was what the world needed, and the only thing that met the need of the world. The insufficiency of the Church to meet the present situation was, in his opinion, because the Church, broadly speaking, had not realised that the sufficiency of God was for man mediated by Jesus Christ alone, that to Him was given all power in heaven and on earth. It was vain to expect the operative power of the sufficiency of God except through Jesus Christ, and it was because the Church in our day had to a large extent obscured the supremacy of our Lord that the sufficiency of God was withheld from them.

Dr Horton concluded by pronouncing the benediction, with which the meeting terminated.

BUSINESS FOR TO-DAY.

PROVISIONAL AGENDA FOR CONSIDERATION OF REPORT OF COMMISSION VI.

The Commission recommended that the discussion of their report be arranged under the following heads:—

How to present the world-wide problem that confronts Christianity to the imagination of the Church so that it shall become an impelling and dominating motive in all its life.

The vital secret of an adequate offering of lives for foreign missionary service.

The real crux of the problem of influencing the clergy to devote themselves with conviction and self-denial to promoting the missionary plans of the Church. What can our theological and other Christian colleges do to stimulate the passion for world conquest, and to provide the equipment for leadership in the foreign missionary activities of the home Church?

How can laymen of strength and influence be led to concentrate their time and efforts to a systematic missionary propaganda?

How to increase the missionary gifts of individual Christians who are able to do much more financially than they do now doing, in order that their gifts may be far more tearfully commensurate with their increased financial ability and with the present need.

How to increase the administrative efficiency of missionary societies, so that they may grapple adequately with their responsibilities as seen in the light of this Conference.

SYNOD HALL PROCEEDINGS.

CO-OPERATION AND PROMOTION OF UNITY.

Sir Andrew Fraser presided at the forenoon meeting in the Synod Hall, when the report of the Commission on "Co-operation and the Promotion of Unity" was under discussion. There was a large gathering.

"Unity" formed the subject of an address by the Bishop of Southwark. True unity, he said, would express itself mentally in unity of conviction, morally in unity of heart or feeling, conduct or purpose, and structurally in the unity of all. It was a highly defective view of unity which narrowed it to any one of those. They stood for the united idea of unity as the one respect to the

shortest road to the evangelisation of the world lay through the Jewish mission field. (Applause.) Why should Jewish converts lose their nationality? What they wanted was a Christian Hebrew Church which would be evident to all the world. (Applause.)

THE JEW'S LOVE OF MONEY.

The Rev. S. B. Rohold, Toronto, said they did not want the Jews to become Gentiles. He protested against the attitude taken up against the Jews. Some said that Israel was good for nothing, that the Jew had a wonderful capacity for accumulating wealth and an extraordinary love of money. He did not deny that the Jew had a great love of money, but his answer to that was—So had the Gentile. (Laughter and applause.) If Israel had a love for money, it was the Gentile influence that had taught him so. (Applause.) If they wanted to redeem the character of Christianity, they must go to Israel and teach her a better method of living. He believed that the only hope for Israel was Jesus Himself. (Applause.)

The Rev. Louis Meyer also gave an address on the problems of evangelisation of Israel.

EVENING SESSION.

The Synod Hall was crowded in the evening, when addresses were delivered on "The Sufficiency of God."

The Rev. Dr Alexander, who was in the chair, said the forces of the non-Christian world were massing themselves, and if their Christianity did not conquer the world, the hostile world would submerge their Christianity.

In the course of an address, the Rev. Dr Adam, New York, said the supreme question was how they should become more efficient at home and abroad with that sufficiency which had been given into the keeping of Jesus Christ, their living Lord. How should they become the channel of that sufficiency to reach that vast problem which had been brought so vividly before their eyes at this time? They could only effect this through contact with the source of power, through the conveyance of the power, and through the expression of the power at the point of human need.

Dr Robert Speer, New York, also spoke.

CHILDREN AND MISSIONS.

One of the afternoon sectional meetings was held in the Tolbooth Church, where addresses were delivered on the subject of "Children and Missions." The Rev. Professor D. S. Cairns, D.D., Aberdeen, presided over a fairly large audience.

"The Need of a Science of Missionary Education" was dealt with by the Rev. W. Hume Campbell, who said it was enthusiasm and faith controlled and directed by system that would give results to those engaged in work among the children. One of the most pathetic facts in Christendom was the enormous wastage of devoted endeavour, lost as regards results simply for want of knowing how to set to work. They wanted the Conference to send out a loud call to all missionary societies, bidding them see that all their workers had some kind of training, that they must have skill as well as knowledge, that they must know something of the How? as well as of the What? and the Why? of their work, and in the light of all that was known to-day about the development of the child they must be ready to revise, and, if necessary, throw overboard the folklore methods of an olden time. It would be wiser for missionary societies to vow not to rush their young people's work ahead of their power, to do it properly, than to think that they could estimate the future evangelisation of the world by the number of young people who were being passed through anybody's hands. If they aimed at numbers they would lose efficiency as well as the numbers they aimed at; if they aimed at efficiency they would in the long run get efficiency and numbers that deserved to be weighed as well as counted. (Applause.)

Mr H. Wade Hicks, New York, speaking of "The Possibilities of Work Among Children," said the possibilities were limitless because of the large number of children within reach of the Christian Church; because of the accessibility of children to the missionary methods; because these children were naturally receptive of the missionary message;

truth and the fullest in content. They were there because of the fact, undeniable and refreshing, that there was among them a true measure of unity. If they were to own the unity they had, they must be jealous of those parts of unity which they lacked. For the unity of order which they had not, and for the unity of conviction which they only brokenly had, they must be loyal, each of them, to their own convictions and respect those of one another. They could not be, he submitted, undenominational. This Conference, at any rate, owed its success to the fact that it had been throughout unflinchingly inter-denominational—(applause)—signifying by that simply this, that men of separate denominations reached friendly hands to touch each other across the barriers and the screen as they had so long and so often found this and that kind of work which they could come together to do. (Applause.)

When the far-off day of unity arrived it would probably be found that what was most distinctive in each communion might be the very best contribution of the various communions to unity. (Applause.) That had ever been the humble hope of the Anglican communion, standing between the Roman and the Protestant world, not in arrogance or defiance, but with a real sense that she could understand them both better than they could understand one another. If they were to reach unity, the unity must comprehend the great communion of Rome as well as the great Church of the East. ("No.") Both were Churches rich with past associations and present gifts of devotion and spiritual life. It seemed now as though the separate channels were worn far too deep for the streams ever to meet, but till they did the language which spoke of true Christian unity as come or coming was simply unmeaning. The letter from the Roman Catholic Archbishop, read at the Assembly Hall on the previous day, showed how near to them great souls within that communion stood. (Applause.)

DANGER OF CONFUSION.

"Co-operation at the Home Base" was spoken to by the Rev. Dr A. J. Brown, America, who said he viewed the question as one of the administrators of the foreign missionary enterprise. It was no part of that enterprise to perpetuate sectarian divisions. (Applause.) He did not ask any man to surrender his convictions, but he thought he had the right to ask every man in the Conference to re-study their convictions and make sure that they were right. (Applause.) There was some danger of confusing conscience and judgment, and there was a vast mass of unregenerate pugnacity and obstinacy in this world. (Laughter.)

ORDER OUT OF CHAOS.

The Rev. W. H. Findlay, London, in an address on "Co-operation in the Mission Field," said they ought not to overlook the real and possibly permanent conditions that belonged to independent missionary organisations. Yet they ought to look fairly at the fact that the campaign was at present, was likely to be for long, might perhaps be always, a campaign in which independent allies were working side by side, and they had to recognise that for such a campaign the utmost consideration was needed, if misunderstandings and friction, and terrible waste of energy and awful weakness and disaster were to be avoided. The first direction in which order had begun to come out of chaos in the mission field was in the matter of missionaries coming together in council.

Mr Silas M. Bee, dealing with "Co-operation as leading to Unity," said it was at the very root of co-operation that they should not discourage effort of any kind merely on account of the name. He had all his life been trained to believe that undenominationalism was a negative and destructive thing, and he did not expect to change his judgment with regard to that policy.

THE PROBLEM OF THE JEW.

At the afternoon session there was under discussion "Missions to the Jews"—the Right Hon. Sir J. H. Kennoway, Bart., C.B., presiding.

The Chairman said the finding of the Commission on this matter was that there was an urgent need that the Church should change its attitude towards an enterprise which was an essential part of the Lord's great commission, and that the time to reach the Jews was now, because of the change in the attitude of the Jews—which they noticed most thankfully—from direct hostility to a growing toleration and friendliness. In old times they sought to win the Jews by coercion. That utterly failed. Now they tried to win them by kindness. It was no longer possible for the Jews to denounce Jesus Christ as an impostor. They found that they must study him to justify their refusal to accept Him as their Messiah. What they were trying to do was to disprove and discredit the supernatural Christ, and they would substitute for Him a human Christ, the greatest of social reformers. They tried to do this, but they failed, as the German critics on the same lines had failed, because the result must be barren. (Applause.) One of the greatest problems which the Christian Church was called to face was the Moslem menace. The Mohammedan religion aimed at the world's conquest. They had to find out how they could place Christianity before the Orientals, and not from the Western point of view, but so that the Orientals could understand it.

ISRAEL'S LARGE HARVEST.

The Rev. Dr Thomas Nicol addressed the gathering on "The Place of Israel in the Church's Missionary Programme." He said the aim of the great missionary movement was to make disciples for Christ in all nations, and to gather them into a universal Church, all eyed men, comprising so many national Churches, and so to domesticate Christianity among all the races of mankind. Within that Christendom not only was there a place for a Christian Israel, but until Israel filled a place that was destined for it, Christendom would be essentially incomplete. (Applause.) They could not expect perhaps a national Jewish Church in Israel in its dispersion, but they might expect a Christian Israel to be a great enrichment to the life and thought of all the Churches of Christ. No mission field had yielded a larger harvest to the labourer during the past century than Israel had done. (Applause.)

TOO MUCH OVERLAPPING.

The Rev. S. Schor, Jerusalem, dealt with "Past achievements, and the present position of Jewish missions in Christian lands." He said the would never force the Jew against his will to accept or believe anything. They must persuade him of the truth, and then he was ready to believe. If they won the Jew for Christ, he would help them to win the world for Christ. That was not a mere theory; it was a fact. Of the prospects of the work, he remarked that it seemed to him there was too much overlapping in regard to their missionary societies for the Jews. He should very much like to see all the small missions and societies amalgamated, and that would be a considerable saving.

Sir Andrew Wingate delivered an address on the position in non-Christian lands. He said it

because of the potentiality of the children; because of the adaptability of the materials of instruction to meet the changing mental, moral, and spiritual needs of the child.

Mr T. R. W. Lunt, London, spoke on "The Policy of the Future," and said in the first place that policy would be founded upon the child. They must have it clearly recognised by those who aspired to do work among children that the work must be conducted in conscious and intelligent obedience to the laws of child nature; it must not be conditioned by the immediate dictates or needs of some society, or some attractive scheme for replenishing empty coffers. They must work in co-operation with the scientific educators who held the field. They must be quite clear what their ideal of Christian character was. The threefold character of the child's nature—emotion, reason, and will—must be taken account of to secure balanced development of character. The teachers must study the child. The idea must be abolished that teaching children was a kind of weak solution of adult sermons. Teaching must be graded. The different ages needed different kinds of treatment. Let them abolish the idea that cramming children with missionary statistics and figures was missionary education. It was very likely to produce a condition of missionary nausea. Instead of facts and figures, dates and details, let them give the children the great living ideas about the nations and the Gospel. They must look at all their child's propaganda with the eyes of a child. A number of questions were addressed to the speakers before the meeting closed.

INTEREST IN MISSIONS.

There was a crowded audience at a public meeting in the Church of Scotland Assembly Hall at night—Sir A. H. L. Fraser, K.C.S.I., presiding.

Dr W. T. Stackhouse, Secretary of the Baptist Laymen's Missionary Movement for all Canada, delivered an address on "Uplifting of Men" The uplifting of men was, he said, demanding upon the part of the Christian Church a larger comprehension of missionary needs and of the ability of the Church at home to meet these needs. He regretted that in Canada there were thousands within the bounds of the local Churches who apparently had no interest in missions. The truth ought to be accepted now and for ever that men and women who were identified with the Church of Jesus Christ ought to be interested in His mission, and that was to give His knowledge to the world. The hour had come when the Churches must stop fooling and get down to the business of God.

Mrs T. S. Gladding, New York, member of the World's Committee of Young Women's Christian Associations, followed with an address on "Some Reasons why the Missionary Enterprise should appeal to Young Women."

General James A. Beaver, ex-Governor of the State of Pennsylvania, U.S.A., took part in the meeting, and delivered an address on "Men and Missions." In this generation, he said, they had seen the way open to the Gospel in every country in the world, without, he thought, a single exception. The appeal to this generation was to furnish the means to send men and women who were ready to go out into the world as missionaries. The laymen's movement was very largely the solution of the problem which was to be finally settled in the evangelisation of the world. He thought they had solved the problem better since coming to the Conference in Edinburgh than ever before.

GLASGOW PARALLEL MEETINGS.

The Glasgow parallel meetings in connection with the World Missionary Conference were continued yesterday. Mr Alfred E. Marling, New York, addressed the midday meeting of business men on the duty of the moneyed people in the Church towards foreign missions. He laid down four propositions. One was that the hard-headed, indifferent business men of the Church got to know something of the subject by studying the life of some notable missionary. His second one was that they give money for foreign missions. Their pocket-book was certainly the most sensitive part of their anatomy, but it was there they had to show the faith that was in them. Thirdly, they had to place their administrative and business capacity at the disposal of the Church; and, lastly, they had to pray, for it would be quite a metallic proposition if they had only their intelligence, a big cheque, and their business ability. At the afternoon meeting, Dr Eugene Stock, Church Missionary Society, presided, and addresses were given by the Rev. Bishop Lambuth, Nashville, on "The Home Base of Missions," and Miss Harriet Taylor, Foreign Society, Y.W.C.A., New York, on "The Work of Women for Foreign Missions." These meetings were held in St George's Church, Buchanan Street.

In the evening, a public gathering was held in St Andrew's Hall. The Rev. Dr R. Wardlaw Thomson, London Missionary Society, presided, and the speakers included the Rev. V. S. Azariah, South India, and the Rev. Dr Arthur J. Brown, New York.

From "The Scotsman" for June 17th 1910.

ROYAL AGRICULTURAL SOCIETY'S SHOW

A PROMISING OUTLOOK.

Past results in connection with the Royal Agricultural Society have gone to prove that the greatest successes in the way of agricultural shows have been made when they have been held in great industrial centres; and it is satisfactory to learn that the prospects for the forthcoming exhibition at Liverpool are exceedingly bright, everything pointing to the probability of an excellent meeting, provided that favourable weather is enjoyed. This will be the third time the City of Liverpool has welcomed the show of the Royal Agricultural Society, the former visits having been paid in 1841 and 1877. The remarkable increase in the entries of live stock and implements that have been obtained for this year's meeting testifies alike to the progress of the exhibition system and to the advance and extended influence of the Society itself. Beginning at Oxford in 1839, the Society has held annual shows of ever-increasing magnitude and importance. These have become the most extensive and representative exhibitions of the kind in the world, and to them and to the kindred societies in the Kingdom is due much of the improvement of British live stock. Without assistance from any public source, these great shows have been conducted for seventy years, the annual subscriptions of the members being the only certain revenue. Three years after the origin of the Society Liverpool was selected as the site of the show in 1841, when seven acres of ground sufficed. This year about 108 acres will be fully occupied. The Liverpool meeting of 1841 was memorable from the fact that it was the first time that agricultural implements had any special recognition, and on that occasion the great novelty of the show was the exhibition of "a portable steam engine for the purpose of thrashing corn." The implement judges reported that, though the advantages of steam power for working fixed thrashing mills had long been acknowledged in Scotland and the northern parts of England, they believed that this was "the first attempt to render it portable, so that it may be transported from one farm to another as easily and as expeditiously as the present machines with horse work." Entries of live stock then numbered 324, as against 2757 in the present year. Though the Society made a loss on the show of £2165, the attendance was large, and in the records of the Society this is ascribed to "the new railway from London bringing many visitors who must otherwise have absented themselves." After an absence of thirty-six years the Society returned to Liverpool in 1877, when a site 75 acres in extent was formed in Newsham Park. This show was a decided success, and was assisted by the Emperor of Brazil. A great feature of this show was a parade of 350 draught horses belonging to thirty-three employers of labour. It was reported that the selling value of these horses could not be put at a lower value than £30,000, and that probably no other place of the same size could show such a selection of draught horses. In the show which opens next week a feature will be the parade of 200 draught horses in gears, the property of twenty Liverpool owners. An outbreak of cattle plague in England in the spring of 1877 much disturbed the arrangements both for the exhibition and sale of pedigree stock, and the dread of rinderpest in all probability prevented the appearance of many cattle in the yard. As it was, the entry of stock was 1292, less than half of this year's total. A notable feature in the implement section of the 1877 show was the appearance of the American self-binding reaper. At this show the attendance was 138,354, and the Society reaped the respectable profit of £3947.

THE ROTHAMSTED RECORDS.

[TO THE EDITOR OF "THE SCOTSMAN,"]

Sir,—To the agriculturist the special articles relating to agriculture which appear from time to time in your issues are very interesting and often instructive. It, however, detracts considerably from the value, not only of itself, but also of all previous articles of a similar nature, when one contains such a flagrant error as was published in your issue of Friday under the heading of a visit to Rothamsted.

Your special correspondent, in writing of the comparative value of nitrate of soda and sulphate of ammonia, informs us that while the ammonia in that form is directly available for plant food, the nitrate of soda requires to be nitrified. Apart from the scientific interest which undoubtedly attaches itself to the process of nitrification of a nitrate, and from the fact that plants are able to take ammonia from the air, ammonium in the form of sulphate is certainly not available. The process through which ammonium goes is not very well understood, but it is fairly evident that it must go through a double decomposition with calcium, forming ammonium carbonate, after which it is (probably) broken up and the nitrogen oxidised to nitrate, in which form it is taken by the plant. The details are not yet complete, but it is generally accepted that the soil bacteria provide the means of oxidation.

Again, your correspondent writes that nitrate of soda, if used continuously, renders the soil acid, and so inimical to growth. He leaves us to assume that sulphate of ammonia has no such effect. As a matter of fact the exact opposite is the case, and the minimum of reflection combined with the bare rudiments of chemistry would have prevented him making such a blunder.

The element under consideration is nitrogen, which in nitrate of soda (Na_2NO_3) forms part of the acid radical, and in sulphate of ammonia ($\text{N}_2\text{H}_4\text{S}_2\text{O}_4$) forms part of the basic radical of the salt. Now, if the nitrogen is taken up by the plant, the acid part of the nitrate is broken up and the soil is more basic, while the basic part of the (N_2H_4) S_2O_4 is broken up and the acid left. Thus sulphate of ammonia, apart from the fact that it always contains some free acid, has its acid (sulphuric) released in the soil, while nitrate of sodium has its base sodium released.

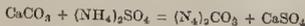
It has been proved that with a sufficient quantity of base (e.g., lime) in the soil, calcium sulphate is formed, and appears in the drain water, the $\text{H}_2\text{S}_2\text{O}_4$ thus doing no harm.

While disclaiming authoritative pronouncement, I should say that the foregoing rather than your correspondent's fancies is the outcome of the experiments he mentions.—I am, &c.

CASSELL.

In reference to the above, our special correspondent writes as follows:—

The question of nitrogen and the particular function which it performs in the soil and in the life-history of the plant have been studied by many agricultural chemists, but the idea which was put forward by Sir Humphrey Davey—namely, that plants derived ammonia from the air—has long ago been exploded. Sir John B. Lawes demonstrated the fallacy of that statement so far back as 1857-8. The action of sulphate of ammonia in the soil is very rapid, and the sulphuric acid is found almost immediately in the drainage water, but combined with calcium and magnesium derived from the soil, which is said to be due to the following reaction:—



the reverse of this proposition cannot be found in Holy Writ. Emphasis is to be put upon 'doing the will,' if only we can make up our minds to work together with earnest sincerity for the common good, we shall find that doctrinal differences in no way interfere with our doing this work.

"Wishing you all success, I am, very sincerely yours,

"THEODORE ROOSEVELT."

CHURCH ORGANISATION ABROAD.

The Rev. Dr. J. Campbell Gibson, missionary of the English Presbyterian Church in South China, presented the report of Commission II, which formed the basis of discussion for the day. The report deals with "The Church in the Mission Field." The basis for the whole discussion, said, touched on questions of organisation and Church polity, not on the details of these questions, but on the various ways by which different forms of Church polity affected the development of the Church. They desired to concentrate the attention of the Conference upon the fact that questions of polity and of Church polity are impressing themselves upon the minds of Christians all over the world in the mission field, which was in itself an epoch-making fact. They had to recognise that the Church in the mission field as a sphere of labour was no longer dealing with little scattered companies of unimportant peoples, but with a complex body which had in some countries attained, and in others was attaining, a high degree of organisation and corporate life. (Applause.) The recognition of that fact was of vital importance to the conduct of all foreign mission work. But the situation was not generally understood, even by Christian minds, and still less by those who looked on from without. They had to recognise what was the situation of the Church, established in the very heart of the Pagan world, in the young Christian Church which missions had founded, but which was itself now a great mission to the non-Christian world. (Applause.)

TRAINING OF WORKERS.

He also asked the Conference to recognise the vast importance of the training of workers in the mission field—the training of more workers and the carrying of the training to a higher perfection. Many friends of the Conference said that in every country the best evangelists were the men and women of those countries. To an extent they were undoubtedly right, but they were wrong when upon that they founded another argument that having planted their Christian Church, and having the evangelists, their task was largely accomplished. There was not the same need for multiplying missionaries or the agencies for work. He ventured to say that where the Christian Church had been founded they had a fresh responsibility, and enormously larger tasks laid upon them. (Hear, hear.) In the interests of the young Churches on the mission field they needed to send more missionaries from home, and men with more specific qualifications for the training of young workers ought to take two recognised lines—the general training, such as preachers, evangelists, Bible women, colporteurs, and others whose chief duty was to be witnesses to the elements of Christian truth; and the special, even specialised training of pastors, medical assistants in mission hospitals, and those who were working in the colleges. These two lines of work were different, and the difference ought to be more frankly recognised and more fully observed. This training of workers was one of the greatest subjects to be grappled with by all missionary bodies. (Hear, hear.) Alluding to the matter of Church Discipline, Dr. Gibson said that they all knew the temptations amidst which the Christian Church was young Churches lived, how they were cut off from the traditions behind a Church and a Christian atmosphere which were present in this and other countries, and were so helpful. They had to stand alone to face an un-Christian world, and could they wonder if they sometimes stumbled? This matter of discipline should not be neglected.

The Hon. Yun Chai, formerly Imperial Minister of Education at Korea, urged that the native leaders should be taken into frank consultation in the distribution of the mission funds. The Rev. F. Baylis, speaking of the Uganda Mission, said from the first it was made not only a fact but a principle that no foreign money was to go in payment of any of the native agents employed in the mission or of the church.

SVRIAN ORPHANAGE BURNED.

Intimation was made at this stage that one of the oldest, most famous, and most useful of German mission works had been burned—the Svrian Orphanage, near Jerusalem—a loss of something like £15,000, with no insurance whatever.

SEMI-ANNUAL PROGRESS OF THE BOARD OF MISSIONS.

Bishop Lamont, secretary of the Board of Missions, Methodist Episcopal Church, America, vice-chairman of the Commission, introduced the afternoon discussion by explaining the portions of the report which dealt with the edification of the Christian community, adult and juvenile, the training and employment of workers, and the character and spiritual fruitfulness of Christian life, and by giving details of the various agencies at work. Dr. Jones, India, opened the discussion. Speaking of India, he said that if the Church was to develop in power and become self-supporting and self-propagating it must be done largely by men trained for service in the field. Some special things were required in the training. It must be denominational, or in any case sectarian, but it must be based upon the faith that there were all one in Christ Jesus. (Hear, hear.) They must train them to a deep sense of piety, with a understanding of the Christian philosophy and thought of India. One of the fundamental things connected with the training was to teach not only the deepest thoughts and the highest truths of their religion, but also the best teachings of Hinduism, and the teaching in their institutions must be definitely and supremely Oriental in its type.

The Rev. J. R. Chitambar, Reid Christian College, Lucknow, said the secret of success in India would lie in sympathetic and brotherly co-operation.

Missionary Piarré Hertzberg, Principal of the German schools at Nagpur, said the aim of all mission work should be to make itself unnecessary—that was, to leave the converts to a certain degree of independence, so that if at any time they had to be left alone they would not relapse.

The Rev. M. B. Fuller, Bombay, expressed the wish that there should be delegation of responsibility to those on the spot.

A DEFINITION OF LUXURY.

The Rev. Dr. C. H. Brent, Bishop of the Philippine Islands, said it would appear to him that they allowed their missionaries to lose a tremendous stimulus by waiting for men who thought they might have a vocation to come to them, instead of looking for men who were already seeking education. That one, and laying their hands on this one or that one, men of distinct piety and ability, and saying, "God and the Church want you." If they followed this principle more closely they would, he thought, get a higher grade of native leaders. With regard to training, there might have been a day of discussion as to why it was that the Western world and the Orient were seeking education. That day, thank God, was fast passing away. A man got his best education among the people and in the country where he was to live and do his work. (Applause.) As to the standard of living, those of them who had lived amongst primitive peoples realised when coming from Europe to America that they were cut off from simplicity to complexity, and sometimes they were led to believe that the dangers of what was called civilisation far exceeded the blessings. (Laughter and hear, hear.) The standard to set, wherever they were, whether at home or abroad, was simplicity. (Applause.) By that he did not mean disregard

of discipline never properly decided until they were decided by the natives, and they would not be able to do so until they had a thorough education in the history of our civilisation as much as in the history of our religion. The key of the situation was to educate their native workers, and then they could leave the Church and its work to them with confidence. (Applause.)

A MESSAGE TO THE EAST.

Dr. Gibson, in concluding the discussion, and addressing the delegates from Eastern lands, said they had seen these two days with what sincere cordiality and sympathy they and their views had been received by the Conference. (Hear, hear.) They had seen how encouraging was the recognition given to the principle that the Church in which they had their own country was one which had its rights and future as well as the older Churches of the West; and that they who were connected with older Churches did not grudge full recognition of the principles which they represented. He asked them to assure their brethren that they need not be over-anxious on the point of the recognition of national feeling, and that these things should not be by rash haste make it more difficult for the representatives of the old communions to accord that absolute liberty which was their right. (Applause.)

THE HISTORICAL ASPECT OF MISSIONS.

At the evening sitting in the United Free Church Assembly Hall the subject down for consideration was "The Missionary Enterprises in the Light of History." General J. A. Beaver, Bellefonte, U.S.A., presided.

At the outset the following telegram was read from Lord and Lady Aberdeen—"Accept our share of most cordial congratulations on the splendid inauguration of the Congress; all trust and best wishes."

The Rev. Professor H. A. A. Kennedy, Edinburgh, addressed the meeting on "The Missions of the Early Church in their Bearing on Modern Missionary Enterprise." In his introductory statement, he sketched the earliest preparations for Christianity in the Graeco-Roman world, arising from the decay of the old native religions and the needs of the mental consciousness asserting themselves. In modern circumstances there were many parallels to the earliest times, such as the sporadic revivals of ancient faiths and the flowing tide of spiritual life in countries such as Korea, the moving towards Christianity of the depressed masses in India, and the stirring of aspiration both in the cultured classes and the illiterate population of China. The prepared field of the Graeco-Roman world was claimed and cultivated for Christ by the Apostle Paul and his fellow-workers, who at the very outset impressed them with the supreme value for missionary enterprise of inspiring, compelling personality. The first missionaries were masters of extraordinary spiritual resources, and the spiritual resources were built up on the genuine devotion of individuals to the self-sacrificing men who had brought them the good news of Jesus Christ. But it would be a complete misconception of the circumstances to regard these inspiring Christian personalities of the early mission as isolated individuals, for as a matter of fact what differentiated the mission of the Apostle Paul and his fellow-workers from the travelling preachers of the second century was the invariably close connection of the former with the Church from which they had gone forth. After speaking of the main features of the methods of spreading Christianity among the peoples in the earlier days, Professor Kennedy went on to emphasise the point that whatever resources the missionary might possess, he must have a message which he could give.

Christianity was only presented to them in such a form that it brought sympathy. Protestant missions had been brought into close contact with fifty or sixty of these primitive peoples and races, and everywhere a ready ear had been given to the Gospel. There was no brighter outlook for mission work than among the primitive peoples of South-Eastern Asia. The stiff and petrified social system of caste was a serious drawback, but there was every possibility of the Christian Church gathering in at least 50 or 40 millions if only the missionary force was strengthened, and if it was of the right type to grapple with the complex problems of the great mass movement.

Miss Ruth Rouse, London, speaking on "Some Needs of Women's Work," said they must realise the serious responsibility that rested upon the women in relation to the Church in the world as viewed by Commission No. 1 if the full programme was to be carried out. Half the non-Christian world were women, and more than half of the missionary force must be women. If the non-Christian world was to be evangelised, the evangelistic force must be practically completely re-duplicated as regards women. The words in which the needs of the non-Christian world lay involved the Christian Church in this responsibility—that it was from women's lips alone that the women of the non-Christian world must hear the Gospel. The mission workers had no right to outrage the customs of these people or their sense of the fitness of things by endeavouring to give their message from women. (Applause.) That meant that for every medical man, and for every man evangelist they sent to the mission field, a medical woman and a woman evangelist must be sent. Women of adaptability were wanted. They were not to westernise the women of India and China; they had to preach the Gospel to the Christians. (Applause.) The Rev. Dr. Haggard, Boston, Mass., one of the secretaries of the Methodist Missionary Society in America, dealt with the relation of the missionary enterprise to the spiritual life of the home Church.

JAPAN LEADING THE ORIENT.

General James A. Beaver, Bellefonte, Pa., occupied the chair in the afternoon, when "Problems of Japan, China, and India," were discussed.

The Rev. Dr. Davis, Kyoto, Japan, said he had been requested by the Prime Minister of Japan to express the gratitude felt by Japan for the assistance given to her by Western nations, and to make a statement which was maintained throughout, he did not doubt that, through the blessing of God, the expectations which had been formed regarding it would be realised, exceeding abundantly above all that they could ask or think. Referring to the subject for their consideration that evening, he said when he heard his fellow-countrymen speaking sometimes they speak disparagingly of Christian missions, it always seemed to him that they were culpably forgetful of the fact that they were the fruit of Christian missions. (Applause.) Alluding to Columbus's landing in this country, he asked who could tell how much this country owed and how much the world owed to that man of whom he ventured to say that no other missionary had ever existed? (Applause.) Who could wonder that there was no more sacred spot in Christendom to-day than that little island of Iona, so long a lamp setting forth the light of a pure evangelist in the surrounding darkness, not in Scotland only, but in places far beyond it. He wished every delegate to his presence could visit Iona before he went home. (Applause.) Professor MacEwen, Edinburgh, spoke of "The Expansion of Christianity in the First Centuries." In his remarks he indicated some of the aspects of the early Church, which explained its missionary power.

The Rev. Dr. A. H. Smith, Peking, said, the

another," and he added, "Lord Morley has given greater reforms than I myself would have given to my own people, and it will take us at least a generation to appreciate and appropriate them." While at the moment the unrest was anti-foreign and anti-Christian, it was working for great reforms; it was breaking up the old social system of caste which alone held together the system of Hindooism. He believed that India presented the greatest problem the Christian Church was facing to-day, and yet even India was becoming slowly but surely Christian. In the last decade while the population increased 2½ per cent. Protestant Indian Christians increased more than 62½ per cent. The greatest fact facing the Church at home to-day was the awakening of the Orient—Asia, with more than half the population of the world. What would be the answer of the West to the call from the East—"Come over and help us?" (Applause.) The meeting adjourned at 4.30.

MISSIONARY EPOCHS.

"The Lessons of Earlier Missionary Epochs" was the subject put down for the evening session. The Rev. Dr. Norman M'Leod, Edinburgh, presided over a large attendance.

The Chairman said he had been profoundly impressed and touched by what he had already seen of this Conference, and if the high level, intellectually and spiritually, which had been reached was maintained throughout, he did not doubt that, through the blessing of God, the expectations which had been formed regarding it would be realised, exceeding abundantly above all that they could ask or think. Referring to the subject for their consideration that evening, he said when he heard his fellow-countrymen speaking sometimes they speak disparagingly of Christian missions, it always seemed to him that they were culpably forgetful of the fact that they were the fruit of Christian missions. (Applause.) Alluding to Columbus's landing in this country, he asked who could tell how much this country owed and how much the world owed to that man of whom he ventured to say that no other missionary had ever existed? (Applause.) Who could wonder that there was no more sacred spot in Christendom to-day than that little island of Iona, so long a lamp setting forth the light of a pure evangelist in the surrounding darkness, not in Scotland only, but in places far beyond it. He wished every delegate to his presence could visit Iona before he went home. (Applause.) Professor MacEwen, Edinburgh, spoke of "The Expansion of Christianity in the First Centuries." In his remarks he indicated some of the aspects of the early Church, which explained its missionary power.

The Rev. Dr. A. H. Smith, Peking, said, the

there were 79,823 under instruction. Most of them were of course, in primary schools, but there were contingents of 29 in the colleges and 20,866 in boarding schools. In those boarding schools, boys and girls and young men and women were brought daily under the influence of Christianity. They had in the Christian school and college a great asset. But the nation must have leaders who understood the West. Were they to be leaders who were truly Christian, who understood the spirit of the West, who were friendly towards the West; or were they to be persons who were trained with a bent which was anti-foreign, or wholly under the influence of Japanese instructors? If Christian education was worth while in Scotland, it was a thousandfold more useful in China. (Applause.) The Christian Church, while it realised this in certain sections, did not fully realise it, and it was laid upon them at home to carry to that greatest Empire the one thing that would help her most—the knowledge of Jesus Christ. (Applause.)

CHINESE PROFESSOR ON THE REVIVAL MOVEMENT.

Professor Tong Tsing-on, Shanghai, China, who was introduced by the Chairman as one of China's own sons, said he was a Chinaman. Of course he knew the things in China a little more than they did, but he could not express his ideas so fully and plainly as if he were speaking in Chinese. This was only the fourth time he had given an address in English at a public meeting. There were many things in China now which were reaching their highest point. He wanted to say a word as to the crisis in the religious life of China. At present China was changing in a marvellous and promising way in its political, educational, and social life, and Christianity was also making wonderful progress. As an illustration of how the Gospel was spreading he might mention that there had been not only ten or twenty, but hundreds of revival meetings in China. He attended several of these meetings. Before the meetings took place most people were laughing at them, but during the meetings the laughter was turned into weeping and praying; and all kinds of sins, such as pride, envy, the love of money, theft, and so forth were confessed before God and men. After the meetings all men became warm-hearted, interested in studying the Bible, and willing to sacrifice themselves for God's work. He remembered that one man, after attending one of the meetings, went to bed but could not sleep the whole night until he confessed to the public that his house was built with a sum of bad money. Besides the revival, the work of the Church was going on very wonderfully. When Dr. Morrison was staying at Canton he once found a man willing to listen to his preaching until twenty-four years after his arrival. Seeing that China was such

ward one if judicial proceeding, but rather with a tender, watchful vigilance ready to warn and eager to support by sympathy and by prayer. (Applause.)

The Rev. Dr. Arthur J. Brown, secretary of the Foreign Missions Board of the Presbyterian Church of the United States, said at first there was no Church in the mission field. Everything had been ruled by the white man. This was a very congenial task for him. (Laughter.) He had been so long in the habit of managing things in the foreign field that it was not for him to adjust himself to the changed conditions. Now the Church in the mission field had developed. It was time for them to abandon not only the terminology of the "native Church," but the whole attitude of mind it represented. (Applause.)

The Rev. Dr. R. A. Hume, India, advocated the encouragement of the development of the organization of the Indian Church on distinctly national lines. He did so for the sake of the non-Christian population, for the sake of the Indian Church itself, and because, whether they liked it or not, it was bound to come. It was only a question of time; and the missionary would be either a leader in this effort or a disregarded feature in it.

A MONUMENT OF INDUSTRY.

Dr. Gibson drew attention to the "monument" which he had built up on the table, representing the labours of the Commission's representatives. The monument consisted of a number of bulky volumes of letters bound in different colours—one volume consisting of correspondence from Japan, three volumes (in yellow) from China, three (in red) from India, one (in green) from Mohammedan countries, and one (in blue) from Africa.

The Rev. A. Peters, Nagasaki, Japan, representing the Reformed Church, urged that there should be no subsidy except for temporary and special reasons.

NATIONAL FEELING IN JAPAN.

Exceptional interest attached to the contribution to the discussion of Bishop Honda, Tokio, the first Oriental Bishop in the Far East. The Bishop spoke in Japanese, in a strong, resonant voice, his remarks being interpreted to the assembly. They in Japan he said, who cherished the idea of nationality, felt that the Church should recognise the national spirit. This was an age of strong nationality. Anything that had not a strong national spirit would not progress. In nationality was involved the idea of independence and personal responsibility. But the ideal of a national Church by no means meant that missionaries were unnecessary or involved conflict with them. They had in Japan examples of the principles he had expressed. There were four Churches which were practically independent and self-supporting. In a country like Japan, where Christianity had an unfortunate record, and where the spirit of nationality was so strong, it might be especially necessary to build up a national Church. Missionaries who ignored or violated that fact were sure to court disaster. (Applause.)

The Rev. Dr. D. A. Osaka, Japan, having spoken, the Rev. W. N. Bitton, London, said in China there was already evidence of a movement from the Church, not because Chinese were opposed to Christianity, but because they felt that foreign connections of the missionary Church in China were opposed to the highest interests of their land. Another thing that stood thwart the independence of the national Church was their denominationalism. (Hear, hear.) They ought to see to it that they did not make it a part of their business to denounce the Churches which they were endeavouring to institute. Was it any part of their duty to see that Churches that grow up under

God's blessing, material, intellectual, or spiritual, but simplicity that enabled a man to choose what would aid him to be a good servant of God. Luxury could not be defying, because what was a luxury to him was a necessity to others as an undisciplined use of God's gifts—to allow the material to dictate terms to us. (Applause.)

The sounding of the bell, indicating that the seven minutes' limit was up, cut off the Bishop, who descended from the platform amid applause at his prompt recognition of the time limit. Rising from his place in response to the invitation of the Chairman, Dr Brent explained that in spite of what the beginning of his sentence implied, he might give a definition of luxury as "an undisciplined use of God's gifts—to allow the material to dictate terms to us. (Applause.)

Mrs. Edward Bickersteth, Japan, took occasion to dispel the impression that Christian bodies in Japan made no provision for the training of their workers, stating that the contrary was the case. She devoted her speech to some details of the courses of that training, and spoke lightly of the status which Japanese women workers had in the Japanese Church.

MISSIONARY PROGRESS IN KOREA.

The Rev. Dr. George Heber Jones, Methodist Episcopal Church, spoke of the lessons which had come to them in connection with the training of the workers of the Church in Korea. Stress had been laid upon training of personal activity, but he said that if they were to depend upon that class of worker only for the projecting of the Church into the un-Christian life of a nation it would be like an army in a great campaign sending out only the officers to fight while the main body remained in camp. (Hear, hear.) There must be injected into the great body of the membership of the Church the habit of personal activity. Twenty-five years ago there was no Church in Korea; to-day there were 260,000 followers, or one convert per hour for every hour of the day and night since the first missionary set foot on Korean soil, 25 years ago. (Applause.) That had been achieved by the activity of the great body of the membership, and in the training of that membership three great forces had been emphasised—the Bible, the power of prayer, and personal service. (Applause.)

The Rev. C. H. Fenn, American Presbyterian Church, North, gave an encouraging statement of the progress of missionary work in China, and of the training of Chinese Christian students, who were doing splendid service in the evangelisation of the land.

POLYGYMY AND CASTE.

Under the heading of "Church Discipline," the question was propounded—"In order to bring large bodies of men under Christian influence and teaching, and relate them to the Christian Church, is it desirable to lower the ordinary standards of, or shorten the ordinary period of probation before admission into the Church?"

Professor Marais, Dutch Reformed College, Sorbusia, Africa, said he should have to strike a somewhat discordant note. At a meeting held on the previous day, and continued that day, of South African representatives, they considered it their duty to draw attention to a paragraph in the report in which they were specially interested, in regard to the admission of polygamists into the Christian Church. He had to request that a simple clause might be inserted into the report, giving voice to their views.

The Commission, in a portion of their report referred to by Professor Marais, give the various views on polygamy held by their correspondents, and characterise the following as "the more severe view":—"There is the view of those who refuse in any circumstances to receive, even as a catechumen, a candidate who is living in polygamy. (2) The view of those who would accept such a

in the light of his own spiritual experience, which was the essential principle of missionary effort.

URGENT PROBLEMS. One of the most urgent problems for missionary enterprise was the attitude which ought to be taken towards important elements belonging to the very texture of heathen thought and sentiment. Already mass movements towards Christianity were taking shape, as in the third century, and these were the channels through which alien ideas would flow into the Christian society. To realise the good in them and to ward off the evil would demand a high degree of spiritual insight and practical wisdom. The missionary dared not shut his eyes against forces of religious value which might reveal themselves in heathen ideals, as these might prove veritable stepping-stones towards a solid Christian position. Another question which he wished to emphasise was the necessity of an indigenous Christian Church. Great divergence of view might prevail regarding the ultimate forms of organisation and administration, but most competent servers seemed to believe that the non-Christian races must be evangelised by Churches open to their own kith and kin. Perhaps this was the sphere in which most might be learned for the modern campaign from a careful survey of the earliest Christian missions.

THE MEDIAEVAL MISSIONS.

A paper on "Medieval Missions in their Bearing on Modern Methods" was next given by the Rev. W. H. Frere, Superior of the Community of the Resurrection, Mirfield. He said that medieval missions and their methods were very imperfectly known, but from incidents gathered from Spanish lives and elsewhere points arose that had a bearing on modern policy. Happily for the present purposes much of the best that was available came from Anglo-Saxon and Irish missionaries. Christianity in our period met with no great rival religion till it faced Islam, and then its dealings were more military than missionary. The single exception to that was the conflict in Persia and the East with Zoroastrianism, which was a unique conflict with a powerful and with a distinctly Oriental religion. It first contaminated, and then, when purified, it enriched the Church's conception of its faith. The same result was to be expected from the conflict now developing between the Christian faith and the great Eastern systems. There would come a trying phase of contamination; and then a great enrichment by which our Western world would be enriched and practical conceptions would be balanced by Oriental conceptions, predominantly mystical, and more deeply theological, in the strict sense of the term. On the questions raised by this conflict he said the medieval mind saw no element of good in the heathen beliefs; it was the work of devils. The missionaries were unprovocably aggressive. The typical act of the hero was the bold destruction of a temple or an idol.

THE PRACTICE OF MIRACLES.

Dr Frere proceeded to explain various methods which prevailed in medieval times, and said that there was a group of questions that arose out of the medieval miracles and exorcisms which were practised. Some of these miracles they might expect or wish to see repeated—such as the competitive miracles in which the missionary contended with the heathen sorcerer in showing power over fire or rain—but were they right in other respects in having so little expectation of supernatural help? Ought not the sick to be healed, and worn the fire not cast out the devil? To this question he answered "Yes." He had seen enough of gifts of healing and of the reality of exorcism in prosaic home work to compel him to expect more abroad. No such miracle was, after all, so great as the

progeny of China, as understood to mean, by what means was China to get on with the rest of the human race, and by what means was the rest of the human race to get on with China. (Laughter.) The problem was a world one. If the world had let China alone, there would have been no problem—(laughter)—but the world could not yet China alone. (Applause.) The Chinese educational problem was the greatest thing in the history of mankind. There were two millions of scholars drifting there did not know whether; and the problem was how to bring that great mass of people into the new relations there was the constitutional problem. The people were a curious mixture of oligarchy and democracy. The classes were an oligarchy; they were also a democracy. They were not loyal to a dynasty as a dynasty, but to the holder of the "Decree of Heaven." It took them about fifty years to find out whether a dynasty was the "Decree of Heaven." (Laughter.) Their loyalty was not loyalty to the reigning house; it was loyalty to the individual who happened to have the "Decree of Heaven" for the time. (Laughter.) The Chinese had always been a moral people, but the morals of Confucius had broken down. Confucianism could not hold China to her old moorings. They had there an ethical problem—what was to take its place? The Chinese had always confounded religion with instruction. They were now feeling round to see where they could get a religion; just as a man who had not a watch got one, so the Chinese said they had to get a religion. (Laughter.) They did not know which one to take. Christianity did not commend itself to them because it was associated with foreigners, whose acts had been intolerable to a Chinese mind. The Chinese were like a giant who had awakened for some moments after a sleep of some centuries, and, knowing that somebody had been abusing him, but not knowing who it was, he was trying to find somebody to kick. (Laughter.) The diplomatic, commercial, and industrial solutions were not the all that they required. The Christian religion were justified in saying that the solution was not only a moral, but a spiritual solution. In China they had more than 108 different organizations. The great problem for mission work in China was unification. (Applause.) The problem was to replace competition by co-operation. The elimination of waste was a factor that was coming prominently to the front. They had the spirit of unity in China, and the difficulty was not in Shanghai or Peking, but the difficulty was in Edinburgh, London, New York, and in Boston. (Applause.) In order that they might settle this question, it was necessary that they at home should be converted, and find out that the Church of Christ was on the ground. The missionary work in China they had not done one-thousandth part of one per cent, but they must have a larger entrance to the mind and brain of China than they had had. (Applause.)

TIBUTE TO BRITISH RULE IN INDIA.

Mr G. Sherwood Eddy, New York City, referred to the present unrest in India, and said while he believed the unrest was immediately occasioned by the partition of Bengal and Japan's victory over Russia, he believed it was the conflict of the new civilisation with the old and the working of the new wave of Christian civilisation in the old skins of social and religious custom. This day of unrest which was forecast by Macaulay had come; and he for one—in full sympathy with the legitimate aspirations of the Indian people—would like to testify to the wonderful benefit of the British Government in India. Speaking recently with a political leader, a Brahmin of the Brahmins, the latter said—"With all the faults of the British Government it is at least the best instance in history of the government of one people

the subject of an address by Professor Stalker, Berden. It was, he said, surely a happy thought of those who drew up the programme for that meeting to insert on subject which should remind them that this Missionary Conference was being held in a land which was once Pagan. From the very spot where they were now meeting the smoke of heathen sacrifices might have risen to heaven and from the heights by which they were surrounded men might have looked down upon the rites of Pagan worship. The period from 500 to 1000 was one of the grandest missionary epochs in the whole of Church history, and the British were then in the very forefront of the spiritual character of the missionaries of that age was as high as their labours were abundant.

The meeting was closed with the pronouncing of the Benediction.

"THE CRISIS IN CHINA."

The Master of Polwarth presided at the second of the series of popular meetings organised in connection with the Conference which was held in the Church of Scotland Assembly Hall, Lawnmarket. The Hall was crowded in every part by an audience of which ladies formed a large number. Mr W. J. Bryan, who, it was announced, would speak in the Hall to-night, occupied a seat near the chairman's table.

The Chairman, in introducing the topic of the evening, "The Crisis in China," referred to the tremendous change that had taken place in regard to China in a comparatively short time. He thought it was almost twenty-five years since certain great meetings were held in Edinburgh, which were addressed by one whose name must ever be associated with China in their memories of mission work—Dr. James Caird—and by certain other young men who were going out to China. The change that had taken place in those twenty-five years was so great that it was impossible for them there to realise it. At that time the interior was known to scarcely any but missionaries. Nowadays there was a great demand in China for everything that was Western; and surely it was the business as Christian people, to whom was given the privilege of having a share in sending the Gospel to China, to see that the Christianity which they sent abroad was true Christianity—Christianity that would permeate eventually the whole life of the nation, and that would influence for good government, trade, education and commerce, so that they might in God's good time not only have many Christians in China, but a Christian China as a whole. (Applause.)

THE NEED OF EDUCATIONAL LEADERS.

The Rev. Dr. Harlan P. Beach, Yale University, spoke of the educational crisis in China. China, he said, must be educated. The people felt the truth of the prophetic word "Learn, and not that they should be taught at home." But education was to be conducted at home in China, what was to be the character of that education? Her system was a conglomerate one, very largely copied from Japan. Japan got her educational system from the West, and modified it very wisely to suit her own needs. While it was infinitely wise to follow Japan in many respects there were certain things which she ought not to imitate. The crisis in China was all the more acute, because education was sure to come. It might be asked—Was there any hope of Christianity influencing that great Empire? Until 1905, when the old system of examination was done away with, there was no necessity to learn Western science. The new regime called for a new line of instruction. In the Christian schools at the close of 1908

a hard field to work, Dr Morrison was estimated that in a hundred years might have 2400 Christians at most. The number of Christians had now increased to 260,000, twenty-three times more than what Dr Morrison foretold. Furthermore, the self-supporting spirit of the Churches in China was promising and progressive. He did not know exactly how many self-supporting Churches there were in China, but in Shanghai there were five or six. He was a member of the Baptist self-supporting Church in Shanghai. There were about fifty members, and they raised about 1200 dollars (Mexican) last year for paying the pastor's salary, rent of chapel, and other incidentals. He expected that in twenty years all churches in China would be able to support themselves. If ten years ago all churches in China had been self-supporting, the Boxer trouble would not have broken out so seriously. (Applause.) He appealed to them to help China at this critical and important time.

THE FRUIT OF MISSIONS.

The Rev. Dr. Roots, Bishop of Hankow, China, dealt with the evangelistic crisis in China. Some- thing, he said, had been going on in China within the last few years when they could produce a man like Professor Tong Tsing-en. He believed there was no better argument for missions than the fruits of missions—(applause)—such fruits as they had seen and heard that night. The doors for the messengers of the Gospel were wide open in China at the present time from the mouth of the Yangtze River away up to the borders of Tibet, from the northmost confines of Mongolia to the southernmost boundaries of the great Chinese Empire. The most convincing and telling witness for Christ in any land was the son of the soil, and there was nothing more dangerous for the Christian Church than that it should increase in numbers without increasing in capable leadership. It was upon the development of Christian Chinese leadership that they depended more than anything else for the future of the Chinese Church.

The proceedings terminated with the singing of the hymn, "Jesus Calls Us."

SUPPLEMENT TO The Christian World.

THURSDAY, JUNE 16, 1910.

A SELECTION OF THEOLOGICAL & MISSIONARY WORKS FROM JAMES CLARKE & CO.'S LIST.

A Voice from China.

By GRIFFITH JOHN, D.D. Edin., HANKOW. Large crown 8vo, cloth boards, 3s. 6d. net.

'The book teems with informing matter and illustrations, is written with great earnestness and force, and is well worthy of perusal by all interested in our foreign missions.'—*Manchester Courier*.

Westminster Sermons.

By CANON H. HENSLEY HENSON, of S. Margaret's, Westminster. Large crown 8vo, cloth boards, gilt top, 3s. 6d. net.

'The well-considered views of such a man as Canon Henson on the past history of the Church and on the present outlook are worthy of careful attention. There is much to be learned from "Westminster Sermons."'—*Holborn Review*.

Aspects of the Spiritual.

By Rev. J. BRIERLEY, B.A., Author of 'Sidelights on Religion: 'Ourselves and the Universe,' &c. Large crown 8vo, cloth boards, 3s. 6d. net.

'These essays are equal to the best he has yet produced. They cover an immense variety of subjects.'—*Daily News*.

'Few authors of to-day have a literary output comparable in quantity and quality with that of Rev. J. Brierley, B.A., and his new volume, like its predecessors, is a strong book, covering a wide range of topics.'—*Aldersgate Magazine*.

NEW AND REVISED EDITION

Through Science to Faith.

By Dr. NEWMAN SMYTH, Author of 'The Place of Death in Evolution,' 'The Reality of Faith,' &c. New Edition. Large crown 8vo, cloth, gilt top, 6s.

'Dr. Smyth has written a book which forms an excellent antidote to the popular agnostic science of such a work, for example, as Haeckel's recent "Riddle of the Universe," and he has illustrated afresh the inexhaustible theme of the unity of principle and plan running through the world in a manner that is highly attractive, alike in the interest of knowledge and of faith.'—*The Scotsman*.

The Church and Modern Life.

By WASHINGTON GLADDEN, D.D., Author of 'Who Wrote the Bible?' &c. Cloth boards, gilt top, 3s. 6d. net.

'Will be sure of a hearty welcome and careful perusal from the clergy. But to laymen also the book has a message, perhaps even more than the clergy, it should make its appeal.'—*Aberdeen Journal*.

Faith and Verification.

With Other Studies in Christian Thought and Life. By PRINCIPAL E. GRIFFITH-JONES, Author of 'The Ascent through Christ,' &c. Large crown 8vo, cloth boards, gilt top, with Photogravure Portrait, 5s.

'Students everywhere will be intellectually and spiritually the richer for so strong and beautiful a sermon.'—*Baptist Times*.

'Breadth, sincerity and culture are outstanding qualities.'—*Oxford Chronicle*.

Theology and Truth.

By NEWTON H. MARSHALL, M.A., Ph.D. Large crown 8vo, cloth boards, gilt top, 5s.

'The book is masterly both in constructive power and in exposition. . . . It is a book which ought to be widely read.'—*The Aberdeen Free Press*.

'The author treats his difficult subject with skill and philosophic ability.'—*The Scots Guardian*.

The Passion for Souls.

By J. H. JOWETT, M.A. Small fcap. 8vo, handsomely bound in green leather, with chaste design in gold, 1s. 6d. net.

'Well written and thoughtful—can be read with pleasure and profit.'—*Glasgow Herald*.

London: JAMES CLARKE and CO., 13 and 14, Fleet Street, E.C.

And of all Booksellers.

THE WORLD MISSIONARY CONFERENCE AT EDINBURGH.

HOW TO MOBILISE FORCES.

From Our Special Correspondents.

All day on Monday trains were bringing into Edinburgh the eleven to twelve hundred delegates to the World Missionary Conference. Delegates came feeling that the Conference was to be a most fateful one. They were weighed down by a sense of their responsibility, a sense of the mighty impetus that would be given to the evangelisation of the non-Christian parts and races of the world if the idea in the mind of the promoters of the Conference—that of mobilising the missionary forces for their strategic employment, and in co-operation with each other as a grand army of many divisions—were realised. On the other hand there was the sense of the tragedy of any failure to realise the idea. There is general agreement that a crisis has come in missionary work everywhere. Doors are everywhere open or opening. The old civilisations of the East, with their crystallised religions, are reforming themselves, and are more plastic than they have been since Western civilisation came into touch with them. The defects of the old religions are painfully felt by those whom they have to a great extent ceased effectually to mould, and there is either a wholesale lapse into indifference or into scepticism, or a wiseful turning towards the West, and on asking of themselves whether Christianity, which has moulded and is directing progress in Britain and America, may not make a new East. Then in Africa Christianity is faced with a recrudescence of aggressive Mohammedanism which is disputing against the religion of Christ. It is in fact by the missionaries that no longer work with stunted resources, with imperfect federation, with more or less feeble direction, with no communication or co-operation between the various societies, in some cases with mischievous rivalry of societies, sink points of difference where they are not vital, and, recognising that they are all aiming at the conquest of the world for Christ, must unite in a great common, unified and energetically directed campaign for the evangelisation of the world while the doors are open that sooner or later may be shut.

Two years have been occupied in preparation for the Conference. All the best brains in the missionary world have concentrated their powers on the collecting of information, the consideration of the problems of missionary work, the means by which the desired consolidation, united direction and better distribution of the forces can be effected. The delegation shows that some of the best lay brains, as well as the best missionary and ministerial brains of the world, have been at work. The report of the eight commissions, of which we shall give the cream, even if there were no Conference at all, cannot but have a most potent effect on the future of missions. The commissions have boldly grasped the nettles, they recognise the weaknesses and the faults that have hindered the advance of world evangelisation, and they courageously make revolutionary recommendations.

The Reports and the Discussions.

How Waste of Time is Prevented.

There was never a Conference better prepared for, and in which such arrangements were made for economical use of the golden moments. Eight distinct commissions, each with a chairman, vice-chairman, and with a membership of acknowledged experts in every branch of the subject allotted to it, and with men and women representing the mission fields chiefly affected by the problems arising in connection with the subject, spent four years in collecting, discussing and digesting the materials supplied in reply to questions sent, in some cases, to hundreds of missionaries and other experts. Some of the papers received in reply were extremely valuable monographs, which are to be published in full, and will be of permanent value. Each commission prepared for the Conference a report in Blue-book form, running, in spite of extreme compression of the materials, to from 100 to 200 pages. When published in ordinary book form each report will make a very substantial volume. Never have the facts relating to missionary work, and the data for discussion of the pressing problems with which the Missionary Societies here to deal, been placed with such fitness, and in so clear a form, before the churches. Then, the procedure of the Confer-

ence was most carefully thought out. The composition of the Conference might have been considered a sufficient guarantee that no delegates would be of the wordy, rambling, time-wasting order, but lest there should be danger of talk that was superfluous, repetitive or rambling, those desiring to take part in the discussion on the Reports were requested to give notice of the points of a Report on which they desired to speak, or of the points which seemed to them of such importance as to deserve a prominent place in the discussion. The Business Committee was entrusted with the duty of drawing up an agenda for each day, and it was to be guided both by the advice of the committee whose report was under consideration, and also by the general wishes of the whole body of delegates as expressed in the requested notices. 'The giving of such notice in no way carried the right to speak on the subject of which notice was given, or to have it placed on the agenda,' and the Business Committee was 'to give priority to those which they regarded as of most interest and importance to the Conference as a whole.' Every delegate was furnished well in advance with copies of the Reports.

The Conference Officials.

Fifteen committees have divided between them the work of preparation, in addition to the eight commissions, to whom was delegated the collection of information and the duty of making suggestions and recommendations. The President-in-Chief is Lord Balfour of Burleigh; the vice-presidents, Lord Reay, Sir John H. Kennaway, Bart., and Sir A. H. L. Fraser, K.C.S.I., LL.D.; the secretaries, Mr. J. H. Oldham, M.A., and Mr. Kenneth Messingham; and the hon. treasurer, Mr. H. W. Smith, W.S., of Edinburgh. The offices are at 100, Princes-street, Edinburgh. The British Executive Committee has as vice-chairmen the Master of Polywarth and Mr. Duncan M'Laren. The thirty odd members include Prebendary H. E. Fox, Canon Dawson, Bishop Montgomery, Dr. George Robson, Dr. Wardlaw Thompson, Rev. C. B. Wilson, B.A., and Rev. Tinsington Tatlow, M.A. The American Executive Committee has as chairman Dr. Arthur J. Brown, and includes Hon. Samuel B. Copen, LL.D., Dr. W. Douglas Mackenzie, Mr. John R. Mott, Mr. Silas McBee, Mr. Robert E. Speer, M.A., and Canon L. Norman Tucker, M.A., D.C.L. The Continental Committee has as chairman Bishop La Trobe, and among its members Dr. Julius Richter, Missions director Spiecker and Missions inspectors Weiss-haupt and Frohnmeier. Rev. Frank H. L. Paton, D.D., Melbourne, is secretary of the Australian Committee. Revs. J. H. Riteon, M.A., and F. S. Bishop, M.A., secretaries of the sub-committee for the Development of Interest in England, Mr. Duncan M'Laren, secretary of the International Committee, and Mr. J. H. Oldham, secretary of the Business Committee, which include Mr. John R. Mott, Dr. Wardlaw Thompson, Bishop Montgomery, Bishop La Trobe, Pastor Julius Richter, President Ibuka, D.D., Mr. G. W. Macalpine and Mrs. Creighton.

The Representation.

Some 160 missionary societies and institutions are represented by 1,200 delegates. In addition to the direct representation of societies, the British, American and other representatives appointed special delegates. The British special delegates include the Archbishops of Canterbury and York, the Moderator of the Church of Scotland (Dr. McAdam Muir), the Bishops of Durham, Ripon, Salisbury, Bath and Wells, Hereford, Oxford, Birmingham, Ely, and Southwark; Sir P. F. Belsey, Lord Kinnaird, Rev. A. T. Guttery, the Dean of Westminster, Principal C. F. Harford, M.D., Dr. R. F. Horton, Rev. W. B. Lark (President of U.M. Conference), Dr. Timothy Richard, Professor M. E. Sadler, Principal Alexander Whyte, D.D., and Rev. R. J. Wells. Forty-five British societies are represented; 59 American; 41 Continental, including Belgium, Danish, Finnish, French, German (10), Dutch (7), Norwegian (3), Swedish (5) and Swiss; and 12 South African and Australasian.

It would be invidious to pick out names from the representatives of the various British societies, but it will be interesting to note some of the strangers. Among the Americans are Mr. W. J. Bryson, the eloquent ex-candidate for the Presidency; Mr. Seth Low, ex-Mayor of New York and a former President of Columbia University; Dr. J. D. Davis (Kyoto, Japan), Dr. Anderson (Bishop of Chicago), Dr. Lawrence (Bishop of Massachusetts), Bishop

Oldham (Singapore, Straits Settlements), Dr. Restarick (Bishop of Honolulu), Dr. Roots (Bishop of Hankow), Hon. Theodore Roosevelt, and such native personalities as Bishop Yotau Honda (Tokio, Japan), President Harada (Tokio), Dr. Ibuka (Tokio), Rev. Thang Kuan (Tura, Assam), Rev. Shivram Mascji (Kolhapur, Bombay Presidency), Professor Ah Sou (Bangkok, Siam), Mr. Tsang Ding Tong (Shanghai), Professor Tong Tsing-on (Shanghai), and Hon. T. H. Yun (Seochu, Korea). Such names speak eloquently of the truly oecumenical character of the Conference. Among the German outstanding figures are Dr. Julius Richter, Professor Mirbt, Dr. Böhmer, Mission Inspector Warneck, Missions Inspector Wegner and Count von Wedel. Among delegates of other nations are B. J. K. A. Wrede (Helsingfors, Finland), Missions Direktor Dahle (Stavanger, Norway), Missions Direktor Lindgren (Stockholm, Sweden), Pastor Lögrström (Nyborg, Denmark), and Count Moltke (Copenhagen, Denmark.)

The Lord Provost's Reception.

Delegates had their first opportunity of getting to know each other at the Lord Provost's reception on Monday evening in the Royal Scottish Museum. With their hosts and hostesses, and other invited guests, fully 5,000 were assembled, but there was plenty of room. In his robes of earlet and ermine, and with Oby Fathers robed in red, and two halberdiers in mediæval costume, the Lord Provost and his supporters made a picturesque splash of colour as his Lordship received his guests in the centre of the very long Great Hall. The two galleries were filled with interested onlookers. None excited such interest as the native delegates—a Hindu with his turban, a Chinese resplendent in blue, a tall, long-bearded Syrian, and so on. Hostesses were overheard endeavouring to excite each other's envy over 'my' delegate. He's such an interesting man! The Lord Provost briefly welcomed the Conference to Edinburgh, and prayed that it might have the guidance of the Holy Spirit and a new sense of the Divine inspiration. The welcome was acknowledged by Dr. ARTHUR J. BROWN, chairman of the American Executive Committee; LORD BALFOUR OF BURLEIGH and BISHOP LA TROBE, the Bishop reading a message from the German Colonial Office, in which it was said that the German Colonial Office is following the proceedings of this World Mission Conference with lively interest, and desires that it be crowned with blessing and success. The German Colonial Office recognises with satisfaction and gratitude that the endeavours for the spread of the Gospel are followed by the blessings of civilisation and culture in all countries.

Constitution of the Conference.

The Conference meets in the Assembly Hall of the United Free Church on the Mound, where the International Congregational Council met two years ago. Simultaneous meetings, open to the public, are held in the Synod Hall in Castle-terrace, for the popular discussion of the reports discussed by the experts at the Assembly Hall. On Tuesday Sir A. H. L. FRASER presided at a lunch given to the representatives of the Press. These are quite a large body, including a considerable American contingent, with one coloured Pressman. Rev. TINSINGTON TATLOW explained the origin of the Conference, which is an outcome of the less formal and purely 'inspiring' Conference at New York held in 1900. Two years ago a miniature Conference at Oxford laid down the lines of the present Conference. *Conference Daily Paper* is giving the minutes of the previous days' sessions and the agenda for the day, and it may be of following days. There are a morning and an afternoon session, with an evening public meeting. The Tuesday afternoon session, for the formal constitution of the Conference, was a very brief and business-like affair, presided over by LORD BALFOUR OF BURLEIGH. It was all over in half an hour. After prayer by Rev. C. C. B. BARDSEY (Church Missionary Society), concluding with the Lord's Prayer, the list of delegates was submitted and accepted. Then, on the motion of Sir A. H. L. FRASER, the acting Business Committee was empowered to arrange the proceedings for each day and to attend to all other matters relating to the business of the Conference. Standing orders were adopted; Mr. J. H. Oldham, M.A., was appointed general secretary in chief; Mr. John R. Mott, chairman of the Conference in committee; and Rev. J. H. Riteon (London) and Mr. Newton W. Rowell, K.C. (Toronto), recording clerks of the Conference.

Conferment of Degrees.

A brilliant trail of colour was splashed across the floor of the magnificent McEwan Hall in the afternoon as the University dignitaries, in gorgeous academic costumes, came in procession to confer degrees on distinguished missionary advocates. The Vice-Chancellor said that this was their time-honoured way of showing esteem for great services, services in this case rendered to the moral and religious forces of progressive civilisation by the missionary advocacy of Christianity. The fine solemnity of the occasion tempered the boisterousness of the militant Edinburgh

undergraduates. The degree of D.D. was conferred on:

- Rev. K. C. Chatterji, D.D., India;
- Rev. W. Douglas Mackenzie, M.A., D.D., President, Hartford Theological Seminary, U.S.A.;
- Rev. F. L. Hawks Pott, D.D., St. John's College, Shanghai;
- Pastor Julius Richter, D.Th., Germany;
- Rev. Canon C. H. Robinson, M.A., Editorial Secretary, S.P.G., London;
- Robert E. Speer, M.A., Secretary, Presbyterian Board of Foreign Missions, U.S.A.;
- Rev. R. Wardlaw Thompson, B.A., D.D.;
- Herr Lic. J. Warneck, Germany.

The Honorary Degree of Doctor of Laws was conferred on:

- The Archbishop of Canterbury;
- General James A. Beaver, Judge of the Superior Court, Pennsylvania;
- Rev. Tasuku Harada, President of the Doehisha College, Kyoto, Japan;
- Hon. Seth Low, formerly President of Columbia University, New York;
- Professor Karl Meinhof, D.D., Colonial Institute, Hamburg;
- Mr. John R. Mott, New York.

FIRST EVENING SESSION.

A Great 'Send-Off.'

The King's Striking Message.

The evening sessions are of a 'popular' or 'inspirational' character, but that does not mean that there is to be any superfluous discharge of fireworks. The subjects and the speakers are carefully selected with a view to fitting into the general scheme. The first session on Tuesday evening showed that Edinburgh was taking the liveliest interest in the Conference. The Free Church Assembly Hall presented a very different appearance from what it did two years ago, when Edinburgh regarded the evening public meetings of the International Congregational Council with disconcerting indifference. The Press filled a large portion of the centre block of seats on the floor. Delegates crowded the tiers of side seats. The limited accommodation of the gallery was several times too small for the crowd that sought admission. There was an enthusiastic cheer when, at eight, LORD BALFOUR of BURLEIGH occupied the Moderator's Chair. The first hymn in which the delegates joined was the prayer offered by Dr. ALEXANDER WHITE could have been offered by no other man. It abounded in alliterative phrases and bristled with names of men for whose gift to the Churches and the nation he thanked God—John Knox and Rutherford, Jeremy Taylor, Bunyan and Baxter, Maclaren and Spurgeon.

Message from King George.

With intense delight and enthusiasm the Conference, standing, heard a message from the King read by the Chairman. The King expressed his deep interest in the Conference. His Majesty viewed with gratification the fraternal co-operation of so many Churches and societies in the work of disseminating the knowledge and the principles of Christianity by Christian methods throughout the world. The King appreciated the supreme importance of this work in its bearing upon the cementing of international friendship, the cause of peace and the well-being of mankind. His Majesty welcomed their gathering in one of the capitals of the United Kingdom, and expressed his earnest hope that the deliberations of the Conference might be guided by Divine wisdom, and made the means of promoting unity amongst mankind, and furthering the high and beneficent ends which the Conference had in view. The National Anthem was sung with intense fervour, and the Conference felt that a message so cordial in its terms was of the best omen not only for the success of the Conference, but for the reign of King George V.

Drawing Closer Together.

The address of LORD BALFOUR OF BURLEIGH—a typical, hard-headed, businesslike Scotsman, a statesman whom his countrymen place alongside Lord Rosebery as a national force—made a great impression. It was brief, but direct and weighty. They felt, he said, profound sorrow that their differences had made so many organisations necessary, but they had a feeling of profound gratitude that they were drawing close together. The hope, he said, amid cheers, had sprung up in his mind that the unity begun in the mission field would end there. He prayed that their gathering might tend to the furtherance of international peace, of fraternal co-operation among the Churches at home, and perhaps of a greater measure of unity in ecclesiastical matters.

The Primate Captures the Audience.

Received with warm cheering, the ARCHBISHOP OF CANTERBURY, addressing the delegates as 'fellow-workers in the Church Militant', fellow-disciples of Christ,' addressed himself to the subject of 'The Central Place of Missions in the Life of the Church.' There was food for thought in the spectacle of Dr. Randall Davidson, a Scottish Archbishop of Canterbury, speaking in the Assembly Hall of the United Free Church. No one, he said, bated a jot of his separate convictions—therein lay the value of their contributions to the discussions; but they were absolutely at one in loyalty to their living Lord. He ventured a word of warning against dogmatism too decisively about the particular opportunities of one generation as compared with another—they must believe in their Lord's continual guidance. To his mind it was simply incomprehensible that the Church leaders of former generations seemed to take so little interest in missionary evangelistic work, but for themselves they must believe that they were called to each work, and that for the doing of it the Lord's promise would be fulfilled, and they would receive power. They had to consider how to present Christ's message to the different races, and what special contribution each race might be expected to make to the common Christian stock. The

missionary had to contend not only with the native prejudice against a religion coming from outside and conflicting with their own traditional religion, but with the unchristian lives of professing Christians in foreign lands and with the deplorable apathy of the Churches at home. The work demanded courage from which ten thousands of them shrank, but they must give their whole-hearted support to the men who had the courage. The address, delivered with a warmth of feeling that captured the audience, was followed by the singing of 'Crown Him with many crowns.'

Mr. Speer's Optimism.

To Mr. Robert E. Speer, of New York, secretary of the Presbyterian Board of Missions, his countrymen gave a splendid reception, in which the other delegates joined. He emphasized his conviction that Jesus Christ Himself is the Leader of the missionary enterprise. Loyalty to Christ's leadership had always been the spring of all Christian conviction and Christian service. They must follow their Master 'even unto the end of the world.' They believed the centuries could not go on for ever without the Master's prophecies coming true, and it might be that the day was at hand, and who were they that they should, by the weakness of their faith, postpone the day of His triumph! Only as they became aware of Christ's leadership, and looked beyond all of them, and 'forgot their own mist of them, and forgot their own prejudices, pride and self-will, would they realise the hopes that had brought them together. The meeting was closed with the Benediction, pronounced by the Archbishop of Canterbury, followed by repetition of the Lord's Prayer.

MISSIONS TO NON-CHRISTIANS.

Report of the First Commission.

Commission I, over which Mr. JOHN R. MOTT, M.A., general secretary of the World's Student Christian Federation, New York, presided, with Dr. GEORGE ROBSON, editor of the U.P. Church of Scotland *Missionary Record*, and Pastor JULIUS RICHTER, D.D., of Schwanebeck, Belzig, Germany, as vice-chairman, considered 'Carrying the Gospel to All the Non-Christian World.' The Report is divided into four parts. The first deals with the opportunity and the urgency of carrying the Gospel to the whole Non-Christian world. Stress is laid on the present remarkable accessibility of the whole world; on the fact that the vast majority of the non-Christian nations and races are under the sway either of Christian governments or of those not antagonistic to Christian missions; on the possibilities opened up for an unreticent and energetic campaign by the abounding energy and inspiration of such movements as the Student Volunteer Movement, the World's Student Christian Federation, the Foreign Departments of the Y.M.O.A. and the Y.W.O.A., the Young People's Missionary Movement, the Laymen's Missionary Movement, the efficient women's missionary societies and the various Forward Movements within different Christian communions.

Non-Christian Religions Modifying Themselves.

Then the non-Christian religions are losing their hold on certain classes, especially the educated classes of the East. As against this, the non-Christian religions, in some parts of the world, are attempting to adapt themselves to modern conditions, and are manifesting increased activity, enterprise and aggressiveness. The revival of Buddhism is particularly noticeable in Japan, Burma and Ceylon. There is a semi-Christian modification of its methods and practices, and Buddhism, in extent of the ideas, of Buddhism, in Japan a new religion—Buddhist not apparently idolatrous—has already gained between three and four trillions of adherents. Neo-Hinduism, in such movements as the Arya Samaj, the Brahma Samaj, the Theosophists and the Rudra Samaj, in Northern India, has been influenced by Christianity, and has adopted Christian expressions and methods, while all such movements at the same time magnify certain points of Hinduism. They have schools and colleges, missionaries and societies; they advocate the education of women, reject idolatry and seek to reduce the number of castes. In Africa Mohammedanism is contending with Christianity, and if things continue as they are now tending Africa may become a Mohammedan continent. Mohammedanism comes to the African people as a higher religion than their own, when the dignity of an apparently higher civilisation and of world power. It is rapidly received by these eager listeners. Once received, it is Christ's enemy's most formidable enemy. It poses worse than that of heathendom. It sanctions polygamy. It breeds pride and arrogance, and thus hardens the heart against the Word of God. These rival religions are helped by Western traders and emigrants, whose conduct denies their creed. Say the natives: 'You come to us with your religion. You degrade our people with drink. You scorn our religion, in many points like your own, and then you wonder why Christianity makes such slow progress among us. I will tell you: It is because you are not like your Christ.'

Missionary Tour of the World.

A most illuminating review is given of the various parts of the non-Christian

world, with the opportunities for carrying the Gospel, and the obstacles peculiar to each country. It becomes apparent that there is a great urgency. Where the opportunities are greatest, they are due to the fact that an ancient civilisation is Westernising itself, and it is only during the transition stage that the opening doors will remain open. Later there is to be a settling down and a hardening, and a Christianity has not securely entrenched itself, the old religions, in modified forms, may have regained their hold, or their people may have shaken off religion altogether, and become purely and egoistically materialistic in all their ideals.

The Good in Native Religions.

We like the way in which the Commission urges the necessity of studying the native religions and the native character, and making what is good in the religion or the character the foundation for Christian building and development. In Japan, for instance, Buddhism, with all its shortcomings, has taught the law of suffering for sin, the need of spiritual enlightenment, and the seriousness, the mystery and the eternity of existence. Confucianism has proved in many respects a schoolmaster leading towards Christ and a corrective for the defects of Buddhism. Shintoism has contributed an appreciation of sin as an offence against deity and the beauty of contentment and simplicity. Bushido, with all its defects—reaching the weaknesses of Spanish knighthood as depicted by Cervantes—has nurtured many noble qualities. It is urged that the issue of the Christian campaign in Japan hinges upon the Japanese Christian forces' uncalculably more than upon the foreign missionaries. This note is struck repeatedly in dealing with the various non-Christian peoples.

Chinese Problems.

As regards China, where the opportunities are the greatest and the need the most urgent, there is a general agreement that at least 10,000 missionaries—four times the number in the field—are wanted to do the immediate work, which is largely that of training Chinese to evangelise their own countryfolk. 'It is refreshing to note the spirit of true brotherliness which is coming to be true between the foreign and the Chinese staff.' Among Chinese problems demanding wisdom and prevision, the following are specified:—The proper development of churches growing out of so-called mass movements in Manchuria and Kweichow; the steady and slow work among the peasant class, not so attractive, perhaps, as that for students and some others, which awaits organisation and emphasis; the securing of a considerable body of specially-trained men for the production of literature and for work among scholars, involving great expense, relatively speaking, which should be wisely and ably undertaken. Another problem is the distribution of forces in accordance with prevalent ideas of opportunity. Possibly Bishop Bashford's 'Missionary Hague Tribunal,' to which each mission proposing to enter a new field should submit its plans, might well be enabled to plan 'with statesmanlike vision for the occupancy of the new field.'

Untouched Parts of the World.

Apart from the parts of the world more or less effectively occupied by the missionary societies, there are enormous unoccupied sections, with great populations. An attempt is made roughly to estimate these untouched populations. It is calculated that there are, in sections unvisited and not included in any existing scheme of missionary operation:

Alea	42,000,000
Africa	70,000,000
Arabia	3,000,000
Syria	550,000
The Siam Peninsula	50,000
Eastern Sumatra and adjacent islands	3,250,000
Madras, Bali and Lombok Islands	2,000,000
Malay Peninsula	1,000,000
Total	113,000,000

Areas in countries nominally occupied by missionary societies, but really un-

occupied sections, would probably show populations exceeding, in the aggregate, the total of the unoccupied areas.

Conclusions.

If the Church is to remove the reproach of so much of the world's population being outside the influence of the Gospel, there must be—

- Knowledge of the facts.
- Strategic planning for the future.
- Effective occupation of the unoccupied areas will call for the strengthening of the existing missions both by men and money.
- New missions must be inaugurated, as far as possible by the existing societies, for the occupation of territories far removed from established missions.
- The ideal of carrying the Gospel to all the world must be lifted and steadily upheld.
- It is of the utmost importance that the numerous independent organisations conducting missions in different lands and with diverse methods should be in close touch with each other, should be familiar with each other's work and methods, and should profit by each other's failures and successes.

An International Recommendation.

The Commission recommends that an International Committee should be formed for the national missionary agency for dealing with the various desires to take co-act as a council advised about such reached portions, and the successful methods. The committee should be formed for the national missionary agency for dealing with the various desires to take co-act as a council advised about such reached portions, and the successful methods. The committee should be formed for the national missionary agency for dealing with the various desires to take co-act as a council advised about such reached portions, and the successful methods. The committee should be formed for the national missionary agency for dealing with the various desires to take co-act as a council advised about such reached portions, and the successful methods.

of existing councils and organisations both on this home and foreign fields.

THE REPORT PRESENTED.

Stupendous Statistics.

Yesterday morning's session was opened with a devotional service, conducted by Dr. McADAM MUIR, Moderator of the Church of Scotland. The Assembly Hall was crowded. During the sessions the Conference is technically in committee. Mr. John R. Mott is chairman of committee, but as he was to present the report of Commission I on 'Carrying the Gospel to all the Non-Christian World,' SIR JOHN KENNAWAY for a time presided. Each Commission is allotted three-quarters of an hour for an address and explanations of its report. Mr. MOTT presented a very valuable addendum to the report in the shape of a Complete Statistical Atlas, the most complete statement yet given of the strength and distribution of the missionary forces throughout the world. The statistics have been prepared by Dr. James S. Demis, of New York; while Professor Beach, of Yale University, edited the twenty maps. Altogether 788 Protestant missionary societies are at work. The annual combined contributions for work among non-Christians are £5,971,000. There are 5,522 ordained missionaries, 982 physicians, 2,503 men lay missionaries, 5,403 married women, excluding physicians, 4,985 unmarried women, excluding physicians—altogether 10,280 foreign missionaries, not counting ordained missionaries. There are 6,045 ordained native preachers, 42,018 ordained native teachers, Biblewomen and other workers. The total communicants in 1907 were 1,925,205. The total number of living baptized Christians was 3,066,373; of native adherents, 5,281,871. The native contributions amounted to £545,000.

A Great Advance Needed.

They had been overwhelmed, said Mr. Mott, with the vastness of the problem which their inquiry had revealed to them. They must school themselves to look at the world as a unit, as Christ did, and as all His disciples must. There was something incongruous, he said amid cheers, in coming to the consideration of such a problem as delegates representing so many national, racial and denominational differences. They believed there never had been a time when in all the non-Christian countries the conditions confronting the Churches were so favourable for a great and well-considered advance. They emphasized the necessity of thoroughness as well as promptness. They believed the hour had struck when the Church should at once take possession of every unoccupied field. The work could not be done without concerted effort. The Commission's concerted campaign in which the Churches represented were united would be more than equivalent to the doubling of their present missionary staffs. They had become convinced that the work of missionary enterprise was becoming more and more not a European and American enterprise, but an Asiatic and an African enterprise, and their hearts vibrated with joy as they noted how the native churches were addressing themselves to this enterprise. It was futile to imagine that the work of world-evangelisation could be done unless the churches in the home lands came together with the Living Christ as their Head and Leader.

Problems for Discussion.

The Commissions, with a view to the best use of the time, will each suggest the main lines on which discussion should be concentrated. Commission I suggested as the problems for discussion:

- Should the Church seek to enter at once the practically unoccupied fields, or first enlarge its activities in fields where it already works?
- In establishing the Church on the mission field, what should be the relative emphasis on the conversion of individuals and on the bringing of communities under Christian influence?
- Should the missionary devote chief attention to raising up and helping to develop a native evangelistic agency or to doing direct evangelistic work himself?
- Is it advisable to have a large native agency for evangelistic work among non-Christians dependent upon direct foreign support for promoting co-operation in connection with the work of making Christ known to the non-Christian world?
- The first speaker in the discussion was Dr. GEORGE ROBSON, who dealt with the inadequacy of missions in Africa. He said with shame that the British administrations in Africa favoured Moslem as against Christians. Every Moslem trader is a Moslem missionary. Dr. KARL KUHM endorsed Dr. Robson's statement that Islam is rapidly gaining on Christianity in Africa. PASTOR GRANDJEAN (Lausanne), on behalf of the Swiss missions in Portuguese East Africa, urged a conference of the societies working south of the Zambesi, for the arrangement of an understanding for the common carrying of missionary work in South Africa. Japan followed. Rev. YUGORO CHIBA (Baptist) said Japan was finding that education was not enough of itself. She needed religion. With 62,000,000 of people, there were only 80,000 Christians. The Nestor of Japanese missionaries, as Mr. Mott called him, Dr. J. D. DAVIS, said it was death to be a Christian when he went to Japan, but the Emperor himself would made large annual contributions to distinctly Christian institutions. There were 400 Japanese churches, of whom a third were self-supporting.
- China in a Mott Condition.** China came next. BISHOP BASHFORD (Peking) described the great changes—political, educational and

economics—that are coming over China. There was no doubt, a growing opposition to the Manchu dynasty, but he believed there were many men earnestly labouring for the good of the country. The economic revolution was similar to that when in Western countries machinery displaced hand labour. China was in a molten condition, and they must lose no time in impressing Christianity upon her during the re-shaping period. The Chinese Professor CHANG declared that the population of China is not four hundred but eight hundred millions. The mind of China was now empty and open. In six years it might be occupied again and closed.

Korea was represented by HON. J. H. YUN, a native, who said in no country had Christianity made such progress. Twenty-five years ago there was not a missionary or Christian; now there were nearly 200,000 Korean Christians, and the Bible was the book most widely read.

8,000 More Missionaries Wanted for India.

The opportunities in India were emphasized by Mr. G. S. EDDY (New York), who said the Indian mind moved in masses, and it was possible converts would flock in faster than they could deal with them. Rev. V. S. AZARIAH, representing Indian native missions, said a hundred millions in India were outside the range of the missionary societies, and, amid cheers, he denounced as criminal the action of societies which went into already occupied territories while so large areas lay untouched. Dr. ROBERT STRANGE (Punjab) said that 8,000 additional missionaries would be needed to provide one for each 25,000 of the population of India.

Rev. G. H. BONFIELD (Shanghai) lamented that Mongolia seemed to have been forgotten. The life of the people was blighted by the degenerate Buddhism that had come from Tibet. Ten missionaries in all were all too insufficient for a vast country with a population of two millions, for whom Gilmour worked and died. The Swedish Mission in Central Asia was represented by Rev. L. E. HÖGBERG (East Turkistan). There were twenty missionaries only for a territory equal to that of the United States. There was a hunger for the Gospel among sixty million Russian subjects not connected with the Orthodox Church. Mr. MOTT here reminded the Conference that they were not Christians. Hundreds of thousands of Indians in South America, said Rev. H. C. TUCKER (Rio de Janeiro), are roaming the continent in their native state, and the American Bible Society is endeavouring to reach them. Polynesia had as spokesman Rev. J. NETTLETON, who said idolatry had been stamped out of the Fijian Islands. They were now attacking the Solomon Islands. The pioneer for fifty years was Dr. Brown. While at one time 50,000 people it had been said they could not purchase a scraggy old woman for a million pounds. Sixty per cent of the crime was due to Indian coolies, whom they were endeavouring to influence. The Sabbath-keeping Polynesian, declared Rev. W. L. BLANCHARD, of the Methodist Missionary Society of Australasia, than it is in Scotland.

Plans for Israel.

An earnest plea for evangelisation of the Jews was put in by Rev. W. EWING, of the United Free Church of Scotland Jewish Committee. Jewish missions had usually been treated as a step-daughter of the Church Evangelistic. The difficulty with the Jews was that the word Christian had been made to stink in their nostrils by the bitter memories of centuries of nameless indignity and cruel persecution by Christians. After all, a quarter of a million Jews were converted in the last century. There was a vast fund of ability locked up in the Jewish race, and it would be a great thing for Christianity if that treasury could be unlocked and used for Christ. An eloquent plea on the same line was made by a Christian Jew, Rev. LOUIS MEYER (New York), who said the growing power and intelligence of the Jews might, if they were left to themselves, become a grave danger to Christianity. Now was the opportunity; there never was such a day of regression, such a falling into indifference or infidelity as there was among the Jews in New York. A census showed that 70,000 Jewish children were entirely without religious instruction. The session closed with a half-hour of intercession for the success of world-evangelisation.

YESTERDAY AFTERNOON.

The Conquest of Islam.

The afternoon session addressed itself to the problem of Islam. Dr. S. M. ZWEMER, American missionary in Arabia, said there were in Arabia many remnants of ancient Christian churches. He was of a Moslem stable that was no reason to despair of success with Mohammedans, but they needed the best men and scientific methods. If Rev. R. T. GARDNER (Church Missionary Society) urged, they could not effectively occupy both Egypt and the Sudan, they should concentrate on one of them. Diffusion of forces meant failure. Dr. ST. CLAIR TISDALL (Persia) urged that Persia was a centre whence they might reach Mohammedanism throughout the East. They should strike at the heart of Islam. He did not despair of carrying the Gospel even to Mecca.

Individual or Community?

The discussion as to the relative emphasis to be placed on the conversion of individuals and on the bringing of communities under Christian influence, was introduced by Missions-Inspector AXENFELD, of the Berlin Missionary

Society. He laid stress on the difficulty of a native convert of living in a society whose traditions, habits of thought and customs were all against him. They should endeavour by every means to create an atmosphere more favourable to Christian feeling and living. Important mass movements, said BISHOP ROBINSON (Bombay), are taking place in India in the direction of Christianity. He declared that God was accomplishing wonderful transformations among the outcasts of India. Such movements were largely influenced by the missionaries, and the people placed their children at their disposal. There was great hope of capturing for Christ the fifty millions of the most despised classes of India. They must aim, said MRS ASHLEY CURTIS-SPURSON, not only at the expansion of Christianity, but at the extension of Christendom. They must win the nations as well as the individuals to Christ, and they would help towards this by a gradual infusion of heathendom with a Christian atmosphere. The earliest Christian Church, with the exception of Paul, found it almost impossible to conceive of a European Christianity. She was afraid they themselves often found it equally difficult to conceive of a Christendom other than that with which they were familiar. They were bound, Dr. ROBERT E. SPEER declared, to do their utmost to evangelise the racial and social atmosphere into which a Christian convert was born, although their primary purpose must still be to strike at the root of individual personality.

Native Agency.

The question of native agency and the relation of the missionary to it was opened by Dr. ROOTS, Bishop of Hankow. The native pastor and evangelist, said Dr. Roots, had the advantage at every point over the foreign missionary. He knew his people, and his people knew him. The greatest lack was that of native leadership. They must make impossible the repetition of a complaint—which was not true—made to him by a young Chinese that the missionaries did not want Chinese to receive such an education as would give them the leadership of their people. They must give native men and women such an education as would make it possible for the missionary gradually to fall into the background and eventually to retire altogether. A warning was given by Mr. D. E. HOSTE, director of the China Inland Mission, against giving to native evangelists such an intellectual training as would lift him above the simple country people, who were influenced very little, if at all, by Western thought. They must train men with a view to the class of people among whom they were to work. They should not, if they could avoid it, take a man away from his secular calling, which was a link between himself and the people. Rev. C. H. MONAHAN (India) said that it would be disastrous to leave the work left to the native evangelists. Those who said 'Send no more missionaries; leave the work to the native churches,' did not, said Dr. EUGENE STOKK, know the conditions. At present they were bound financially to support the native churches. They had made mistakes in taking the best of natives into the direct employment of the missionary societies thus weakening the native churches. It was better to subsidise native churches that needed subsidising, and to leave the active churches to employ and themselves direct the native agents. In the case of new missions it was, of course, necessary for a time to employ the native evangelists as the employees of the societies.

Manchuria and Korea.

A hearty cheer was given to Dr. JOHN ROSS (Manchuria). There had been, he said, 30,000 baptized converts in Manchuria. Twelve native churches supported their own pastors. Idolatry was dead; the temples were crumbling or were being turned into schools for giving Western education. Not a hundred of the converts were directly converted by missionaries; the work was done by the native evangelists, to whom they gave a four years' training. In Korea, said Dr. MOFFETT, they felt it better that the native churches should not have foreign money to draw upon, but should employ and pay their own missionary evangelists. The churches were the stronger for having the responsibility and burden placed upon them. It made for character, and the Koreans were grateful for the strengthening of their character, though not pauperising them. Dr. J. CAMPBELL GIBSON (Swatow) held that the question of 'foreign money' for native evangelists was not 'susceptible of a categorical answer. In his district the native churches found 80 per cent. of the money to pay native evangelists and teachers. He had known cases where harm was done by taking a man as an agent away from the district where he was known and setting him down in a district where he was a stranger.

Missionary Co-operation.

On the question of co-operation in the non-Christian parts of the world, Dr. JUDITH RICHTER (Berlin) called attention to the recommendation of the formation of an International Committee for Co-operation and Union. Great fields now unoccupied were waiting for their occupation, and such an International Committee, in view of the facts brought to light, might study how these fields might best be occupied, and confer with and advise societies that felt moved to take action. The Session was closed with prayer by BISHOP MONTGOMERY.

Throughout the day the addresses—brief, compact, practical—were heard with unflagging attention. The im-

pression deepened as the hours passed that the Conference is a council of war, and that the issue will be such an increase of missionary interest, enthusiasm, resources, determination, co-operation, and sustained and scientific method as must lead to advance all along the line and to such gains in the various fields during the next twenty-five years as will make the carrying of the Gospel to all non-Christian parts of the earth an accomplished fact. The difficulty at Edinburgh will be for the delegates to stand the strain of such sessions for eight more days. An ordinary National Free Church Council or denominational Conference is child's play compared with the World Missionary Conference.

THE CHURCH IN THE MISSION FIELD.
To-day's Discussion.

The report to be discussed to-day is that of Commission II, which dealt with the subject of 'The Church in the Mission Field.' We refer to some parts of this report in our leading article this week. The chairman of the Commission was Dr. J. CAMPBELL GIBSON, of Swatow, of the China Mission of the Presbyterian Church of England. He was British chairman of the Centenary Missionary Conference at Shanghai in 1907. The vice-chairman was Dr. WALTER R. LAMBUTH, secretary of the Board of Missions, Methodist Episcopal Church (South), Nashville, Tenn., U.S.A. Something like 220 correspondents supplied materials to this committee. One of the Commission's difficulties was the tendency of the correspondents to face the questions on which information was sought from a narrow point of view, looking at the interests solely of his own Church or Mission Board. The Commission suggests that it is perhaps one of the principal services which the catholic Conference can render to bring the varying points of view to the notice of all. They say they have their partial conceptions corrected and adjusted, and learn that even where they widely differ in method, they aim at common ends. The Commission concludes that 'some of the problems which confront all missionaries seem to find an earlier or a more complete solution under one form of Church polity, while others are more readily handled by another. The various polities are considered, in their relation to missionary work. It is shown, for instance, that in various instances native churches have instinctively drawn together in Unions, after the Congregational fashion, in Great Britain and the United States, thus developing, while conserving the independence of the uniting churches, a sense of corporate life, and evoking the power, if not the authority, of a Federation of committees of believers holding the same truths and practising the same church ordinances. The Anglican polity aims at the self-governing polity of the whole local communion as in relation to the mother Church and (b) of the local congregation or group of congregations as in relation to the mission authorities at home and in the field. In the Presbyterian and Methodist polities there is the effort to train congregations to subordinate self-management, and there is the effort to provide a local ecclesiastical authority over a wide area, in a proper independence of the home Church or Churches, retaining, however, as a rule, at least federal relations therewith. Various urgent problems arising out of the development and government of the native churches are considered.

Native Churches and Foreigners.

On the question whether native churches should include resident foreigners of the same denomination, opinion seems to be in favour of inclusion of all those with the limitation that here and there separate services and ministry might be arranged for, say, English or German-speaking members, but not of such a nature as to imply two corporate churches of the same communion in the same field.

Independence of Native Churches.

The Commission considered the critical question of making the transition from the elementary stage of dependence on a foreign mission to that of self-support of the young Church. It was glad to find that the achievement of self-support is now almost invariably put before the young Church even at the earliest stages, although the methods employed and the success as yet attained differ widely.

Conditions of Membership.

On the question of conditions of membership of a newly-formed native church, nearly all the correspondents speak of a period of probation, with a course of instruction and training in knowledge and Christian life, as an essential feature of their work. Six months appears to be the generally accepted minimum of probation, with two years, sometimes three, as an indefinite maximum.

Profession of Faith.

The Commission deprecates the practice, in some cases, of demanding rigid adherence to a complicated doctrinal Confession of Faith. They say: Where the Confession of Faith is extremely simple, embodying only the first elements of the Christian faith, this (the demand of full submission to it) may be a legitimate demand, but when it enters on the domain of theology, there is great danger of injuring the conscience of the candidate, who is only on the threshold of his Christian life. Still more clearly is the limit overpassed where, as reported to us, is the custom to exact the solemn promise that the candidate for baptism will not, at any time, enter another communion of Christians. Such a pledge can be of little meaning to the candidate at the moment of baptism, when his horizon is naturally bounded by the Christian command which he has found in the light of life. But it may be a source of tanglement of his conscience when he after-

wards comes to know of other communions and to rejoice in spiritual fellowship with their members. Or, in case of his removing to a new area, might not such a promise prove disastrous by leading him away from the only Christian fellowship within his reach? To exact such a promise at baptism is to sow the seeds of sectarianism and suspicion at the moment when all the thought should be turned in love and devotion to the one centre of Christian faith. We venture to suggest the question whether those who administer the sacraments should not be regarded as really acting as trustees for the whole body of the Church Catholic; so that a convert from heathenism is baptized, not as a Congregationalist, or a Presbyterian, or a Lutheran, but simply, on the ground of repentance and faith, as a member of the Church of Christ? If this view is generally accepted, it might become possible to give, in a commonly arranged form, certificates of baptism which would be generally recognised, and would make the holder free to enjoy Christian fellowship, wherever he might be, due precaution being taken to prevent abuse of such certificates by fugitives from discipline, or by those who from unworthy motives were seeking to pass from one jurisdiction to another.

Bigamy and Polygamy.

One of the most harassing problems of the native church is what to do with the convert who, according to the custom of his people, has a plurality of wives, or a secondary wife, as in China, where, in order to perpetuate his family and maintain the veneration of ancestors, the husband of a childless wife, with that wife's consent, takes a second wife. The Commission took much evidence on the problem, and collected many opinions. It hesitates to lay down any hard and fast rule. Many missionaries have felt themselves unable to make up their minds on the question. The tendency, however, is for those who have taken the strictest line, and who have refused in any circumstances to receive, even as a catechumen, a candidate living in polygamy, or who, if receiving him for instruction, refused him baptism till he freed himself from polygamous ties, to reconsider their position. Polygamy is gradually dying out. To dismiss plural wives would mean, in most cases, to drive the wives to immoral living. Missionaries are tending to the view that, during the transition to monogamy, while condemning polygamy as a violation of the law of Christ, the sin should be regarded as committed in ignorance, and the sinful relation is one which is not to be broken without greater wrong. The polygamist should be received and admitted to baptism, if suitable on other grounds, but the protest against polygamy should be emphasized by refusing to those thus baptized the right of holding any office in the church.

Drunkenness and Litigation.

Many problems of discipline of church members arise in the new churches. Drunkenness is beginning to threaten the life of the churches, particularly in those places where the results of contact with the West are just beginning to be felt. The Commission are called to note that while litigation as between Christian and heathen is not forbidden, in a high strength it is discouraged, the evidence from China is unanimous to the effect that neither the foreign missionary, nor the Church, as such, may take any part in interfering with the ordinary course of law.

PRIMITIVE METHODIST CENTENARY CONFERENCE.

From Our Correspondent.

The Conference which opened yesterday morning at Tunstall will see the completion of the first century of Primitive Methodism, and it will record a story of devotion, generosity and progress that has not been surpassed in ecclesiastical history. Some shadow is cast upon the rejoicings by a Connexional decrease this year, but this will not damp the ardour with which the romantic story of the century will be told.

It is most appropriate that the Conference should be held in Tunstall, for here the official birth of the Church took place. It is the seventh Conference that has been held here, the last being in 1884, when Rev. George Lamb was President. The Tunstall Conferences have made a deep impression on the polity of the Church, for it was in this town that the position of Connexional officers was defined, the rules of the Church consolidated, the Connexion divided into districts and the jubilee celebrations held. Now at Tunstall the Centenary Conference meets by natural right and choice. Tunstall Chapel is necessarily large, for in this small town it is estimated that there are six thousand people who claim more or less direct religious association with the faith and worship of the denomination. The buildings are perfectly adapted for the conference, and for the holding of a striking contrast to the first Primitive Methodist chapel, which is now turned into cottages, and adjoins the present church.

The attendance at the sessions and meetings will be enormous, for in addition to delegates and representatives there will be an army of speakers for the Mow Cop celebration. The Women's Missionary Federation is sending 130 delegates, special representatives are coming from New Zealand, and railway excursions from all over the land will swell the gathering hosts. Every hotel in the district is full, and private hospitality has been taxed to the utmost to provide for the enthusiastic Primitives. No burning controversies will divide the Conference. The chief interest will be centred in the holder missionary policy, the centralisation of Connexional departments in the Solihull Hall, which was purchased by W. P. Hartley, and which this Conference is asked to accept, at a price of over £50,000. The outlay is large, but the advantages of a

London Church House are evident. The report of the Centenary Fund is awaited with anxious interest. It will be found that the total of £250,000 has been reached, but the central portion of the fund will require another year before it is completed. Rev. George Armstrong has rendered magnificent service as organising secretary of this fund. The Mow Cop camp-meetings will make this Conference memorable, and all are fervent in the hope that a new impulse may be given to evangelism in the Church, that we may rejoice and sing as did our fathers:

The little cloud increases still,
Which first arose upon Mow Hill.

On Monday and Tuesday the Stationing Committee was engaged on the first draft of stations. This business will be dispatched with smoothness. It is impossible to station all the students who are due to leave college, but this result of commercial depression will soon vanish now that trade is reviving. The Conference falls in the first year of the new county borough of Stoke-on-Trent, and the Mayor, Major C. Wedgwood, D.S.O., and the Mayoress gave a civic reception on Tuesday night, in the Tunstall Town Hall, to about 1,000 guests, including Sir W. P. Hartley, J.P., the retiring president. He has served the churches with rare distinction, and his term will long be remembered. Popular visitors to the Conference are Revs. H. M. Cook, N. Boocock and Miss A. Richardson, returned missionaries from the foreign field.

The New President.

Yesterday morning the retiring President, Sir WILLIAM HARTLEY, opened the Conference. Great interest was shown in the election of the Connexion officials. Rev. J. G. BOWMAN ('Ramsay Guthrie') nominated for the Presidency Rev. S. S. HENSHAW in an address that captured the house by its eloquent appeal. Mr. WILLIAM WINDSOR, J.P., nominated Rev. John Welford, the retiring Vice-president, who had been for five years the General Committee secretary, and for fourteen years college secretary. Rev. S. S. HENSHAW, elected with 177 votes out of 217, the youngest man in most popular of the people. For five years he travelled the Connexion as Sunday-school agent, and he is now in charge of the Young People's Missionary Department, and is rendering great service in this capacity. He has travelled thirty-nine years, and is sixty-two years of age. In responding Mr. HENSHAW said he felt overwhelmed with gratitude as he realised that he who was once a motherless collier lad now stood before them as their president.

For the Vice-presidency Rev. B. DENNISON nominated Mr. W. M. PATTERSON, who was celebrating his jubilee as a Primitive Methodist. Rev. GEORGE TRUSLER nominated Mr. W. BARVER, J.P. Rev. A. G. CUTLER nominated Rev. JAMES HILL. Rev. JOHN BENNETT nominated Rev. JOHN HOLLAND. Mr. T. W. GREEN, after three rounds of voting Mr. SIVIL was elected with 117 votes. Mr. Sivil is one of the most loyal and generous leaders of the Connexion, whose work and influence is especially felt in the Sheffield district.

Revs. William Barker, George Trusler, J. T. Barkby and W. Mainprize were nominated for the secretaryship. Mr. Barker having withdrawn, Rev. W. BARKER was elected on the second ballot with 117 votes. Mr. Barker is a leading figure in the Manchester district, where he has spent twenty-four years of his ministry, and was assistant secretary of Conference last year. A telegram of hearty greeting was sent to the World's Missionary Conference assembled in Edinburgh. Hearty thanks were given to Sir William Hartley and Rev. John Welford, the retiring President and Vice-President. The new officers were inducted in the afternoon in the presence of a great congregation.

NEW BOOKS.

The Mediaeval Hospitals of England.
By Rosa Mary Clay. With Preface by Bishop of Bristol, and Seventy-eight Illustrations. 'The Antiquary's Books,' (Methuen and Co. 7s. 6d., net.)

Much careful research lies behind this very full and interesting record. The writer shows us that the earliest hospitals were houses of hospitality—for the entertainment of travellers and pilgrims; and especially in the fourteenth century when pilgrimages to Canterbury and elsewhere came into fashion more largely than to be built. The Black Death in 1349 vagraury became common, and added a new difficulty to the conduct of hospitals. Although the majority of those charitable institutions were for the infirm and aged, there were hospitals for the Jewish converts, who called nothing, and others for poor clergy and lay gentlemen. According to Stow, the earliest asylum for the insane seems to have been at Charing-cross, but the King had it removed to Bethlem, near Bishopsgate, the original and famous 'Bedlam.' Continuity with the present is illustrated by the fact that about the year 1148 St. Bartholomew, Smithfield, was a resort for sick pilgrims. At that time the poor and the sick were housed at another St. Bartholomew's, probably used by voyagers returning from the Crusades. It is astonishing to learn that, apart from monasteries and the like, there were in mediaeval England, when the population of the whole country was less than that of London to-day, as many as 750 hospitals for the care of the poor and the sick, many of them probably devoted to the hospital for the relief of lepers, of which there were over 200. Up to the beginning of the fourteenth century leprosy was a widespread and terrible scourge in this country, but in the fifteenth century it had become rare, and probably, as Miss Clay suggests, one of the beneficent results of the operations of the population by Stow. Death was then leprosy was almost stamped out. Much information is given about lepers and their treatment, about the hospital dwellings and their arrangement, about the modes of admission and the order of life in the hospitals with its definite religious basis. The volume is a real contribution to the mass of

valuable knowledge of by-gone times which is being collected in the admirable series of 'Antiquary's Books.'

The Life and Times of Martin Blake, B.D.
By John Frederick Charter, M.A. (John Lane. 10s. 6d., net.)

Admirers of Cromwell and his times may here see the other side of the picture. Martin Blake, vicar of Barastaple, was a 'malignant,' a label a very hard one to put on any man, but the story of his persecution at the hands of the militant Puritans. Frankly, although we regret that a devout and 'non-political' clergyman should have been twice turned out of his vicarage and once imprisoned, we cannot say that his troubles form a serious argument against the Commonwealth. Blake's persecutors were busy-bodies. They own, however, who took an unfair advantage of State ordinances which would not of themselves have inflicted any serious hardship upon Blake. The historical fact that does come out very clearly is the rapid growth of dissatisfaction with Cromwell's government, which took place among all classes of people as soon as its military character became fully realised. The distinction between the moderate Presbyterian Puritans and the militant Independents is also made very apparent. Rev. J. F. Charter (himself a Devonshire vicar) tells Blake's interesting story with a rare combination of enthusiasm and fairness.

Chats About Astronomy.

By H. P. Hollis, B.A., F.R.A.S. (The Werner Laurie. 3s. 6d., net.)

Astronomers are surely the kindest and most indulgent of all men of science towards the ignorant and gaping public. Here we have no less a person than the President of the British Astronomical Association writing as freshly and entertainingly as if the stars were still a glorious and solemn mystery to him. *Chats About Astronomy* takes half-a-dozen of the simple but puzzling problems which astronomy explains, and shows in the simplest language, how it is done. The changing aspect of our British sky is first explained with the aid of some excellent diagrams. Mr. Hollis has a keen sense of the romance of the constellations, and takes a quite unprofessional pleasure in such legends as that of 'the lost Pleiad.' Navigation, the earth's movements, and the work of an observatory—these are also among the subjects to which chapters are devoted. Mr. Hollis, while pointing out that the 'canals' of Mars are unlikeliest named (the Italian word meaning simply a narrow passage and not implying the presence of inhabitants), is nevertheless a believer in the theory that the stars are populated.

Isalah I., xxxix.

Edited by Rev. C. H. Thomson, M.A., and Rev. John Skinner, D.D. (Cambridge University Press. 1s. 6d., net.)

The purpose of the 'Revised Version for Schools' series, of which this is part, is declared in the general editor's preface to be 'to explain the Revised Version for young students, and at the same time to present in a simple form the main results of the best scholarship of the day, and this is admirably done in this beautiful little book. It is extremely modern in its critical position. Not only is the latter part of 'Isalah' (chapters xl-xvi) entirely left out of consideration, the editors evidently taking its non-Isaianic origin for granted, but in our chapter the thirty-nine chapters which are included and the editors are regarded as certainly or probably from another pen than that of the son of Amoz. The commentary is preceded by a good introduction in six chapters. The notes are short and to the point, but perhaps some of them might have been of more advantage. The omission of the marginal notes of the Revised Version (except when referred to in the notes) is regrettable. In the discussion of Sennacherib's movements in Palestine, the view of some scholars that the Hebrew narrative refers to two invasions might have been referred to. Discussion in elementary book world, of course, have been of no great value. The great strength of opinion on this point can hardly be ignored. We hope that this excellent number of a very prominent series will be freely used in our schools, and in some, at least, of the senior classes of our Sunday-schools.

The Life of the World to Come.

By P. A. Ellis. (Pilgrim Press. 3s. 6d., net.)

Existence After Death Implied by Science.

By J. B. Hunt, M.A., B.D. (H. R. Allenson. 5s., net.)

Both these books afford further examples of the healthier, more convincing way in which preachers are coming to speak of the future life. Too long a battle ground of difficult and ambiguous texts, the subject became associated with sordid and unpractical controversy, so that the average man ignored it, and theologians themselves became weary of it. Yet the interest of the problem remains, and as it must needs find expression, it is for religious teachers to give it enlightened guidance. For this reason it is a pleasure to draw attention to so sane and broad-minded a volume as Mr. Ellis has written. Whether as regards the grounds for believing that there is a future life, or as regards such questions as the Judgment and the Larger Hope, his attitude is helpfully judicious, free from any tinge of dogmatism. It is a boon for students, but for ordinary people, who will appreciate the frankness with which Mr. Ellis faces their difficulties and the clearness with which he expresses his views. It would be reassuring to think that many of Mr. Ellis's followers in the Anglican communion are following the sane and wise line on this great subject. Mr. Hunt also renders a great service by approaching the question more strictly from the scientific standpoint, although he by no means claims to be an expert. Much of his argument is as legitimate as it is ingenious, and warrants his contention that, properly regarded, the teachings of science may be held to 'imply' the existence after death. And those who cannot go thus far with Mr. Hunt will concede that, even at the worst, science leaves the question much more open than is often assumed—leaves, so to speak, fair and ample room for belief in a future life. Very properly Mr. Hunt delves into the history of his subject, presenting a number of various aspects of the question, and side of the problem, and his argument is buttressed with a number of striking instances quoted from recognised authorities.

A new edition of 'The Passion Play' at Ober Ammergau, prepared in view of the present year's performance (Stead's Publishing House. 2s. 6d., net) shows the full effect of the play in German alongside of the English translation. There are many photographs of the play and players, and an introduction giving the history of the play and the village.

SUPPLEMENT TO The Christian World.

THURSDAY, JUNE 23, 1910.

THE WORLD MISSIONARY CONFERENCE AT EDINBURGH.

CONTINUATION COMMITTEE APPOINTED.

CREEDS IN THE MISSION FIELD.

NATIVE CHURCHES 'COMING OF AGE.'

CLAIM TO SELF-DEVELOPMENT.

From Our Special Correspondents.

As the days pass, the far-reaching possibilities of the 'Council of Edinburgh' loom larger and larger. It has become apparent that the era of tutelage of the Churches founded in once heathen countries is passed. The missionary societies are up against a problem that will task their wisest statesmanship and their Christian tact and patience to the last degree. The native Churches—it is symptomatic that there are objections to the term, and the description, 'the Churches in the mission fields,' are recommended as the future substitute—are developing self-consciousness and nationalistic and racial sentiment. The missionaries, to whom the native spokesmen at Edinburgh admitted incalculable and never-to-be-forgotten obligations, are none the less 'foreign,' and the control and direction of the 'Churches in the mission fields' must, sooner or later, pass from the missionaries to native leaders. Missionaries of the very front rank admitted the necessity of this, and rejoiced in it, but there are possibilities of serious friction while the adolescent Churches in the mission fields are readjusting their relations to the missionaries in the fields and the Mission Boards of the societies. It may be that some societies will not feel disposed till forced, to remove the leading-strings from the young Churches, and trust them to work out their own development on their own lines. To this question Thursday was devoted, on the Report of Commission II., 'The Church in the Mission Field.' We gave a summary of this Report last week.

As Chairman of the Conference in Committee, Dr. JOHN R. MOTT is a priceless treasure. He is businesslike to the finger tips; he has humour; he keeps speakers inexorably within their seven minutes, and stops even an Anglican bishop, if his time is up, in the middle of a sentence, but in such a way that the Bishop laughs with the Conference. It is one of the significances of the Council of Edinburgh that its real President should be this thoroughly modern layman, and no ordained dignitary of any denomination. Never was more got into two to two and a-half hours as is got into the morning and afternoon sessions in the United Free Church Assembly Hall. At the evening meetings there is no time limit, but the two speakers chosen for each evening meeting would in several cases have been guinea if they had been restricted to from twenty to thirty minutes. The ten to fifteen minutes they took beyond the half-hour meant diffusion, and dissipation of some of the effect produced.

Returning to the proceedings of Thursday, the morning session was largely devoted to the questions to what extent should the growth of independence in the Church in the mission fields be stimulated and directed, to what extent should work carried on by foreign money remain under foreign control, and what should be the relation of the Mission to the self-governing Church—dependent, co-operative or ministerial. Mr. W. J. BRYAN, the American ex-presidential candidate, made his appearance during the morning, and sat as a delegate by the side of Sir Andrew Fraser. It was a curious coincidence that Mr. Roosevelt, who had been elected a delegate of the Dutch Reformed Church in America, but found himself unable to remain till the Conference, should have sent a letter which was read a few minutes before Mr. Bryan's appearance. Mr. Roosevelt, after expressing regret for his absence, wrote:

Your Conference represents the practical effort to apply the teaching of the Gospel to what the Epistle of Jude calls 'The common salvation.' An infinite amount of work remains to be done before we can regard ourselves as being even within measurable distance of the desired goal, an infinite amount at home, in the dark places which to often closely surround the brightest centres of life, and an infinite amount abroad, in those dark places of the earth where blackness is as yet unrelieved by any light.

Whom such is the high purpose to which you have dedicated yourselves, it is eminently fitting that your invitation should have gone to all Christian Churches in all lands. I am

sure that there will be a general and, I hope universal response. In missionary work above all other kinds of Christian work, it is imperative to remember that a divided Christendom can never perfectly bear witness to the essential unity of Christianity. I believe that without compromised beliefs, without loss of the positive good contained in the recognition of diversity of gifts and differences of administration, the Christian Churches may yet find a way to cordial co-operation and friendship as regards the great unifying broad Christian work which, as a foundation, all Christian Churches are built. This is one of the lessons which has been particularly impressed upon me by what I have seen of Christian work in Africa, both in heathen and Mohammedan lands. I believe that unity in a spirit of Christian brotherhood for such broad Christian work will lead, not to do away with differences of doctrine, but to prevent us from laying too much stress on these differences of doctrine. It is written in the Scriptures that 'He that doeth My will shall know of the doctrine'; but the reverse of this proposition cannot be found in Holy Writ. Emphasis is to be put upon 'Do the Will'; if only we can make up our minds to work together with earnest sincerity for the common good, we shall find that doctrinal differences in no way interfere with our doing this work.

Why 'Native' Helpers?

As Chairman of Commission II., Dr. J. CAMPBELL GIBSON (Svatow), of the China Mission of the Presbyterian Church of England, and one of the strongest men of the Conference, made the opening statement. They rejoiced, as missionaries, he said, that the time was coming when they would no longer be the leaders but the allies of the Church in the mission field. In a very outspoken speech, Dr. ARTHUR J. BROWN, secretary of the Foreign Missions Board of the Presbyterian Church in the United States, said it is congenial to the Western man to manage everything for the natives. There had been altogether too much power in the hands of white men of alien race and alien speech. He should like to eliminate from the missionary vocabulary 'native helper' and 'native agent,' helpers and agents of whom? Of course, of the missionaries and the missionary societies. But thinking of calling Dr. Harada and Dr. Chatterji 'agents' and 'helpers'! They must abandon not only that terminology, but the whole attitude of mind it represented. Who made them Poles that they should hold in leading-strings the Church of God throughout the world? Why should they require Churches in Asia or Africa to conform to a particular form of theology and an ecclesiastical polity that commended itself to the taste of the peoples of Europe and America?

The Use of 'Foreign Money.'

Similar views were voiced by missionaries of many societies and many lands. On the questions of the control to be exercised by societies supporting native pastors, evangelists and teachers with 'foreign money,' there was a practically unanimous opinion that the grants should be made to 'Churches in the Mission Fields' direct, and they should employ, and be responsible for, the 'agents.' In some cases, as in Japan, the European and American missionaries are themselves regarded as integral parts of the Churches, which include them in their own membership and ministry, and do not regard them as outside 'foreigners' at all.

Mr. Bitton on Nationalism.

A telling speech by Rev. W. NELSON BITTON (L.M.S., Shanghai) took the line that the independence of the Church in China must be fully and frankly recognised, and its consequences accepted without reserve. Unfortunately, there was an idea that the missionary societies stood athwart the line of nationalist progress, and there had already been a good deal of withdrawal because of the idea that the Foreign Missions of the Western Churches in China were opposed to the ideals of the Nationalists. A movement was being talked of originating with the Christian students at Tokyo, of starting a Christian Church of China that would carry on its work entirely apart from the foreign missionary churches. They did not want to see a Far Eastern Church cutting itself off entirely from the Catholic Church of the Christian world. He hoped one of the first results of that Conference would be such a definite change in attitude and in practice in regard to missionary enterprise in China as would convince the Chinese of the validity of their intention to

help forward and to recognise an indigenous Christian Church. They were always imposing Western conditions when they invited their Oriental brethren to come in. Their denominationalism was a hindrance. It was not their business to denominationalise the churches they were endeavouring to build.

Some Leaders of Christian Nationalism.

At the morning and afternoon sessions the Conference came into very close touch with the Oriental Nationalist movements. Native leaders of native churches made the deepest impression by their powerful and courageous claims on behalf of their Christian fellow-countrymen to be trusted to develop their churches along the lines of the genius of their peoples. Mr. CHENG CHUN-AN, representing the Chinese National Church movement, said that all the churches were dependent first upon God and then upon each other. Christianity was first a religion of a fact, and not of a theory. The outstanding fact of the churches of China was the character of the Chinese Christians and the growth of the Chinese Church. Some of their friends were afraid of the Chinese Church movement, and believed that the Chinese were too feeble and poor to undertake the responsibility, but Christian experience showed that out of poverty liberality abounded. The Chinese could not be sufficiently grateful to the missionaries for what they had done, but they felt it was a delight and a joy to work for Christ and the Church themselves. The leader of the Korean native Christianity, Ion. T. H. YUN, admitting the delicacy of discussing the 'foreign money,' said it might be a good business principle that those who found the money should employ the agents, but it was a greater Christian principle to trust the churches with the responsibility. Rev. J. R. CHITAMBER (Reid Christian College, Lucknow) urged the value of well-trained native evangelists directly responsible to their own churches. The Japanese Bishop HONDA (Kyoto), who spoke in Japanese—the first Oriental Bishop—declared that in the idea of nationality were involved the ideas of independence and personal responsibility. The missionary work that did not recognize the national spirit and the spirit of independence would make weak-hearted and weak-willed Christians. There were four Churches in Japan that were practically independent and self-governing—the Presbyterian, the Episcopal, the Congregational and the Methodist. All the missionaries sent from the mother churches in America were full members of the Japanese Conferences and were directly responsible to them. They received their stipends from the Conferences and had exactly the same status as the Japanese clergy. In the afternoon Dr. HARADA, Principal of the Doshisha, the native Christian college of Japan, delivered an address that will rank among the most memorable things of the Conference. He asked were the Confessions of Faith formulated for and adopted by the Western Churches suitable and sufficient for the Churches of the East? The fundamental principle that should ever be kept in view was that Christianity was life—the life of God in men; nothing other could be accepted as real Christianity. The life could not be translated into another life except through life, and where the life was the organisation and the system of doctrine would follow; but all the organisations and the systems of doctrine were not powerful enough to produce the life. He thought they wanted faith in God, but they wanted faith also in man, in man as the living temple of God. Their systems were not necessarily a perfect and final type of Christianity, and before they could have a Confession of Faith that accorded with the national character they must get the real expression of their national spiritual experience.

The Alarm of Bishop Gore.

Such expressions brought Bishop GORE to his feet in a state of evident alarm. He was told, he said, very early in his career, that his vocation was to make himself disagreeable on public platforms. He desired to recall the Conference to a consideration which they appeared to be leaving out of sight—the consideration that the more true it was that they as Westerners should be doing all they possibly could to foster the independence and the indigenous character of the Church in Eastern and African countries—and nobody felt this to be a privilege and a duty more than himself—the more important it was that they should be bearing constantly in mind what were those conditions which belonged not to India, or Japan, or China, or England, but to the Church everywhere. He meant that if they were, as foreign missionaries, to hand over Christianity to the Church of China and Japan and India with a character, then they must have done more than at the present moment they seemed inclined to do, to contribute to the definition of what the Church was, the definition of its essential or really catholic features. He noticed the extreme rapidity and facility with which the Church became indigenous in ancient times, but the conditions were by no means the same to-day. What the Church stood for was more or less markedly definite—its Creed, its constitution, its Bible, its

sacraments. Those were points on which the mind of the Church fastened itself. Everywhere, in the East and West, and at the time of the Reformation, there was an instinct that the Church was able to assume what its essential principles were. During the last fifty years there had been an extraordinary and almost unprecedented breaking down of what they might call denominational standards. It was quite true that they should not attempt to denominationalise young Churches, but at the same time they must be taking their part clearly in saying what constituted the Church. He did not think it possible to overlook the tendency to drift away from formulated Christianity. Men were conscious that what they used fearlessly to assume to be essential to Christianity they were no longer so willing to assume. They ought to be labouring painfully, diligently, to know what it was they were endeavouring to substitute for the old assertions. He was quite certain that no nation, no Church, nobody could hope to stand unless it was willing to undergo the painful intellectual effort of attempting to define what its principles were. To run away from that obligation was to run away from something that was essential to corporate life. He was far from meaning it was their business to define this for Easterns or for Africans. What he meant was that they had got to put into all bodies of Christians the consciousness that continuous life depended on strenuous principle, and that any period of deep intellectual change involved of necessity a fresh effort to interpret what they believed to be the real basis of a Christianity which could be called catholic.

The Question of Polygamy.

Protest of South Africans.

On behalf of South African delegates to the Conference, PROFESSOR J. MARAIS, Stellenbosch, entered a protest against what they regarded as the too lenient view of polygamous converts taken in the Commission's report—the suggestion that they might be received to membership and baptism, but should be excluded from church office. The utmost that should be allowed, they held, was to admit such men to the catechumenate, pending their being able to arrange for the removal, under proper conditions, of all their wives save one. The same view was taken by an Anglican missionary among the Canadian Indians, who said there was a Lambeth Conference resolution on this line. Dr. CAMPBELL GIBSON pleaded the protestants by telling them that the Commission had already amended the report to meet the view expressed. What has been given is only samples of what was said on Thursday. Many spoke in addition to those named, and not one spoke without making a valuable contribution to the discussion. Delegates who 'endure to the end' will require a year to sort out their memories and impressions.

Friday.

EDUCATION AND NATIONAL LIFE.

Problems of India, China, and Japan.

Commission III., with Bishop Gore as chairman, and Professor Edward Caldwell Moore, D.D., of Harvard University, as vice-chairman, considered 'Education in Relation to the Christianisation of National Life.' A very carefully compiled series of questions was sent out, and answers were received from something like 230 correspondents, chiefly in India, China, Japan, Africa and the Near East. It is pointed out that there has been an astonishing awakening of national consciousness among the peoples of all the regions specially considered. If the native Churches are to become independent, self-governing Churches, their leaders must be provided and trained. Hitherto those sent out as educational missionaries have commonly not been trained teachers, but have been chosen because of their spiritual qualifications and response to Divine vocation. If missionary education is not, in its plant and equipment, to fall behind the education conducted under Government auspices, there is need of much fuller co-operation between the different Christian bodies. The farther the Government goes in supplying education, the more decisively it must be the policy of missionary bodies to concentrate their efforts, especially in secondary and higher education, on certain centres where a first-rate education on a Christian basis, and under Christian influence, can be supplied. Co-operation is essential, and the question to be decided is whether this can be accomplished by means of separate hostels or by some other instrumentality through which they can safeguard their distinctive tenets and traditions, while at the same time co-operating in educational institutions. The Commission limited itself to the consideration of education as an instrument for raising native Christian Churches, which shall be in the fullest sense national, and capable of a growing indifference of foreign influence and sup

port. The various countries are taken *seriatim*.

Weaknesses in India.

Twenty-eight million of 34,000,000 children of school age in India are growing up without any educational opportunity. Whenever a missionary enters a district, schools have been started as a matter of course. But secondary schools and colleges, as well as primary schools, are an urgent necessity. Here is where the need for hostels has shown itself. In the United Provinces hostels and boarding-houses are now *de rigueur* for all but the home students. A chief use of the hostel is in an integral part of the Mission College. A very solemn warning is given—that the influence of the hostel must be personal. The numbers in the hostel must be in proportion to the staff, and the staff must be selected with a view to the capacity of its members for influence and discipline, both moral and intellectual. This is not always kept in view. For instance, the authorities of the universities have been following the lead of the missions (under the bitter teaching of experience) by gathering the unsheltered crowds of university students into hostels or licensed boarding-houses; but observers point out that it is not everyone who is able to manage a body of students even from the point of view of discipline. Such hostels, in connection with a university, cannot be regarded, however, as a substitute for a Christian college; a Christian hostel attached to a Government or non-Christian institution cannot be compared in its range and depth of influence with the influence exerted by a strong Christian College. Many correspondents called emphatic attention to the serious loss occasioned by the lack of systematic efforts to follow up pupils who have left school or college, and to keep them within the range of Christian influence. Several correspondents expressed strongly the opinion that there should be attached to every important educational institution a man possessing the right kind of gifts to devote his whole time to evangelistic work among present and past students, or else that the staff should be sufficient to enable all its members to devote time to this kind of work.

Education in China.

The Chinese evidence lays the stress less on education as a direct evangelistic agency, and more on education as a means of developing the Christian community. The results of missionary education are seen in the creation of an atmosphere in which it is possible for their Church to live and grow; in the effect produced on the influential classes who become more friendly to Christianity, and more ready to consider its claims; in the exhibition of the relations of Christianity with learning, progress and the higher life of man; in lifting up the non-scholar community by creating amongst them a class of reading, reflecting, and intelligent persons; in providing China with a worthy system of education, on which she may model the vast system which she is beginning to introduce; in furnishing a new spiritual basis for the life of society in place of the old foundations, which are being removed; and in the witness borne to Christ as the Light of the world.

Education in Japan.

Japan has organised an elaborate system of education from the kindergarten to the University. The Christian school does not have the field of education to itself, but must compete with the Government schools, backed as they are by the great resources of the Imperial, prefectural and local governments. The missionaries endeavour to put the Christian impress on young people at the most malleable age, and thus to raise up men and women, strong in character, trained to face and to solve, upon Christian principles, the problems of their nation. The native ministers and leaders of the Church in Japan are, and must continue to be, broadly educated men. Ministers, catechists, teachers, and other Christian workers must be educated, and the foundations of this education must be laid before they enter the special course of training for their specific work. One of the most scholarly missionaries in Japan declares that the Government schools and universities are turning out thousands who have had a wider and larger education than many missionaries, few of whom are now recognised as authorities on any topic of intellectual or practical importance except perhaps by their own pupils. There is overwhelming testimony that the Mission schools, while not less efficient than they were formerly, are now relatively inferior to the non-Christian schools in all but a few respects, with the result that the most ambitious and the ablest students are usually found in the non-Christian school.

Economy and Co-operation.

The limitation of the resources available for carrying on the work of Christian education makes it the more obvious and imperative that several courses of action are demanded in the interest of economy and effectiveness. There should be union of effort in the important government division of the missionary field should have its Board of Education in which Christians of all

denominations should unite for a thorough study of the educational conditions and tasks of the region.

THE REPORT PRESENTED.

Bishop Gore on Native Teachers. Risks Must be Run.

The crowded benches of the Assembly Hall showed that there was no falling-off in the interest. The subject closely related itself to those of the two previous days. Education seems largely the training of men and women who will evangelise and teach their own country people. Almost without exception, the speakers, three out of four of them missionaries, reinforced the conclusions of the previous days—that the hope of the Christianisation of the native races is the raising up of pastors and teachers of those races. Incidentally the question of nationalism was again raised, and the question, which has emerged more and more in the discussions, whether Western formularies of theological thought and Western organisations of ecclesiastical polity ought to be imposed on Oriental and African races. The Chairman of the Commission, BISHOP GORE, presented the report, many pages of which bore traces of his 'fine round hand.' His speech was a very remarkable deliverance. He drew special attention to the section on 'The Relation of Christian Truth to Indigenous Thought and Feeling.' It seemed to him they had been mistaken in so largely training the native pastors and teachers in their denominationalisms. Amid a general cheer he declared that documents like the 'Thirty-nine Articles and the Westminster Confession were full of controversies that were partial, and did not belong to the universal substance of their religion. Not nearly enough attention had been given to the question whether in the deliverance of their message—he meant his educational deliverance—they were taking care that what was delivered belonged to the Catholic fundamentals of the substance of the faith. Some feared that people of the mission countries were not equal to the responsibility of being placed at the head of Christian educational institutions. They felt that risks must be run in this respect, but progress must be made. They believed that greater attention should be paid to the study of the indigenous literatures. Missionaries had been more disposed to recognise the evangelical preparation in some parts of the world than in others, and they could not doubt that there had been in every country a preparation for the Gospel, and that in the literature of a country there would be found hints that would guide them in the presentation of Christian truth in ways that would lay hold of the native mind. The national movement, with which every one of them must sympathise, was rising like a tide in the East. They must realise how swift and righteous would be the retribution if they allowed Christianity to present itself to those peoples as a foreign and alien religion. From this point of view they desired to emphasize the transcendent importance among the aims of missionary teaching of what they called the edificatory aspect, the building up of the native Church, the training of those who were to be its teachers and preachers. They deplored the fact that they had in their schools and colleges so few well-trained teachers. There must be a vast deal more of co-ordination if distinctively Christian teaching was not to fall into a position of acknowledged inferiority.

'Facing the Clock.'

It is impossible to do more than just indicate the line taken by the rapid succession of speakers, every man of whom is entitled to respectful attention. Country after country came before the Conference, and each spoke as well as Westerns, and the mission fields seem very near. Dr. MORR relieved the tension at intervals with a humorous remark always made with a practical object, as when he convulsed the Conference by saying that those familiar with the Hall told him that if they faced the clock everybody would hear them, 'and there are other very obvious advantages in that attitude. The man who can speak to-day in less than seven minutes will win great distinction.' SIR ANDREW FRASER hoped the Governments of India would never abandon the system of leaving education in private hands, assisted by grants and inspected by Government inspectors. They had to remember that Hindus and Mohammedans, as well as Christians, were calling for education. They must contribute much more largely in men and money to the missionary colleges if they were to meet the needs. Several missionaries complained that the understaffing of the colleges means that the teachers are entirely absorbed in the educational routine, and have no time or energy for directly spiritual work.

Missionaries and Educational Science. Professor Michael Sadler's Testimony.

The morning session was wound up with a striking testimony to the value of the missionary contribution to educational science by PROFESSOR MICHAEL SADLER, who is an authority second to none. He said the educational science of Europe and America had paid far too little heed to the experience of the mission-field. He believed that those who were working with the greatest candour in education in every part of the world realised with a vividness never before approached the complexities of the problems to which they had set their hand. How, as national education became organised, necessarily relying more and more on grants from the State, were they going to preserve for it the power of old ideals, without which no education could do what he

believed to be its prime and most lasting work; and secondly, how in all the seething waters of economic change and intellectual unrest could they build up by education in its widest sense a more upholding social discipline which might give firmness and precision of purpose to the individual life? How could they knit together the intellectual side of education with the emotional and the spiritual; how could they, at the point of contact between the school and industrial life, secure at such a time of economic fermentation that the adult should live out honestly the principles they had attempted to give him in his childhood? And further, how in all the pressure for greater intellectual results, under the stress of examination requirements, ever more and more severe for the intending teacher and the intending professional man, were they going to keep a real place in education for those other things which, besides the purely intellectual, were necessary for the building of character and sanity of outlook upon life? The great danger of the highly organised systems of modern education was that in becoming hyper-intellectual they lost the moral enthusiasm. He was asked to call special attention to those parts of the Report in which missionaries in various parts of the world gave evidence as to the value and power in education of vocational training and manual instruction as factors in the religious and spiritual training which every missionary gave.

China's Need of Doctors.

One of the liveliest speakers of the Conference was Dr. MAIN (C.M.S., mid-China). He urged that China's greatest need is doctors. The only license a native doctor required 'to kill or cure' was to read a book and take a lesson or two from somebody as ignorant as himself. Missionaries did not want to be doctors, but the people insisted on them doctoring them, and the missionaries, who often felt they had no qualifications for such work, were forced reluctantly to do so and operate on the Chinese. They were training doctors, but immediately they were trained the Government offered them £15 a month to go into the Government service, and how could they keep them at £1 a month? If the churches would set them up with men and money to turn out a sufficiency of doctors, they would very soon be able to do without missionary money at all, for the work would pay for itself. He fired the parting shot: 'The day has gone when it was enough to send out a man with a box of Holloway's pills and a box of ointment.'

Mr. W. J. Bryan Up. The Real 'Yellow Peril.'

The next speaker will be Hon. W. JENNINGS BRYAN, said Dr. Mott, and the Conference gave a long cheer to the redoubtable opponent of Mr. Roosevelt. Mr. Bryan is a consummate orator, and he got up as if to deliver a speech which would be limited by time. He gave us testimony as a layman who had visited the mission fields. He had come back more deeply impressed than ever before of the importance of the work of the mission colleges. He was amazed at the small cost of a college education in Asia. A friend had told him it was costing him £300 for each of his two boys at a good college, and he supposed they could hardly find a college worth sending a boy to where the cost would not come to £50 or £60, but he found in Asia the average was something like £10 for a lad and perhaps \$8 for a girl. He believed if the Christian people of these Christian countries knew how cheaply these children could be educated they would give themselves the pleasure of supporting a scholar in one of those colleges. There was necessity for this education. Even in countries where the Governments had taken up education, there was need for the Christian college, for education, if it lacked the Christian element, it could not do for these people what they needed. They needed religion in their lives, and if these people were going to be what they hoped they would become, they must have a religious foundation, both for the individual life of the people and for the national life. Another thought that came to him was that by giving to these people the highest education, the Churches demonstrated their faith in their own doctrines—they showed that they were not afraid of the light and of intelligence. The Christian believed that God meant the mind and heart to work together, and that God's will was to be learnt from His handiwork as well as from His Word. He was impressed with the fact that there was no organisation among men working on purely altruistic lines for other lands and other peoples that had not religion at the back of it and under it and around it. There was no organisation with good enough and sufficient enthusiasm in it to make people dip deep into their pockets and give money for the education of a people whom they did not know but the Christian Church. They heard of 'The Yellow Peril,' and people asked, 'If China is educated what will become of the rest of the world?' He believed—and he believed all in that conference believed—there was only one yellow peril on earth, and that, he believed and all others who were alarmed and not in haste, was the Christian nations, when they contributed their money for the Christian education of other nations, proved that they had learnt the great doctrine that every individual should rejoice in his neighbour's growth and prosperity. Many wished that Mr. Roosevelt could have remained to the conference, and that the spectacle might have been presented of the two great political antagonists sitting together in peace, both bent on advancing the intellectual, moral and spiritual interests of the non-Christian races. Perhaps Mr.

Roosevelt might have been led to reconsider his faith in 'the big stick.'

'THE FRUITS OF THE TREE.'

Mr. W. J. Bryan on Missions.

At an evening meeting in the Tolbooth Church on Friday Mr. W. J. BRYAN, ex-Democratic candidate for the United States Presidency, gave an address on 'The Fruits of the Tree,' He held that the layman, as well as the minister, was bound to bear his testimony to the value of the religion that had made his character and given him inspiration for service. He had been a member of a church since he was fourteen, and now, after a trip in which he had studied the work of missions in the field, he wanted to raise the temperature of some Christians who might not be so warm in their devotion to foreign missions as they ought to be. Replying to stock objections to missions, he said it was his belief that the missionaries who went abroad through love of God and love of their fellow-men, were not nearly so apt to get a nation into trouble as those who went abroad to make money. Christianity went back, after having vindicated itself in the Western world, to conquer the Eastern world, and because the code of morals that Christ presented, when embodied in the life, was the highest code the world had ever seen, he had absolute faith in the triumph of Christianity over all the religions and philosophies of the Eastern world. Missionaries could take the facts of history as their basis, and point out that among the non-Christian peoples there had been little or no progress in the last 1,500 years that was not traceable to the influence of the Christian religion. A religion that did not bring forth fruit in the life was not worthy to be called a religion. He showed that there were twelve kinds of fruit that must be found in the Christian life—Belief in God; Belief in Christ as Son and Saviour; Belief in the Holy Spirit; Man's highest purpose, to seek 'first the Kingdom of God and His righteousness'; Love, the law of life; Forgiveness, the test of love; Brotherhood, the Christian ideal; Faith, the moral sense which reached out towards the Throne, and took hold of the verities which the mind could not grasp; Example, as a means of propagating the truth; Service, the measure of greatness; the Golden Rule, 'Do unto others as ye would have others do unto you'; and Belief in immortality—a reward and a restraint.

Saturday. NON-CHRISTIAN RELIGIONS.

POINTS OF CONTACT AND CONFLICT. A Revolutionary Day.

Saturday was dazing in the revolutionary views put forward by missionaries and non-Christian religions. The main object of the Commission was to give an indication of the changed attitude, from that of indifference to that of sympathetic study of those religions, with a view to finding good elements in them, which could be seized on as passes by which the strongholds of heathenism could be captured. Memory travelled back to every missionary meeting one had ever attended, from boyhood downwards, in which the heathen had been represented as living in midnight darkness, with no knowledge of God and no sense of their need of such knowledge. And now, from mission field after mission field, missionaries told the Conference that there is much in the ancient religions of the East which is the outcome of the soul's striving after God; much that has proved helpful to the followers of those religions; that they err by their insufficiencies and deficiencies rather than by their positive errors, and that Christianity will best win its way in China, India, Japan and other countries by looking to what is best in native character, and native aspirations for a higher life, and native religious which are the outgrowths of such aspirations, and presenting itself as the 'broken light's.' One or two missionaries showed alarm at the revolutionary views. 'I am an iconoclast,' said one. 'I am not an iconoclast,' retorted another; 'I give the people the Gospel as fully as I am able to do, and I leave them to break their own idols.' As chairman Dr. Mott increased his reputation. But for his strength and tact the Conference could never have accomplished half the work it has done. Even he failed, however, in indicating the Conference, on the recommendation of the Business Committee, to reduce the seven minutes' limit to five. A letter in reply to the King's Message was sanctioned. It will be signed by a leading representative of each nationality in the Conference. The most gratefully we welcome the expression of your Majesty's deep interest in the Conference and its aims, and we rejoice that the work of disseminating the knowledge and principles of Christianity throughout the world has your Majesty's earliest wishes for its successful success. The words of sympathy graciously addressed to us by your Majesty will contribute not only to the work that Almighty God, by whom kings reign, and who in His Providence has called your Majesty to rule over so great an Empire, may enrich you and your Royal House with all spiritual blessings, and make your Majesty's reign signally helpful to the cause of Christian progress throughout the whole world, so earnest prayer may please your Majesty, of the members of the Conference.

The Report of Commission IV, on 'The Missionary Message in Relation to Non-Christian Religions,' was presented by PROFESSOR CARNS, of the U.P. Church College, Aberdeen.

NON-CHRISTIAN RELIGIONS.

Their Hindrances to the Gospel.

The report of Commission IV, is of the greatest sociological interest as well as of enormous missionary importance. The animistic religions, the Chinese and Japanese religions, Islam and Hinduism, are dealt with from the point of view of the moral, intellectual and social hindrances they place in the way of a full acceptance of Christianity. Correspondents were asked to distinguish among the doctrines and forms of religious observances those which are mainly traditional and formal, and those which are taken in earnest and are genuinely prized as a religious help and consolation. The mass of invaluable material to be sifted was overwhelming. Five sub-committees took each a section of the subject.

Animism in Africa.

On the animistic religions—that is religions based on the worship of souls, whether of men, animals or plants, or the spirits of the dead—60 per cent. of the answers came from missionaries working among the Bantu tribes in Africa. A profound belief in the existence of spirits, regarded as ever capricious, and often malevolent, is all cases accompanied by an endeavour to secure their favour, or at least to avoid their animosity. Herr Warneck, of Sumatra, Missions Inspector, is one of the greatest authorities on the subject. He says fear is the characteristic of animistic religion. The fear is very real, and efforts are made to banish the spirits, to appease them by sacrifices, and even to deceive them. Fear in various forms tyrannises over the Animist in every situation of life. The vision of the world in which his religiousness is rooted is extremely dark. Even his own soul is a hostile power against which he must be ever on his guard, and out of leaving him; it allows itself to be enticed away from him. The souls of relatives are easily wounded, and woe to him who even unintentionally offends them! Primitive man has to fight his way amid the throng of the souls of the people around him, and must continually bargain or fight with invisible and sinister powers. To this must be added fear of the dead, of demons, of the thousand spirits, of earth, air, water, mountains and trees. Heavy stress is laid on the necessity of the missionary being very sympathetic in his dealings with peoples under the influence of such religions. Dr. Nassau has known missionaries who seemed to have come with only a feeling of hard duty to bring the Gospel to dirty degraded fellow-members of the human race. They felt a personal antipathy to colour, dirt, vermin and ugly faces. Unintentionally they showed that antipathy in their manners. The alert native saw it all. They may have given them outward attention, but they never gave respect or opened their hearts, and the teaching of such missionaries fell flat. The missionary must study and get to know the native religion, and even in Animism there are certain points of contact for the preaching of the Gospel. Remnants of the conception of God are strong enough to offer a basis for the new doctrine. Heathen fear offers a point of contact for preaching Jesus as Deliverer from fear.

Animism and Higher Criticism. How British Divisions Breed Native Secessions.

It is agreed by all the correspondents that questions of Higher Criticism and 'Modern Theology' exert no influence on animistic peoples—their trust in the words of missionaries is usually implicit—and they have had no effect on missionary work, save in so far as native students of theology are made acquainted incidentally with these matters. Any doubtings and fears that may arise in the minds of native Christians are due to the evil influence of the lives of Europeans, or of nominally Christian Europeans, who impart such views about the Bible as that it teaches polygamy. Serious complications, it is said, are threatened by the rise of numerous sects among the native Christians, with a low moral code, the secessions being justified by appeal to the troubled ecclesiastical history of England and Scotland.

Hindrances in China. Indifference and Ancestor Worship.

In the highly interesting summing up of the hindrances to the Gospel in China, it is stated that religion is not earnestly studied by the Chinese in the present time. They have grown weary of the attempt to solve the spiritual, and with wonderful unanimity have arrived at the amazing conclusion that 'The Three Religions' (Confucianism, Buddhism and Taoism) are one, so that there is nothing to discuss. While all agree that ancestor worship as now practised in China cannot be performed by Christians, some of the writers moot the question whether a modified worship, in the form, say, of a memorial service, would not be possible among Christians in China.

A Great Hindrance in Japan.

Among the hindrances in Japan is the difficulty of persuading a Japanese that veracity and chastity are virtues at all. Then there is the supposed antagonism between Christianity and the Japanese national spirit. But 'a very great hindrance to the spread of Christianity in Japan is the apparently very limited influence which it has upon the people of Christian lands and the policies of their Governments.

Dissatisfaction With Islam.

Moslems are said to be growing more and more dissatisfied with Islam. They are dissatisfied with Mohammed as an ideal of character, especially in relation to women. They are impressed with the fact that Christianity and civilisation go together. This dissatisfaction does not mean, however, a readiness to embrace

Christianity. Three of the doctrines of the Christian faith cause difficulty to the Moslem mind. The Trinity appears to them in teach tritheism, to be a relapse into the polytheism from which the Prophet rescued his followers. Accordingly some of the missionaries desire very cordially a careful restatement of the doctrine of the Trinity, so as to throw into prominence the unity of the Godhead. The Divine Sonship of Jesus is a difficulty to the materialist Mohammedan mind. The Koran repeatedly condemns the 'blasphemy' that God can have any issue. The history of the Crucifixion is a great stumbling-block. In the opinion of most Moslems death and corruption are synonymous terms, or mean the same thing, and they are horrified at the idea of the corruption of Christ if Christ were God; and again the doctrine of the Cross is rejected because it seems 'to imply impotence to intervene on the part of God.' It is suggested that the metaphysical relation of the Son to the Father should more frequently be presented to the Moslem mind in the terms of John's Gospel, as the 'Word of God,' and the term 'Son' should receive its content from the historical life.

Hindu Absence of the Sense of Sin.

The chief moral hindrance to the acceptance of Christianity in Hinduisim is set down as the general absence of any real sense of responsibility, and therefore of sin. 'The absence of sin-consciousness,' says one writer, 'is the saddest fact in India. . . . The absence of sin-consciousness prevents the Hindu crying for salvation. He is unaware of having anything special to cry for.'

THE REPORT DISCUSSED.

PROFESSOR CARNS said there had been some misunderstanding of points in the report, which would have been removed if the evidence had been put in full. The evidence was extraordinarily rich. He had found that Pantheism entered into the texture of Hindu thought far more than he had imagined. Country by country was then taken. With a touch of sarcasm, Rev. C. H. MONAHAN (South India) referred to the 'daring speculations' of the Commission in the region of religion. The Hinduism in the report was not the Hinduism of daily life. As Coleridge said, that Hinduism was a sort of bread that could not be made out of ordinary wheat. It was Mr. Monahan who declared himself an iconoclast. Dr. WARNECK, one of the greatest authorities on Animism, drove home the fact in which the animistic peoples live. In Sumatra, however, he had seen people delivered from that fear, and living lives of Christian joy in communion with God through Christ such as he had not seen surpassed in any Christian country. Christianity should be presented to such peoples as a force that would liberate them from terror of spirits.

Good Qualities in Chinese Religions.

In China, said Rev. LL. LLOYD (C. M. S., Fuhkien), the strength of the family idea made the Fatherhood of God the most effective appeal. Then, among a people where unspeakable and incredible cruelty was practised, the sympathy and kindness shown by Jesus to all sorts of people made a deep impression. The Chinese pastor, DONG KING AM, urged that Chinese boys in the mission schools ought to be set off to the study of their own classic literature and the popular ideas that were the outgrowth of that literature. If they were to become preachers and teachers, it was no good to train them as half-foreigners. A statement in the report that the Chinese have no sense of sin was disapproved by Dr. CAMPBELL GIBSON. It was true they had no word for sin as they had not the idea, but they did know they were wrong when they were not living up to their best ideals. It was largely a question of language. He supposed none in that Conference would resent it if he said they were 'sinners,' but they would resent it if he said they were 'criminals.'

What Appeals to Japan.

With regard to Japan, PRINCIPAL HARADA declared that they made a mistake in pushing the doctrinal and controversial side of Christianity. It was Christ, and not doctrine, that appealed to the Japanese. His view was confirmed by Mr. GALE FISHER, of Tokio, who said they should get their dogmatism out of the way, and let Christ exercise His magnetic influence on the Japanese. Rev. G. C. NIVEN (L.M.S., Oifu) told how the Buddhists in Japan are imitating Christianity—they have the Buddhist Y.M.B.A., a ceremony of marriage based on the Christian, and translations of the Buddhist Scriptures are bound in a book with gilt edges and flaps to look like a Bible—a touch that much amused the Conference.

Moslems and Christian Monotheism. Wanted, a Pre-Athanasian Theology.

As regards the Christian appeal to Moslems, Rev. W. H. T. GARDNER (C.M.S., Cairo) held that they must show that Christianity is really monotheistic, as Moslems were prejudiced against it because they regarded it as tritheism. They would be helped if they had a pre-Raphaelite movement—if they could get to pre-Athanasian theology. It was good policy to 'blanket' opponents by turning their doctrines against themselves. Mohammedans believed in the eternal pre-existence of the Koran before it was revealed to Mohammed. Did not this give them an opening to show that this incarnate Word that became flesh was a more satisfactory revelation than a Word that only became a book? Dr. ZWEMER, who worked for fifteen years in South Africa, said the Christian speculations and higher criticism got known among the people in heathen lands. He heard about Deitrich's 'Babel und Bibel' from an Arab sheikh before he was trans-

lated. Dr. Lepsius, of the German Oriental Mission, said a criticism based on recent use of scientific methods would help the missionary, for the questions at issue were as familiar in the colleges of Cairo, Tokio and Calcutta as in the classrooms of Edinburgh, Berlin and Jena, but much mischief was done by irresponsible critical and theological speculation. Theology needed more and more to study the history of religions, and to study religions on the mission fields. He believed such study would have a conserving effect, and save them from the extravagances of criticism that was only pseudo-scientific.

An Indian View of Paul.

One of the most venerable figures in the Conference, Dr. K. C. CHATTERJI (Poojau), is revered throughout India as a native minister with a good half-century of devoted and successful service to his credit. In a very straight-spoken address, he declared English missionaries had been too eager and ready to expose the evils of Buddhism, and too little disposed to study it with a view to pointing their appeals to the Hindu mind. They must study sympathetically the difficulties of Hinduism in the way of accepting the distinctive doctrines of Christianity, such as the Atonement. For a long time as a student he failed to understand how the death of one could atone for the sin of another, and he came to the belief at last that though Paul's great saying, 'As in Adam all die, so in Christ shall all be made alive.' It was ingrained in Indian thought that a man made his own character, and bore the penalty of his own misconduct. Paul's saying acted like a charm on himself.

The Truth of Christianity.

Do Europe and America Know it All? Winding up the day's discussion, Dr. ROBERT E. SPEER, secretary of the American Presbyterian Board of Foreign Missions, gave a deliverance that will resound through the churches of Great Britain and America. It was, he said, precisely because they held Christianity to be the perfect and absolute religion that they felt they could afford to take a generous attitude in their confrontation of the religions they met on the mission fields. They could afford to lay down their goods for the freest inspection and criticism. He believed the reaction of the non-Christian religions on their Christianity, when once they had captured the peoples under those religions, would mean the incalculable enrichment of their Christianity. Could they suppose that they, only a section of the earth's inhabitants, with an experience limited by time and race, had got all the truth that there was in Christ and His teaching? There was a sense in which the non-Christian religions were an expression of the national life of those who lived under them, and those nations, when they came under Christianity, would bring their distinctive contributions to the understanding of the Gospel. Only when they saw the Gospel applied to the whole life of humanity, and working itself out under all conditions, could they fully realize its riches, and only in that fullest realization would they see the solution of many of their provincial and racial problems. They needed an immense quickening and deepening of the life of the Church at home. They had had some great visions in that Conference; might they learn the great lesson of where the power was to come from by which they would subdue the world.

SUNDAY'S SERVICES.

Nearly all the ministers of Edinburgh took holiday on Sunday, and, for once, sat in the pew, most of the pulpits being occupied by Conference delegates. Dr. CORBIN, of New York, preaching in the High United Free Church, declared that all real Christians ought to develop little revolutionists. When the Church realised the true place of Christ in the theatre, the Court of Justice, the naval council, and the Stock Exchange, there would be a much-needed secession from the Church, and the real building of the City of God in the whole earth. Christ must be all and in all.

It was strange to hear an almost directly contradictory statement half-an-hour later, when the ARCHBISHOP of York, in the Assembly Hall, said that the trader must always seek his own advantage, which made the call for the missionary to exercise his influence. He applied the principle that Christian public opinion must bring its pressure to bear on Governments—the Congo Free State, the opium traffic, and the West Coast of Africa drink traffic.

Monday.

MISSIONS AND GOVERNMENTS. STATESMEN v. MISSIONARIES. Do British Officials Favour Islam? It is not probable that a single delegate thought of the tribulations of the Pressman at the World Conference, but what could a poor Pressman do with such an overwhelming mass of good matter pouring upon him? Fifty speakers a day, each of whom would make the fortune of a missionary meeting; the matter for a good hour's speech boiled down into seven minutes, switched off from country to country, and question to question; men of European, American or Asiatic nationality called upon in picturesque but bewildering succession. The utmost the Pressman could do was to draw a dozen shallow cups of the ocean, and represent Babylon by half a dozen bricks. This is all that is possible with the enormously important questions that came up on Monday on the Report of

Commission VII., 'Missions and Governments.'

MISSIONS AND GOVERNMENTS.

Commission VII., entrusted with an inquiry into the relation between Missions and Governments, had LORD BALFOUR of Burleigh as its President and the Hon. SETH LOW, of New York, as its Vice-President. The report falls into two parts (1) a survey of existing conditions in mission lands; and (2) a number of principles and findings embodying the mature conclusions of the Commission. The Commission had to ascertain by a survey of existing facts what attitude the various Governments assume towards missions working within their borders, how they help and are helped by missions, how they hinder them and, perchance, are hindered by them. All this inquiry was with a view to disentangling the principles upon which missions do work and should work in order to avoid needless offence and to promote the common good both of governments and missions—the welfare of the nations. The survey of existing conditions opens with a reference to Japan. 'Were the relations of missions to governments as satisfactory in every country as they are in Japan, this Commission,' the report says, 'would not have been called into existence. Japanese Christians have secured for themselves a firm position in society and are not persecuted.' In China things are far otherwise, and conditions there demand patience, wisdom and tact on the part of the missionary. The Chinese policy regarding missions has been varied and even vacillating, and while it is idle now to expect the Chinese Government to encourage missions, there seems good reason to believe that an era of tolerance has set in. Chinese Christians are still under legal disabilities. (1) They cannot enter Government schools and colleges as students or teachers since the adoration of Confucius is required of them. (2) The diplomas and certificates of mission schools and colleges are not recognised. (3) Christians are not put upon the electoral rolls and (4) they cannot become officials. In India the relations between officials and missionaries are harmonious and even friendly, though the State holds itself aloof from the encouragement of any religious propaganda. In the Dutch East Indies the conditions are parallel to those prevailing in British India.

In Persia mission work is carried on amid extreme difficulties. Conversion from Islam is punishable by death and though not legally enforced, this Koran law makes direct evangelising impossible, and obstructs the circulation of Scriptures and Christian literature. It is a delicate and responsible task that Persian missionaries have to discharge. Quite as complicated is the situation in Turkey, and the missionaries there are quite unanimous in maintaining the need for claiming their treaty rights. In Egypt the missionary is only tolerated, and nothing like bazaar preaching is allowed; while in the Sudan severe restriction is placed on the access of the missionary to the Moslem population, on the plea that if he were allowed to proselytise, fanaticism would be a danger. In the Southern Sudan the Government has delimited the areas of the several missions—assigning them areas and fixing arbitrary boundaries. In German West Africa satisfactory relations subsist. The chapter on the Congo missions touches delicately upon the Belgian scandal. Missionary work is deliberately circumscribed by the Government, while on the Portuguese Congo serious difficulties are put in the way of missionaries, and representations to the Portuguese Government are unavailing; but on the French Congo the governors are kindly disposed towards the mission. The Government of Uganda as to the work of the C.M.S. calls for no complaint, and in Madagascar the Government is favourable to missionary work. The vexatious restrictions upon missions in Madagascar by the French Government are notorious.

The second section of the Commission's report embraces its suggestions and findings, and an answer to the question, 'What can missionaries ask of right?' There is a consensus of opinion that the missionary cause has been gaining, and continues to gain, the esteem and favour of Governments, both Christian and non-Christian, and the Commissioners feel that on the whole progress will be best assured by asking at the hands of the Governments no more than fair opportunity, equal in all ways to that accorded to commerce. The most crying scandals occur under the administration of Governments of Christian peoples—Congo and Portuguese Africa. The Commissioners find that nothing is a greater hindrance than the feebleness of the sense of responsibility for the welfare of the more backward races, which is felt by the more advanced. This is seen more in the selfish, arrogant, and callous conduct of individuals than in the declared policy of modern Governments. The Commissioners desire to see Christian men and nations dissociate themselves from all demoralising traffic, from exploitation of less favoured races, and from all forms of aggression. They record their conviction that as the useless aims and beneficent results of missions are being more widely appreciated the good understanding between missions and Governments is increasing. The Commission finally suggests that the World Conference should appoint a committee to draw up a brief statement of recognised principles which underlie the relations of missions and Governments, to be published for the information both of missionaries and Government officials in contact with mission work.

THE REPORT DISCUSSED. Mr. Seth Low on Freedom of Conscience.

This Report was presented by the Vice-Chairman, Hon. SETH LOW, ex-Governor of New York. In a brief and business-like statement, he drew the conclusion that what they had a right to ask from Christian Governments was to give absolute liberty of conscience and no proscriptions; and they should use their influence with non-Christian Governments to accord liberty of conscience to their Christian subjects and liberty of action for Christian work. So far Japan was the only non-Christian Government that had conceded the fullest liberty of conscience to the followers of all religions. He drew attention to the parts of the Report emphasizing the responsibilities of Christian Colonial Powers to use their influence for the education and development of the races under their control; affirming the reasonableness of granting to native Christians all the protection, rights and privileges of law-abiding citizens; and deprecating the practice of Christian Colonial Governments of arbitrarily allocating areas of work to different missions unless in conference and with the concurrence of the missions concerned. Mr. W. J. BRAY held that every Christian Government should use all its influence for the moral elevation of peoples under its control and against such demoralising traffic as those of opium and alcohol. His address deviated into an eloquent plea for Christian nations to submit to arbitration their disputes with other nations 'before the guns go off.'

British Officials and Islam.

Serious Accusations. The day was an uncomfortable one for British members of the Conference. There were repeated accusations that in Mohammedan countries under British control the British Administration looks coldly on Christian Missions, and in some cases severely represses them; while everything is done to conciliate the Mohammedans by favouring Islamic institutions, and making easy the increasing Moslem propaganda which is bent on making Africa a Mohammedan continent. Mr. R. WILLIAMS, M.P., treasurer of the Church Missionary Society, declared that the favoritism of Mohammedanism is particularly notable in Egypt and Northern Nigeria (Lake Chad). He once heard Lord Curzon say, with regard to a certain trouble in India, that the British Government in India was a Christian Government; he thought this should always be remembered, and it did not mean that they were to favour Christianity, but they should not discourage and repress it. If they were administering Egypt for the Egyptian Government, it was due to themselves not to adopt in that administration principles that were repugnant to Christianity. In Northern Nigeria they could not allow missionaries to work until the consent of a Mohammedan Emir had been obtained. He held that this view of their relation to Mohammedan countries under their protection was an entirely mistaken one. Great Britain had won her position in the world by carrying the Bible wherever it went, and with it those principles of liberty and progressive civilisation that made for progress. On the same line, he spoke in Mr. J. JAY'S (C.M.S.), formerly of Western Equatorial Africa. He read a letter from Dr. Millar, now in Northern Nigeria. The British authorities there give Government work only to the tribes of Moslem chiefs, and refuse it to Christian chiefs, or pagan chiefs who are supposed to be under Christian influence. The rulers did not see the extreme folly of strengthening Moslems who would be the first to rise against them in any trouble, and leading the pagan to think that nothing was to be got from the Government by any who were not Moslems. In Northern Nigeria the missionaries were actually warned to keep quiet about the deposition of the Sultan Abdul Hamid, the Mohammedans should cause trouble among the Mohammedans. On T. R. GREEN, of the American Mission in Egypt, and the Sudan, said the Gordon College at Khartoum, founded as a memorial of a man who was a great Christian, was being used practically as a seminary of Islam—four years were given for the study of the Koran, there was a place provided for prayer according to the Koran, everything was done on behalf of Islam, but he said amid cries of 'Shame!' there was no place for the teaching of the Bible and the Gospel. Then there was no recognition in the Sudan and Egypt of the Christian Sabbath. British officials had deliberately allowed Friday to become the holiday. They preferred the Friday, he suggested, because that day there need be no scruple about their playing their golf and tennis. The action of the British Administration in Southern Nigeria in endeavouring to destroy the value of the Commission on the Liquor Traffic. He declared that Bishop Tugwell's statements, which had been denied, had been proved to the hilt by evidence admitted by Southern Nigerian officials, and the general statements with regard to the flooding of the East African colonies with gin were confirmed by the article of the Governor of Sierra Leone in the June Nineteenth Century. Mr. SETH LOW, on behalf of Commission VII., felt it necessary to say that, in spite of the criticisms that had been made of colonial administration of Great Britain where that administration came into touch with Islam, he thought it fair to state, as an American member of the Commission, that the American Missionary Boards had received from all the American missionaries the testimony that throughout British India and everywhere where they came into contact with the British Government they had no complaint to make.

Lord Reay on Benevolent Neutrality.

As an ex-Indian Governor, LORD REAY said the Government of India was bound to maintain liberty of worship for all sections of the people, and to remain perfectly neutral. That neutrality, however, was quite compatible with the Christian profession of the British rulers, and that profession did not weaken but strengthen the hands of the rulers. There was not the slightest doubt that the natives appreciated those who did not shrink in their lives and in their official duties their Christian faith. Government best helped missions by a benevolent neutrality. It gave valuable assistance by its grants for educational work under missionary direction. He believed that the more missionary work in India was centralised in some Central Board representing all the societies, and putting itself into communication with the Government in connection with missionary matters, the more the societies and the Government would understand each other, and be able to render services to each other that would make their relations even more friendly.

Missionaries, Consuls & Governments.

Several speakers warned missionaries to be very careful in not provoking the ill-feeling of officials in a colony of a country other than their own by being too ready to make complaints. A speech of shrewd wisdom on this point was that of the veteran Dr. DAHLIE (Norwegian), who has spent many years in Madagascar. He urged that the least man the missionary should use as a grievance should be the missionary had better pack up his bag and go home. A Chinese delegate urged the unwisdom of missionaries asking for threats of force to be used by their Governments in order to secure compensation or apology for injury to missionaries or their property. He knew of cases in China where innocent people were executed for no other reason than that officials desired to pacify some Government that was threatening China for injury done to missionaries or missionary property.

Belgium and the Congo.

The Conference warmly endorsed the comrazous speech in which Rev. C. E. WILSON, secretary of the Baptist Missionary Society, drew attention to the barbarous treatment of the people in the old Congo Free State, now the new Belgian Congo Colony. The Baptists, he reminded them, were there before the Belgians; they welcomed the government of King Leopold because they believed in his professions of humane and civilising government; when they first heard of acts of cruelty and oppression they thought they were only isolated acts and did not make a system, but when they discovered the existence of a system, they did not exist in their power to induce the Congo administration to remedy the wrongs before they made their appeal through the Press to the public. They were still waiting for reform, and they were not, he declared, amid these going to give up their divinely appointed task begun more than twenty-five years ago. Their missionaries had not died in vain. They had dreamed of a chain of Baptist mission stations stretching across Africa, and joining up with the C.M.S. stations in Uganda and the L.M.S. stations on Lake Tanganyika, but the Congo Government had obstructed them. Dr. T. S. BARBOUR (Foreign Secretary of the American Baptist Missionary Society) said that America was joined with the Powers of Europe in the establishment of the Congo State, and what had happened touched the honour of all the missionary nations. A respectful hearing was given to Pasteur MEXIMBERG, of the Christian Missionary Church of Belgium, who said he had spent thirty-seven years in home evangelisation in Belgium. He asked them to accept King Albert's accession declaration, the annexation of the Congo Free State by Belgium, the reform scheme, however incomplete, and the work for Congo reform of M. Van dervelde, Labour leader in the Belgian Parliament, as proofs that a new era had begun, and that though reform was slower than they all desired it to be, they should have patience with Belgium and trust her to do her duty.

Lord Balfour's Summing Up.

A Permanent Committee Needed. Closing the discussion, LORD BALFOUR of Burleigh, as Chairman of the Conference, said the report and the discussion showed the extreme desirability of much more co-operation between the missionaries on the field and those at home, between the societies in what-ever relation to each other at home, and it showed also the importance of a good understanding between missionaries and Governments wherever it could be established. With regard to the charges brought against British administration in the Sudan and Egypt, and in Northern and Southern Nigeria, no doubt those charges were made in good faith, but he hoped they would leave behind that Conference some permanent body that would be able to investigate such charges, and having sifted them and got at the exact truth, would then be able to go to the Government and make representations on their behalf.

Tuesday.

CO-OPERATION ABROAD & AT HOME.

THE VISION OF UNITY.

'Catholics' Block the Road.

Thursday was to prove the critical day of the Conference. The report of every commission, the discussion upon every report, had emphasized the

waste of resources, the dissipation of power, through want of co-operation in the mission field, through overlapping the competition, through mission boards at the home bases working without communication, interference or understanding with each other. Missionaries in the field had pleaded for co-operation, native Christian leaders had demanded it as a means of diminishing or removing the spectacle of sectarian rivalries that confuse and irritate and alienate the natives. Commission VIII., in its report on 'Co-operation and the Promotion of Unity,' had gone a long way in suggesting practical methods of promoting co-operation. SIR ANDREW FRASER, who presented the report, declared that his differences in the field were lamentable and disastrous, and that he had a vision of a unity larger and more beautiful than he had ever dreamt of as he had sat day after day in the Conference. Their correspondents in the field had impressed upon them the social, religious and political changes that were going on, with the unprecedented opportunities that were opening up, that they could only take full advantage of by a united Christian Church. Co-operation, without the addition of a single man in the field, would at once double their capacity. Speaker after speaker urged the need and the duty of such co-operation. And then—and then—the shadow fell. A thunderstorm was raging outside. And something like a thunderstorm clouded the bright vision inside, and led to a rapid and heavy fall of the spiritual temperature. The Bishop of SOUTHWARK (Dr. Talbot) rose and insisted that theirs was 'a broken unity,' and that they must take in the Roman Catholic Church before they could proceed with any idea of say, planting one Christian Church in China. BRISTON BRETHERTON of the Philippine Islands, based on the same string of cultivating the Roman Catholic Church and including it in their unity. Later in the day Rev. LORD WM. GASCOIGNE (Cecil) and BISHOP MONTGOMERY, of the S.P.G., defended the denominational spirit. For the first time many of the Americans and Colonials had the opportunity of seeing how exclusive and arrogant Anglican 'Catholicism' really was, and how little weight is to be given to smoothly-spoken generalities in a discussion when the time comes for putting to the test the professions of regard for members of other communions as Christian brethren, and of a desire to work with them as far as possible without sacrifice of convictions. Said one missionary to another, 'You have left the Assembly Hall, the Chinese, the Indians and the Africans will settle these things for themselves before long.' 'If we can't agree among ourselves, they will go on with their own Churches, and dismiss the whole lot of us.'

CO-OPERATION IN THE FIELD.

Committee VIII. had allotted to it the thorny question of 'Co-operation and Promotion of Unity.' The chairman was Sir Andrew Fraser, late Lieutenant-Governor of Bengal, and the vice chairman, Mr. SILAS MCBEE, editor of *The Churchman*, New York. It is an open secret that the difference is largely with the High Church section of the Church of England as represented by the Society for the Propagation of the Gospel. There are signs that the committee would often have liked to be bolder and more definite in its suggestions and proposals. The report, to those who read between the lines, is the strongest condemnation of the sectional sectarianism which causes waste of strength, confusion, rivalry and general irritation in the mission field.

Delimitation of Territory.

Where possible, delimitation of territory is recommended, leaving a single society responsible for the evangelisation of the area allotted to it. There is an increasing number of parts of the world, however, with mixed populations, where subdivision of the task of evangelisation would be better done by allotting groups of people rather than by delimiting areas. Frequently, as among the African tribes and in the Philippine Islands, the divisions best follow the linguistic lines. Difficulty often arises through some missionary organisations, which are essentially evangelistic in character, being unwilling to be restricted to any sphere of their own, and unwilling to leave alone the spheres of even the converts of others, not through the strictness, but through the freedom of their conceptions of church polity. The general conclusion to which the evidence seemed to point was that delimitation of territory—at least, until the work is far advanced and the era of self-governing churches is at hand—is necessary to prevent the waste and friction that arise from overlapping, and should be carried out to the utmost extent that circumstances permit. Arrangements should be made by local conferences, whose formal agreements should be confirmed and accepted by the home societies. Differences should be submitted to arbitration boards. The local conferences, inclusive of all the societies, for discussion of common action and for the arriving at agreements, are warmly commended. Where there are insuperable differences on doctrinal or ecclesiastical polity such matters should be ruled out of discussion at the conferences, and equally action based on views of doctrine or polity not shared by all should be barred.

Joint Action.

Joint action should be developed for such matters as Bible translation, publication, and distribution; creation and dissemination of Christian literature; maintenance of medical, normal, theological, and arts colleges, formation of educational associations, formation of a common system of education in the mission schools; and in the carrying out of united evangelistic missions.

Organic Unity.

It is urged that it is highly desirable to promote in the mission field organic

From 'The Westman' - June 18th - 1910.

WORLD MISSIONARY CONFERENCE.

METHODS, IDEALS, AND INFLUENCE OF EDUCATION.

THERE was again a crowded attendance of delegates and public yesterday at the resumed sitting of the World Missionary Conference in the United Free Church Assembly Hall. Dr John R. Mott presided.

CHRISTIANITY AS AN ALIEN RELIGION.

Dr Gore, Bishop of Birmingham, submitted the report of Commission III, on "Education in Relation to the Christianisation of National Life," which formed the basis of the day's discussion. The report, he observed, had done its very best not to be original. (Laughter.) It was their correspondents, those who were at work in the mission field, who had written the report. He should like to bear witness to the profound impression which had been produced on their minds as to the real and rich and abundant fruit which the educational labours of missionaries had borne in every part of the world. (Applause.) If they looked to the diffusion that had taken place of Christian ideas and ideals, deeply influencing far beyond the region of any specific Church membership or Christian belief, and asked what was in the main responsible for this powerful and refining diffusion, he answered unhesitatingly, in the main Christian educators. (Applause.) If they asked what had most powerfully impressed even the hostile imagination within the charmed circle of Indian society, he would say the social elevation of the outcasts through the instrumentality of Christian education. If there had been men occupied in creating, and, at least, in a large measure successfully creating a bond of spiritual sympathy between the East and West, it had been once more the Christian educator. (Applause.) Were they by means of education training properly national Churches to stand each on its own basis, and bring out that aspect of Christian truth and grace which it was the special province of each individual race to bring out? It was from that point of view that fears were expressed in the report, as well as encouragement felt. These fears were expressed in a letter from Principal Miller in a more extreme form than in the report. He stated that, in spite of two or three per cent, who belonged to the main body of the community, the Church in India was not Indian in any accept, a purely geographical sense—that it was still regarded by Hindus as altogether alien. The danger was doubtless of an exotic Church—greater, for reasons they had tried to explain, in India than in China or Japan or Africa. Dr Miller pointed out that the vast bulk of the native Church was drawn from classes of society outside the charmed circle of caste, outside the social organisation of Hinduism. From that point of view it had in the minds of those who constituted Indian society an unnational character, an alien character. If there was a great evil to be avoided, they had to think very profoundly both about the substance of their message and the means of its delivery.

THE WESTMINSTER CONFESION IN INDIA.

It seemed to him shocking that native teachers and pastors should have so largely been trained in their different denominational

There was no better field for the creating of the spiritual impression than that which was offered through the colleges, and he emphasised the necessity for more adequate staffing. If Christian education was to have its true place in mission work, it must be the most efficient and complete in the land. (Applause.)

The Rev. Stephen S. Thomas, Baptist Missionary College, Delhi, pointed out that if their teaching was to be effective it must be frankly Christian. He had gone into one college, he remarked, where he would never have known that it was Christian if it had not been for the texts on the walls. (Laughter.) The Hindus and Mohammedans never concealed their religions, and if Christians wanted to win their respect they must be equally frank in the avowal of their faith. He believed that it was their duty to educate the non-Christians, but their prime duty was not the leaving of the non-Christian population, but the development of the latent energies and possibilities of the Christian Church itself. (Applause.)

The Rev. Dr R. A. King, Presbyterian Church in Canada, Principal of the Indore College, thought that they should not encourage to too great an extent the policy of boarding children in their Indian schools, for, in his opinion, the growth of the Indian Church depended upon the growth of the family life. Another of his points was that more work might be done in the vernacular among the villages, as many promising young men doing good work there were often taken away and spoiled by getting a smattering of the English language.

The Rev. Dr Arthur H. Ewing, of the American Presbyterian College at Alahabad, and the Rev. J. A. Sharrock, Principal of the S.P.G. College at Trichinopoly, also spoke of the aggressive evangelistic work that was being done.

NO WEATHER IN EGYPT.

The Rev. Dr Andrew Watson, United Presbyterian Mission in Egypt, introducing the part of the discussion having special reference to Africa, said when they went into the home in Egypt the subject was not politics; it was not the weather—of which they talked so much here—(laughter)—they had no weather in Egypt, it was all sunshine. The subject was religion. The Mohammedan would very soon bring you to talk about religion. He would talk it over pleasantly with you, give you an opportunity of talking, and ask you questions. They had at the present time schools in Egypt, either directly or indirectly under the control of the American Mission, with 17,000 pupils. Of these one-third were girls. They had 4000 Mohammedan pupils. These schools were thoroughly Christian schools. Many people found fault with their teaching. They could not do so. The whole atmosphere of the Government schools was Islamic from beginning to end. So they must have their own Christian schools. (Applause.)

The Rev. W. H. T. Gairdner, Egypt, appealed for workers for North Nigeria. The Rev. H. A. Junod, Swiss Romande Mission, speaking of South Africa, said it was necessary that the natives should have a certain knowledge of English. The natives desired it. But under his organisation the missionary did not get his full salary until he passed his examination in the native language. (Laughter and applause.) All those engaged in the great work of uplifting the natives ought to acquire a knowledge of the vernacular.

The Rev. R. H. Dyke, who for over thirty years has been connected with the Normal Instit

(Laughter.) There was no greater evangelisation agency than a Christian medical college. Those of them who had been engaged in this medical education for more than a quarter of a century had had their hearts almost torn to pieces through the suffering, the agony, the awfulness of what was called medical science in China. There were 400 million people who needed to be tended, needed doctors, and they could not get them. Those who had been working in this matter had simply been scratching the surface. There was no such thing as a man with 250 heads and 60 medical students, carrying on a college with two or three assistants. The demand was tremendous. There was not a clerical missionary or lay missionary who was not called upon to give medicine. Whether he was willing or not, he was compelled to deal out quinine, even when he felt he should not meddle with these things! (Laughter.) They were compelled to rub in sulphur ointment. (Laughter.) The Government wanted medical men now. The railways and the military schools wanted them. When men were trained in their colleges, the demand was so great from the Government that they could not keep enough men to do their own work. The Government offered them £15 a month, and the Christian Medical Society only gave them £1; and where was the Christianity in China today, or anywhere, that would stand a temptation like that? (Laughter.) When they gave them buildings and where they would carry on the whole work without asking for a single penny. There was no use of sending out a man with a box of Holloway's pills and a box of Holloway's ointment. (Laughter.) That day had gone. (Laughter and applause.)

MR W. J. BRYAN AND MISSIONARY COLLEGES.

The Hon. W. J. Bryan next spoke. As he mounted the platform he was received with great cheering, and, holding up his hand, he remarked "I appreciate your welcome, but I need the time." He then proceeded to say that he was not sure that he could justify taking up any time where it could be so well occupied by those who came fresh from those fields, and were able to give them the results of long experiences. In fact, his only excuse was that the testimony of a layman who had visited those fields might be worth something in support of the work in which those people were engaged. His presence at the Conference was due to the fact that in a tour round the world he had the chance of visiting a number of mission stations and a number of colleges, and he came back most deeply impressed that he had been before with the importance of this work, and he esteemed it a great opportunity for those who could come there to gather the inspiration that they all would take from that great meeting. He wished to call attention to two or three things that came under his observation in connection with these colleges in no part of their work in the before with it pressed him more than the work that these colleges were doing. (Applause.) In the first place, he was surprised at the cost, the small cost, of education. In Asia he found that the average was not much more, if any, than 50 dollars a year for board and tuition; in one school in China he thought that 30 dollars would pay for board and tuition of a girl and 50 dollars for the board and tuition of a boy, and he felt he was not uttering it too high in saying that the average was not much more than 50 dollars apiece. Soon after his return home he met at a dinner a man with whom he had attended College, and he was told that he had two sons attending an Eastern college, and had two sons attending a West—30 times as much

six years complete professional training. A great amount of labour and money was required for that purpose, but it was gladly given, because their experience showed that their system had many advantages. In Germany they aimed at leading Church communities and parishes to regard missionary work as their duty, and to make them the helpers of missions. In the Sunday schools and at special services mission work was preached, and missionary festivals were also arranged, so that various means they endeavoured to give the work a prominent place in Church life. (Applause.) In their mission efforts at home and in the field the Germans were filled by the notion that it must be thorough, and not only enthusiastic emotion, and they were thankful that great progress had been made. German missions had gone to all parts of the earth, and were making steady advance. (Applause.)

HOLLAND AND SCANDINAVIA.

The Rev. Henry Ussing, Denmark, gave details of the contributions of Holland and Scandinavia to missionary enterprise, remarking at the outset that though they were going to be swept away by bigger nations, they gloried in the fact that they had begun their mission work a long time before other countries. (Laughter.) Even before America was born Holland had a large mission, but in 1799 it awoke the Gospel, which was being spread in India. (Applause.) The spread of rationalism in the 18th century had hindered them, but there had been a revival, and in the last century the Dutch missions had made considerable progress, increasing from 60,000 to 478,000, and at the present day their doors were opened for the Gospel almost everywhere. (Applause.) In Scandinavia some of the glory of their work has passed away with the spread of rationalism, which had paralysed the strength of the Church, but it was springing up again. Norway was still foremost among the foreign missions, and they were doing good work. Sweden was maintaining her glorious record; Finland was also hopeful of victory; and Denmark was doing excellent work, especially in Greenland. (Applause.)

THE TASK OF FRENCH PROTESTANTS.

The missionary task of the French Protestant Church was the subject of an address by Mons. Le Pasteur Boegner, Paris, who said that the future of French Protestantism was a question of world-wide importance. They were a very small body contending against great hostile influences, and he asked them for help so that the French spirit and the French genius might be used in the service of Christ. They had to decide whether the French Protestant Church was to be the dying remainder of a beautiful past or a powerful lever in missionary work when the whole should be leavened. The temptation of old nations was to rest on their past glory, and of persecuted Churches which had escaped destruction was to accept defeat, and such a temptation was known only too well to French Protestants, but they felt that God had counteracted evil influences, and had given them the capacity for bringing men to Him. That was why they earnestly pleaded for help. (Applause.)

The proceedings closed with the pronouncing of the benediction.

BUSINESS FOR TO-DAY.

Provisional Agenda for the Consideration on the Report of Commission IV.

A portion of the agenda which will be allotted in turn to each of the different religions treated in the report. Certain questions have been set down in the agenda, but the following points which the Commission desire the attention of speakers. No attempt will be made, however, to isolate the headings and treat them as separate subjects for debate.

working among the natives. The elevation of the negro will depend even more upon the example of the white man around him than the influence of any religious teaching. Nurserymen in the south of Africa said: "Every man on being sent out, whether a missionary or other worker, should be tested by the seed."

THE UNTOUCHED WORLD.

The Rev. Dr. Watson, Egypt, dealing with the question "The Unouched World," said they ought to feel that their eyes had been fixed per- sultively on the work that was at present going on. In this twentieth century there ought to be no untouched world. The reason for this failure to occupy the untouched world was the lack of a world-wide religion in the world, that were the compelling reasons for our going onward to the occupation of this territory. One answer might be that we ought to remove reproach that lay upon the Church for having an untouched world. Whether missions had or not, apathy did not pay. The Rev. Dr. Zwemer, New York City, then dealt with the problem of Islam. He said the great Moslem system, half true and half untrue, was held together by the same Monothestic belief, and that they believed in one God, that Christians held; they believed with tremendous force in the truth of their religion, and they were bold and conviction. Their religion was strong in all because it possessed a wonderful solidity. But the Moslem religion was not a religion adequate to meet the needs of a single country, me, or soul, because of its distorted nature. Islam was a religion which was most false. It was unworthy of any nation or of any bears an ideal religion because of its degraded etc. It had no right to the allegiance of millioned hearts, or to the possession of the world, or of the earth, because it was spiritually and socially bankrupt.

The Conference rose at four o'clock.

KOREA'S FUTURE.

The evening sitting in the Synod Hall was devoted to consideration of "The Place of the Church in Korea," by the Rev. Dr. E. G. Stock, Kent, was in the chair.

The first address was given by the Hon. Han Chi Ho, Korea, who, it was stated, was a Minister of State when Korea was a monarchy, and that the nationality of a missionary in Korea helped rather than hindered his work, because the fact that Christianity was the highest type of modern civilisation as represented in Great Britain and America could not help appealing to the imagination of the non-Christian Korean.

The Rev. G. C. Chatterji, who has had considerable experience in the mission field, and who is an ordained minister in the Punjab, said he was one of the fruit of Scottish missions, and having been in Korea for some time, he had had some reasons why the native Church should take part in the work of evangelisation. His experience—and he felt the same feeling had prevailed among his congregation—was that once he had had a conversation imbued with a strong desire to bring the Gospel to Korea.

The Rev. D. Moffet portrayed what the Church is doing in Korea. He remarked that so aggressive and so successful was the work of evangelisation that, in the opinion of observers, Korea had become a non-Christian nation to become an evangelised land. (Applause.) They did not expect it to become a great military or commercial Power like Japan, and might it not become a great power in the Far East, profoundly

went back after having vindicated itself in the Western world, to conquer the Eastern world.—(Applause.) and because the code of morals that Christ presented, when embodied in the life, was the highest code the world had ever seen, he had absolute faith in the triumph of Christianity over all the religions and philosophies of the Eastern world. He praised the Missionaries of the Eastern world, and the missionaries of the West, and the facts of history as their basis, and pointed out that among the non-Christian peoples there had been little or no progress in the last 1500 years that was not traceable to the influence of the Christian religion.—(Applause.) A religion that did not bring forth fruit in the life was not to be called a religion. (Applause.) Addressing himself to his subject, he showed that there were twelve kinds of fruit that must be found in the Christian life. Belief in God, Belief in Christ as Son and Saviour; Belief in the Holy Spirit; Man's highest purpose, to seek "first the Kingdom of God and His righteousness"; Love, the law of life; Forgiveness, the test of love; Love, Brotherhood, the Christian ideal; Faith, the moral sense which reaches out towards the world, and took hold of the verities which the world could not grasp; Example, as a means of propagating the Truth; Service, the measure of greatness; the Golden Rule, "Do unto others as ye would have others do unto you"; and Belief in immortality—these were the fruits of the Christian life. (Applause.) He then presented an eloquent address, listened to with great attention. Mr. Bryan said he was glad to have had this chance of telling them what he believed, that year after year Christianity was gaining ground, because it was able to present a living embodiment of the Christian truth. Religious truth was the easiest truth in all this world to prove; all they had to do was to try it. (Applause.)

The Rev. Professor Stalker pronounced the benediction, and the meeting, which had lasted about two hours, then dispersed.

MEMORIAL TO THE GOVERNMENT ON THE OPIUM TRADE.

A circular has been issued to the delegates of the World Missionary Conference in the following words:—"It is suggested to us that a memorial from the delegates to the World Missionary Conference, now assembled in Edinburgh, to the British Government on the subject named herewith might be of great service at the present juncture. We trust that you will be able to suggest, and beg to commend to you the copy of the memorial enclosed." Sincerely yours, HANDLEY DENLEIGH (H. C. G. Monie, Bishop of Durham); POLWARTH (The Right Hon. Lord Polwarth); ALEXANDER WHITE (Rev. Principal Whyte, D.D., New College, Edinburgh.)

The memorial is as follows:—We, the undersigned, who, as delegates from the various missionary societies of the world, are in Edinburgh attending a World Missionary Conference, in view of the now unquestioned sincerity of the Government of China in their endeavour to suppress the opium evil, beg, with much respect, to express to the Government of Great Britain our deeply earnest desire that China may be left entirely free with regard to the importation of opium, and that the Government of Great Britain will take such other steps as may be necessary for bringing our opium trade to a speedy close.

[PARAGRAPH ADVERTISEMENT.]

VISITORS TO EDINBURGH should not omit to see St. Andrew's, the old ecclesiastical Capital and the Mecca of Golf.

The Grand Hotel is the best. Telephone, 175.

which had been found useful in America and in England. It was to be seen that the document like the Thirty-nine Articles and the Westminster Confession were documents, which were a full of controversy, which were partial, which did not belong to the universal substance of their religion. (Applause.) They wanted to ask whether those who were pleased to think that they felt risks must be run by this method, but that the result was a dead (Applause.) They wanted to know whether really the native literature of the country had been in some parts of the world searched sufficiently thoroughly to find the preparation that had been young in the mind of the people. In the literature of the country was to be found guidance as to the aspect of the Gospel that was to take hold on their minds. He urged that far more attention should be paid to the character and religion of the country where the missionaries were to go. They should be taught and propagated as far as possible in the language and the heart of the people. (Applause.) The weight of the evidence, which was still more in other countries, had led him to say that the public function of Christian education was so urgent as the function of training and building up the Church of each of its own grounds, in its own spirit and through the spirit, the training of those who were to be their own pastors and preachers.

TRAINING AS WELL AS PIETY. They most especially desire in every part of the world missionary education, and set themselves to realize this great function could be accomplished. Christian education is to be carried through imperfectly staffed colleges and schools. They must have, if it must be so, fewer but better equipped schools and colleges. They needed a central real co-ordination. There should be on the part of every region, a central authority, a variety of interests and denominations, looking to the field and seeing where colleges were needed. They especially urged for deeper co-operation between the Home Mission Board, and those in the various parts of the world. They must be trained to send out good men. They must seek out trained educationists. (Applause.) If they recognized that Christian education could never become indigenous in any country, except through the industrial revolution of the world, it was not too late to say that amongst the men who were to be trained should be a large proportion of those who were not only pious, devoted, zealous, but who were real educationists. (Applause.)

BEFORE THE REPORT WAS GIVEN. The Chairman requested speakers to talk to the front in the direction of the clock in the hall, as there had been complaints that members did not hear some speakers who turned to the sides. Those who might give the report, he said, remarked Mr. Mott, "are heard by everybody; and there are other manifest advantages in it." (Laughter.) He also appealed for brevity in the speeches, as they had had so many names sent in, and the man must make his points in less than the seven minutes allotted to him would have a distinction. (Laughter.)

THE NEEDS OF INDIA. The Rev. Dr. Goudie, secretary of the Wesleyan Missionary Society, speaking as one who had been called for some years to direct a large missionary work in India, bore in evangelistic missionary work in India, bore in evangelistic missionary work in India, bore in evangelistic missionary work in India, bore in evangelistic missionary work in India. He held it to be a great necessity that the higher education department should be drawn into closer relationship with the other departments of missionary service, and missionaries should have more frequent opportunities to manifest close relationship with the indigenous Church life of the country and the aggressive

work of the British among missionaries. That could only be done by giving larger opportunity for coming into sympathetic touch with the normal life of the country. The religious need was urgent for the national life of India, as well as for the progress of the Gospel, that they should stimulate the moral courage and that personal individuality through which India was to come to great things in the future. (Applause.) Sir Andrew Burnham, general secretary of Bengal, paid a high tribute to the marvellous influence exercised throughout the whole of the south of India by Mr. Miller, who had given his life to the cause of missions and to the education, elevation, and evangelisation of the people there. He pointed out that the fact that though the leaving time was not past, they must not forget that the evangelistic work must go forward. The policy of the Government in India had been that higher education should be given, but that the Government grants from the Government and under the inspection of the Government Educational Department, and it was a sound principle which ought to be continued. There was a great cry throughout India for religious education. Hindus and Mohammedans were alike in their attitude. It could not be given except on the present system, and any attempt to abandon it should be strenuously opposed. The call was to go forward, and no part of the work ought to be abandoned. (Applause.)

THE NATIONAL SPIRIT. The Rev. J. P. Haythornthwaite, Church Missionary Society, Principal of St. John's College, Agra, drew attention to the new national movement which had arisen in India, and asked what was to be the attitude of their missionary colleges to it, as the Government had made it known to the Indian Government if they were too sympathetic. There were two parties in the movement. The first was revolutionary. They would take them back to the period of history before British occupation. The second was a conservative party, consisting of the old India, with the re-establishment of a great extent of the old superstition and old religious tyranny. That was simply a political, seditious agitation with which missionaries could have no sympathy, and which must be put down with a strong and progressive party, which was dominant among the educated classes—looked forward with great hopefulness to the birth of a new India which would embrace all the good and true and great things which had come through the medium of Western education and Western civilisation. Politically their attitude was one of respectful request that India, in view of its great past and its present capacities, might no longer be mere dependency of the British Empire, and that their sons might be given a larger share in the Government of their own Motherland. (Applause.) They did not desire to get rid of all the material and intellectual and moral progress which had been made in India during the past few decades, but they desired to incorporate them in their national life. That was one reason why their mission colleges were the most popular educational institutions of the whole country, their class-rooms were crowded with Christian students. The ideal of Indian nationalisation could only be realised on a basis of a common religion. That could not be found in Hinduism, or Mohammedanism, or secularism, or rationalism, but only in the Christian religion, because only it breathed the life of God and progress that was the great watchword of the educated classes in India to-day. (Applause.)

INADEQUATE STAFFING. The Rev. Dr. Mackichan, Principal of Wilson College, Bombay, referred to the present time there was great need for the continuance and the extension of missionary educational work in India. In Bengal, and also as the Government of the country and the mission labouring there, spoke of work in that area. The Rev. C. H. Harver, Congo, urged that there should be at least one good secondary or industrial school in the Lower Congo PROBLEMS.

The Rev. F. E. Hoskins, representing the Syrian Protestant College, said that institution had grown from small beginnings to one that was exercising a wide-reaching influence as any institution of the level of the world. It had been founded in 1857, it had now 950 students. It was a Christian, missionary, evangelical institution of an official to the school, the pupils had written to the Government, that the educational work in Syria had done more to solve the Near Eastern problem, which was in its essence a political-religious problem, than all the warships which ever sailed through the Straits of Gibraltar. (Applause.) Thousands of girls had been educated in the school, and their records showed that they had followed they did not find one who after marriage, by her good qualities, her good spirit, and the respect which she won, had not hindered the coming in of a second wife. (Applause.)

HYPER-INTELLECTUAL EDUCATION AND MORALITY. Professor M. E. Sadler, Manchester University, said the educational science of Europe and America had paid far too little heed to the educational science of the East. It was a pity that gathering might leave behind it some form of organisation which might continuously gather together missionary experience in education, and present it in such a way that it might fertilise the thought of the world. They must have a present. (Applause.) They then spoke of the fact that had been a pre-supposition that Europe and the United States had a final educational method to give to the world. It was as though the thinkers of education were able to give to those who asked them for a final method, a final method in all climates. On the contrary, he believed those who were working with the greatest candour in education in any part of the world realised as never before the complexity of the problem to which they had to give an answer. There was a time when, in order to use this penetrating influence of education, for good or for harm, they needed to have more regard for the experience of all manner of workers in all parts of the world, who were standing at the time of educational crisis in Europe, and he believed also in the United States. How, as education became more nationalised, were they going to present for it the power of a spiritual ideal, without which no education is of any value. They believed to be its prime and most lasting work. (Applause.) How, in all the seething waters of economic change and of intellectual unrest, could they build up by means of education, in its widest scope, a religious and spiritual education, which would give firmness and precision of purpose to the individual life? The great danger of the highly organised system of education in Europe was that by being hyper-intellectual they led often to moral weakness and to a loss of attention to the value of the evidence printed in the scriptures from those missionaries in different parts of the field who bore testimony to the power in education of vocational training and manual instruction as a part of the religious and spiritual education of every mission work. (Applause.)

The Rev. W. St. Clair Tidball, commenting on missionary work in Persia, mentioned that a tribe there, more famous for highway robbery than for education, had been sent to give them a teacher, but they had not been able to give them a teacher. There was a belief that anyone who went in for Western education must become an "infidel." Many of the people of the upper classes were only Mohammedan in name.

The Rev. Professor C. E. Moore, Harvard University, spoke to the report of the Commission, with particular reference to the situation in China and Japan. He said he had no religious bias, and was without realising the intensity of the intellectual life of that land and being impressed by the thought that any appeal must be made to the education of that land. The Christian Church stood no chance in China save as it could raise up and educate its leadership within China, and he believed that the Chinese Church would be guided and controlled by the Chinese themselves. China had shown itself to be capable of great moral and spiritual character, and the danger was just that in the great industrial and commercial centres, and the other, turn to the practical things of the production of wealth and the growth of comfort and luxury, and the secret of the moral life of the nation would be lost. Surely there never was a time in the world when a crisis had gripped a people so upon them, a nation of four hundred millions of people that less than ten years ago was determined to turn its face to its own past was beginning to turn its face to the future, and was opening wide its doors and embracing the things that it had only a few years ago refused. It was seeking after practically everything except that which seemed to them to be the secret of the welfare of nations. Surely there was never laid on them a greater obligation with reference to their education, to their spiritual life, in a few years the greatest influence upon the whole civilisation of the world. He was hopeful that at no distant date China would turn to religious toleration, and would stand for truth and light. He thought that the Christian Church would be missionaries. Japan was a generation ahead of China in those respects. Registration must be granted in Japan, and recognition in China. (Applause.)

The Rev. F. L. Hawks Pott, Shanghai, said that the most powerful force that could be in China at the present day was Christian leaders. Given the proper leadership, China might become one of the greatest Christian nations of the world. Their supreme need was to be freed from the religious tyranny of the Confucius cult. The Rev. R. W. Davidson, from Chentsi, the capital of the westernmost province of China, testified to the valuable results of co-operation amongst representatives of different missions.

The Rev. Dr. H. G. Hargrave, Manchester University, said co-operation and federation amongst foreigners in China had long passed beyond the stage of theory, and were in actual operation, irrespective of ecclesiastical limits and nationality. Then they came to the differences of opinion which at the moment seemed to be irreconcilable, the thing for them to do was to hang on to union like grim death—(laughter and applause)—and they would find the time of crisis would give them a "neglected" class in China—the landed gentry and officials and the great masses of people, who, in a cold isolation and governed by mistrust, would not allow themselves to come into contact with the West. They must find some way to contact with them.

PREVENITIVE MEDICAL PRACTICE IN CHINA. Dr. Duncan Main, Hangchow Hospital, observed that it had been said that the greatest need for China was doctors of theology. He would say the greatest need was doctors with theology in heart and life. (Laughter and applause.) The Chinaman had literature, piety, reverence, a filial piety that had kept them together for thousands of years; but they had not got medicine. There was no medical education in China. All that a man had to do there was to take word and prayer, was simply to read a book, and have a few lessons from a doctor, and don his spectacles, and then he was ready for

at it cost to educate a child in one of these colleges. He (Mr. Bryan) supposed they could hardly find a college where boys could go through at less than 250 dollars or 300 or 350, and yet that was from five to seven times as much as it cost to educate a child there. He was glad to speak of it, because he believed if the Christian people of those Christian countries knew how cheaply the children could be educated that many of them would give themselves the pleasure of supporting a child, and thus educating another poor plebeian. (Applause.)

THE NECESSITY FOR EDUCATION. His second thought was the necessity for this education. They at first believed that they only needed those schools in the countries where education was not carried on by the Government, but on second thought they recognised that even in those countries, those non-Christian countries, where the Governments were taking up the subject of education, there was need—very great need—for the Christian College, for education, it lacked the Christian element, it was not the foundation of religion, could not do for those people what they needed. Those people in non-Christian countries needed religion in their lives as much as they in Christian countries, and if those nations were going to be educated, the religion which was the religious foundation for the individual life of their people and for the national life of the nation. (Applause.)

ITS SIGNIFICANCE. Another thought that came to him was the significance of their educational work. Did it tell of the Church's faith in its own doctrine, that the Church desired to bring the highest education to all? Had it not conclusively proved that the education which was to be given was not one of intelligence, but that the Christian believed that God meant that the mind and the heart should work side by side and hand in hand, and that the Christian should interpret God's will through His word, that when God gave man a mind and an eye, it was possible that He intended that the mind should be trained? Christians, when they went forward and established those schools, were giving proof to the world that they had faith in the doctrine for which they stood, and which they were so ready to die for. (Applause.) He was further impressed by the fact that there was no organisation among men working altruistically for people in every land, no such organisation which was religion at the heart of it, and round it, and that there was no organisation that could cultivate the enthusiasm for education alone sufficient to make the people who belonged to it go down to their pockets and give money to the people who did not know what money meant. (Applause.) These men that were educating the world were Christians, and by sending out those educators into all lands they demonstrated that they were not afraid to lift other nations out of darkness and put them on the high road to life, and that they were not jealous of other nations in their growing strength. (Applause.) Sometimes they heard of the yellow peril, and were asked if China had swayed, and her people were educated what would become of the world? The Christian people believed that there was but one yellow peril on earth, and that was the lust for gold and nothing else. (Applause.) Those nations which were controlled by their money, and by other means of giving them aid and assistance, proved that they had learned the Christian doctrine that as every individual could rejoice in his neighbour's growth and prosperity so every nation could bid every other nation good-bye, and that the best way to live with all the others in all that went to the uplifting of mankind. (Applause.)

The Rev. J. M. Buckley, New York, continued the discussion. He said that it was necessary that the children of those who had been brought to confess the name of Christ should have at least a sound primary education. (Applause.) Bishop W. P. Oldham, Malaya, asked for consideration of the great body of the Chinese people, who were in the hands of the Government. The Rev. Dr. K. Ibuka, President of Meiji Gakuin, Japan, said the Christian schools in Japan needed to be greatly strengthened and improved, in view of the competition of the Government schools. He urged that the Government should give the W. Clement, Baptist missionary in Japan, said the Japanese had a proverb, "Better than argument is a dunpling"—(laughter and applause)—and he would give a few concrete illustrations of the importance of education in cultivating a man's mind and an English accent.

Miss Dora Howard, Japan, said women who went out to Japan should be trained to teach. They should know something of the religions of Japan, and they should face the moral problems of the day. They should be able to give the young women were going through times of trial. If they visited their schools to compete with the Government schools they must keep them up to date. There were numbers of girls and boys whose parents would not send them to Christian schools, but they would willingly come to schools held in missions. Although they did not know what Christianity was—they said it was a foreign religion, and they did not want it—they all wanted to have a good English accent, and they thought they could not get it unless taught by a foreigner. They did not know English unless they were teaching the Bible and in that way thousands had heard the Gospel who would not have heard it otherwise, and hundreds had been baptised and entered the Church. By degrees they often learned to read the Bible in their own Japanese. She wished to emphasise the great importance of getting hold of the students in the Normal Colleges in Japan. A Japanese child would do what his school teacher told him; and if he had him to teach Sunday school, he would not be in some places a flourishing Sunday school teacher had not been in favour of Christianity.

The Rev. Sydney L. Gulick, Kyoto, having spoken, the Rev. Dr. K. Ibuka, Kyoto, having spoken, the Rev. Dr. K. Ibuka, Kyoto, having spoken, the Rev. Dr. K. Ibuka, Kyoto, having spoken.

GERMAN METHODS. The Rev. Professor Mirbt, Marburg, Germany, spoke to the subject of the Christian missionary enterprise, and explained the peculiarities and the differences in German methods. The greater part of mission work there, he said, was carried on by societies, and the growth of these societies had been considerable. The result of the Christian enterprise, the triumphal march of missionary enterprise. The greatest part of the work was now in the hands of the eight oldest societies, who were helped by smaller bodies, and he hoped that in the development of the work there would be no tendency towards closer union. (Applause.) If Germany the work of the missionary was considered as a special calling, and missionaries were selected for a lifetime of service, and the work was of a higher character, and sent out medical men and artisans, but they were not exactly called missionaries, but rather missionary helpers. The consequences of their system was that establishments had to be set up, where young people were given in a course of

MISSIONARY ENTERPRISE IN EUROPE. At the evening meeting the subject of discussion was "The Missionary Enterprise on the Continent of Europe," and the addresses were listened to by a large gathering, over whom the Hon. W. A. Charlton presided.

THE PROBLEM OF AFRICA. Dr. Parkin, London, dealt with the problem of Africa, as the home of the negro. He said with before them present was a question that no question coming before them presented a more serious and demanded more consideration than this. The problems of Africa stood in a category by themselves, and there was the strongest reason to think that a more severe and sustained strain would have to be put upon the workers of the continent to deal with them than there had been in any other work undertaken by Christian nations. The reasons were fairly obvious. In India, for instance, they had undertaken these responsibilities more or less on the ground of population and the problems in that vast continent had been greater than those in Africa—but India had a real civilisation of her own. The impulse towards any civilisation had come from the outside, and it would take centuries before these multiplying millions of Africa could be brought to the same level of her spiritual and educational attainments. The rudiments of civilisation must be given to them as well as those of Christianity. It was practically certain that within the next two decades, perhaps within one, the whole of Africa would be brought within the range of railway influence. Railways were bringing them into close quarters with the most widespread barbarism remaining in the world, and they must be the dominating factor in every question with which they had to deal. It was to be expected that there would be a hot spot upon our European civilisation as the history of the slave trade was in the past centuries. Between the theory and the practice of our civilisation there was too deep a gulf for the native to pass to the Congo was an extreme case, but the great fact of to-day in Africa was that within a short time the whole continent would be a scene of enterprise and commercial activity such as it never had before, in which the white man would be the directing influence and the black man would be the working agent. The problem of Africa seemed to be whether this inevitable development could be carried out with mutual benefit.

Missionary effort in a country like Africa, must be directed to keeping a grip of our own people who went out there, as much as to

GERMAN METHODS. The Rev. Professor Mirbt, Marburg, Germany, spoke to the subject of the Christian missionary enterprise, and explained the peculiarities and the differences in German methods. The greater part of mission work there, he said, was carried on by societies, and the growth of these societies had been considerable. The result of the Christian enterprise, the triumphal march of missionary enterprise. The greatest part of the work was now in the hands of the eight oldest societies, who were helped by smaller bodies, and he hoped that in the development of the work there would be no tendency towards closer union. (Applause.) If Germany the work of the missionary was considered as a special calling, and missionaries were selected for a lifetime of service, and the work was of a higher character, and sent out medical men and artisans, but they were not exactly called missionaries, but rather missionary helpers. The consequences of their system was that establishments had to be set up, where young people were given in a course of

THE HOME BASE OF MISSIONS. Under consideration by a crowded meeting at the forenoon sitting in the Synod Hall yesterday was the report of the Commission on "The Home Base of Missions." The Rev. Dr. J. L. Barton presided. The Chairman said they had before them in the non-Christian world from 1000 to 1200 million people who at the best knew the name of Jesus Christ only to deride it. That was the problem that was before the Christian Church. One point that impressed the Committee in their investigations was that the Church was not divided. It might have different communions and work in different companies, but when the Church stood together for the evangelisation of the world, it stood as one. Last year the Church gave £5,000,000 for the bringing of the world to Christ. That meant one penny per year for every soul brought to the Church. It meant that the Church to-day was not awake to its task. It had given much, it was giving much, but it was not giving enough. The Church had not been united as it should have been in this great work. They were not seeing indications which were pointing inevitably to a conclusion that the Church of Christ in this work must draw closer together and work as a unity for that redemption. (Applause.)

GERMAN METHODS. The Rev. Professor Mirbt, Marburg, Germany, spoke to the subject of the Christian missionary enterprise, and explained the peculiarities and the differences in German methods. The greater part of mission work there, he said, was carried on by societies, and the growth of these societies had been considerable. The result of the Christian enterprise, the triumphal march of missionary enterprise. The greatest part of the work was now in the hands of the eight oldest societies, who were helped by smaller bodies, and he hoped that in the development of the work there would be no tendency towards closer union. (Applause.) If Germany the work of the missionary was considered as a special calling, and missionaries were selected for a lifetime of service, and the work was of a higher character, and sent out medical men and artisans, but they were not exactly called missionaries, but rather missionary helpers. The consequences of their system was that establishments had to be set up, where young people were given in a course of

THE HOME BASE OF MISSIONS. Under consideration by a crowded meeting at the forenoon sitting in the Synod Hall yesterday was the report of the Commission on "The Home Base of Missions." The Rev. Dr. J. L. Barton presided. The Chairman said they had before them in the non-Christian world from 1000 to 1200 million people who at the best knew the name of Jesus Christ only to deride it. That was the problem that was before the Christian Church. One point that impressed the Committee in their investigations was that the Church was not divided. It might have different communions and work in different companies, but when the Church stood together for the evangelisation of the world, it stood as one. Last year the Church gave £5,000,000 for the bringing of the world to Christ. That meant one penny per year for every soul brought to the Church. It meant that the Church to-day was not awake to its task. It had given much, it was giving much, but it was not giving enough. The Church had not been united as it should have been in this great work. They were not seeing indications which were pointing inevitably to a conclusion that the Church of Christ in this work must draw closer together and work as a unity for that redemption. (Applause.)

THE HOME BASE OF MISSIONS. Under consideration by a crowded meeting at the forenoon sitting in the Synod Hall yesterday was the report of the Commission on "The Home Base of Missions." The Rev. Dr. J. L. Barton presided. The Chairman said they had before them in the non-Christian world from 1000 to 1200 million people who at the best knew the name of Jesus Christ only to deride it. That was the problem that was before the Christian Church. One point that impressed the Committee in their investigations was that the Church was not divided. It might have different communions and work in different companies, but when the Church stood together for the evangelisation of the world, it stood as one. Last year the Church gave £5,000,000 for the bringing of the world to Christ. That meant one penny per year for every soul brought to the Church. It meant that the Church to-day was not awake to its task. It had given much, it was giving much, but it was not giving enough. The Church had not been united as it should have been in this great work. They were not seeing indications which were pointing inevitably to a conclusion that the Church of Christ in this work must draw closer together and work as a unity for that redemption. (Applause.)

THE HOME BASE OF MISSIONS. Under consideration by a crowded meeting at the forenoon sitting in the Synod Hall yesterday was the report of the Commission on "The Home Base of Missions." The Rev. Dr. J. L. Barton presided. The Chairman said they had before them in the non-Christian world from 1000 to 1200 million people who at the best knew the name of Jesus Christ only to deride it. That was the problem that was before the Christian Church. One point that impressed the Committee in their investigations was that the Church was not divided. It might have different communions and work in different companies, but when the Church stood together for the evangelisation of the world, it stood as one. Last year the Church gave £5,000,000 for the bringing of the world to Christ. That meant one penny per year for every soul brought to the Church. It meant that the Church to-day was not awake to its task. It had given much, it was giving much, but it was not giving enough. The Church had not been united as it should have been in this great work. They were not seeing indications which were pointing inevitably to a conclusion that the Church of Christ in this work must draw closer together and work as a unity for that redemption. (Applause.)

MR W. J. BRYAN ON MISSIONS. In the Tooboth Church (Church of Scotland Assembly III) last night, to a crowded audience Mr. W. J. Bryan, U.S.A., gave an address on "The Fruit of the Tree." Many were unable to find admittance. Lord Kinaird presided, and after the singing of the 6th Psalm by the audience, the Rev. Dr. Wallace Williamson engaged in prayer.

MR BRYAN'S ADDRESS. Lord Kinaird, in opening the proceedings, said that during the Conference meetings they had learned that, as intelligent men and women, they must give of their very best to the mission of the world. Foreign missions are a thing which has been doing very well at home. He thought the time was past when they were to send any of these inefficient. He most heartily welcomed Mr. Bryan. (Applause.) They had followed his work with interest, and he recognised that God must be first in all the work, whether of statesman, of politician, or citizen. They were most indebted to him for coming to the Conference.

Mr Bryan, who was received with loud applause, said that they certainly owed him nothing for any contribution he might be able to make to this Christian. He was so deeply indebted to religion, to Christianity, for whatever he might do or for what he could not pay the debt that he owed to the Christian. The only apology that he could offer for speaking at a time like this, when so many were here who had consecrated their lives to the missionary cause, could bring their messages so full of earnestness to themselves and so full of interest to their hearers, was that he believed the ministry was not monopoly of the blessings of Christianity, and did not bear alone the responsibility for giving testimony on behalf of Christianity. (Applause.) The minister worked in vain unless in the present new world order, his work was not a successful one unless he could point to those in front of him as witnesses in their lives to the truth of the Gospel that he presented. He was interested to speak to them that night because he had himself been made to feel that it was a time when the world was on account of the opportunity that he had to visit them and to see the work they were doing. He was going away from this meeting, as he knew he should, with an interest still further developed and quickened. He thought that the work of the day's gatherings could doubt the presence of a spirit that touched the hearts of all of them, and gave them further proof that in this work of carrying the Gospel to foreign lands they were not alone. He had been interested in missions before taking this trip—with the interest of the average Christian, having been a member of the Church from the time he was 14, having attended with regularity, and taken part in meetings, and having contributed his share in the work. He felt more than that now, and his object in speaking that night was, if he could, to rouse the temperature of some Christians, who might not be as warm in their devotion to foreign missions as they ought to be.

MR BRYAN'S ADDRESS. Mr Bryan, who was received with loud applause, said that they certainly owed him nothing for any contribution he might be able to make to this Christian. He was so deeply indebted to religion, to Christianity, for whatever he might do or for what he could not pay the debt that he owed to the Christian. The only apology that he could offer for speaking at a time like this, when so many were here who had consecrated their lives to the missionary cause, could bring their messages so full of earnestness to themselves and so full of interest to their hearers, was that he believed the ministry was not monopoly of the blessings of Christianity, and did not bear alone the responsibility for giving testimony on behalf of Christianity. (Applause.) The minister worked in vain unless in the present new world order, his work was not a successful one unless he could point to those in front of him as witnesses in their lives to the truth of the Gospel that he presented. He was interested to speak to them that night because he had himself been made to feel that it was a time when the world was on account of the opportunity that he had to visit them and to see the work they were doing. He was going away from this meeting, as he knew he should, with an interest still further developed and quickened. He thought that the work of the day's gatherings could doubt the presence of a spirit that touched the hearts of all of them, and gave them further proof that in this work of carrying the Gospel to foreign lands they were not alone. He had been interested in missions before taking this trip—with the interest of the average Christian, having been a member of the Church from the time he was 14, having attended with regularity, and taken part in meetings, and having contributed his share in the work. He felt more than that now, and his object in speaking that night was, if he could, to rouse the temperature of some Christians, who might not be as warm in their devotion to foreign missions as they ought to be.

MR BRYAN'S ADDRESS. Mr Bryan, who was received with loud applause, said that they certainly owed him nothing for any contribution he might be able to make to this Christian. He was so deeply indebted to religion, to Christianity, for whatever he might do or for what he could not pay the debt that he owed to the Christian. The only apology that he could offer for speaking at a time like this, when so many were here who had consecrated their lives to the missionary cause, could bring their messages so full of earnestness to themselves and so full of interest to their hearers, was that he believed the ministry was not monopoly of the blessings of Christianity, and did not bear alone the responsibility for giving testimony on behalf of Christianity. (Applause.) The minister worked in vain unless in the present new world order, his work was not a successful one unless he could point to those in front of him as witnesses in their lives to the truth of the Gospel that he presented. He was interested to speak to them that night because he had himself been made to feel that it was a time when the world was on account of the opportunity that he had to visit them and to see the work they were doing. He was going away from this meeting, as he knew he should, with an interest still further developed and quickened. He thought that the work of the day's gatherings could doubt the presence of a spirit that touched the hearts of all of them, and gave them further proof that in this work of carrying the Gospel to foreign lands they were not alone. He had been interested in missions before taking this trip—with the interest of the average Christian, having been a member of the Church from the time he was 14, having attended with regularity, and taken part in meetings, and having contributed his share in the work. He felt more than that now, and his object in speaking that night was, if he could, to rouse the temperature of some Christians, who might not be as warm in their devotion to foreign missions as they ought to be.

MR BRYAN'S ADDRESS. Mr Bryan, who was received with loud applause, said that they certainly owed him nothing for any contribution he might be able to make to this Christian. He was so deeply indebted to religion, to Christianity, for whatever he might do or for what he could not pay the debt that he owed to the Christian. The only apology that he could offer for speaking at a time like this, when so many were here who had consecrated their lives to the missionary cause, could bring their messages so full of earnestness to themselves and so full of interest to their hearers, was that he believed the ministry was not monopoly of the blessings of Christianity, and did not bear alone the responsibility for giving testimony on behalf of Christianity. (Applause.) The minister worked in vain unless in the present new world order, his work was not a successful one unless he could point to those in front of him as witnesses in their lives to the truth of the Gospel that he presented. He was interested to speak to them that night because he had himself been made to feel that it was a time when the world was on account of the opportunity that he had to visit them and to see the work they were doing. He was going away from this meeting, as he knew he should, with an interest still further developed and quickened. He thought that the work of the day's gatherings could doubt the presence of a spirit that touched the hearts of all of them, and gave them further proof that in this work of carrying the Gospel to foreign lands they were not alone. He had been interested in missions before taking this trip—with the interest of the average Christian, having been a member of the Church from the time he was 14, having attended with regularity, and taken part in meetings, and having contributed his share in the work. He felt more than that now, and his object in speaking that night was, if he could, to rouse the temperature of some Christians, who might not be as warm in their devotion to foreign missions as they ought to be.

MR BRYAN'S ADDRESS. Mr Bryan, who was received with loud applause, said that they certainly owed him nothing for any contribution he might be able to make to this Christian. He was so deeply indebted to religion, to Christianity, for whatever he might do or for what he could not pay the debt that he owed to the Christian. The only apology that he could offer for speaking at a time like this, when so many were here who had consecrated their lives to the missionary cause, could bring their messages so full of earnestness to themselves and so full of interest to their hearers, was that he believed the ministry was not monopoly of the blessings of Christianity, and did not bear alone the responsibility for giving testimony on behalf of Christianity. (Applause.) The minister worked in vain unless in the present new world order, his work was not a successful one unless he could point to those in front of him as witnesses in their lives to the truth of the Gospel that he presented. He was interested to speak to them that night because he had himself been made to feel that it was a time when the world was on account of the opportunity that he had to visit them and to see the work they were doing. He was going away from this meeting, as he knew he should, with an interest still further developed and quickened. He thought that the work of the day's gatherings could doubt the presence of a spirit that touched the hearts of all of them, and gave them further proof that in this work of carrying the Gospel to foreign lands they were not alone. He had been interested in missions before taking this trip—with the interest of the average Christian, having been a member of the Church from the time he was 14, having attended with regularity, and taken part in meetings, and having contributed his share in the work. He felt more than that now, and his object in speaking that night was, if he could, to rouse the temperature of some Christians, who might not be as warm in their devotion to foreign missions as they ought to be.

MR BRYAN'S ADDRESS. Mr Bryan, who was received with loud applause, said that they certainly owed him nothing for any contribution he might be able to make to this Christian. He was so deeply indebted to religion, to Christianity, for whatever he might do or for what he could not pay the debt that he owed to the Christian. The only apology that he could offer for speaking at a time like this, when so many were here who had consecrated their lives to the missionary cause, could bring their messages so full of earnestness to themselves and so full of interest to their hearers, was that he believed the ministry was not monopoly of the blessings of Christianity, and did not bear alone the responsibility for giving testimony on behalf of Christianity. (Applause.) The minister worked in vain unless in the present new world order, his work was not a successful one unless he could point to those in front of him as witnesses in their lives to the truth of the Gospel that he presented. He was interested to speak to them that night because he had himself been made to feel that it was a time when the world was on account of the opportunity that he had to visit them and to see the work they were doing. He was going away from this meeting, as he knew he should, with an interest still further developed and quickened. He thought that the work of the day's gatherings could doubt the presence of a spirit that touched the hearts of all of them, and gave them further proof that in this work of carrying the Gospel to foreign lands they were not alone. He had been interested in missions before taking this trip—with the interest of the average Christian, having been a member of the Church from the time he was 14, having attended with regularity, and taken part in meetings, and having contributed his share in the work. He felt more than that now, and his object in speaking that night was, if he could, to rouse the temperature of some Christians, who might not be as warm in their devotion to foreign missions as they ought to be.

MR BRYAN'S ADDRESS. Mr Bryan, who was received with loud applause, said that they certainly owed him nothing for any contribution he might be able to make to this Christian. He was so deeply indebted to religion, to Christianity, for whatever he might do or for what he could not pay the debt that he owed to the Christian. The only apology that he could offer for speaking at a time like this, when so many were here who had consecrated their lives to the missionary cause, could bring their messages so full of earnestness to themselves and so full of interest to their hearers, was that he believed the ministry was not monopoly of the blessings of Christianity, and did not bear alone the responsibility for giving testimony on behalf of Christianity. (Applause.) The minister worked in vain unless in the present new world order, his work was not a successful one unless he could point to those in front of him as witnesses in their lives to the truth of the Gospel that he presented. He was interested to speak to them that night because he had himself been made to feel that it was a time when the world was on account of the opportunity that he had to visit them and to see the work they were doing. He was going away from this meeting, as he knew he should, with an interest still further developed and quickened. He thought that the work of the day's gatherings could doubt the presence of a spirit that touched the hearts of all of them, and gave them further proof that in this work of carrying the Gospel to foreign lands they were not alone. He had been interested in missions before taking this trip—with the interest of the average Christian, having been a member of the Church from the time he was 14, having attended with regularity, and taken part in meetings, and having contributed his share in the work. He felt more than that now, and his object in speaking that night was, if he could, to rouse the temperature of some Christians, who might not be as warm in their devotion to foreign missions as they ought to be.

MR BRYAN'S ADDRESS. Mr Bryan, who was received with loud applause, said that they certainly owed him nothing for any contribution he might be able to make to this Christian. He was so deeply indebted to religion, to Christianity, for whatever he might do or for what he could not pay the debt that he owed to the Christian. The only apology that he could offer for speaking at a time like this, when so many were here who had consecrated their lives to the missionary cause, could bring their messages so full of earnestness to themselves and so full of interest to their hearers, was that he believed the ministry was not monopoly of the blessings of Christianity, and did not bear alone the responsibility for giving testimony on behalf of Christianity. (Applause.) The minister worked in vain unless in the present new world order, his work was not a successful one unless he could point to those in front of him as witnesses in their lives to the truth of the Gospel that he presented. He was interested to speak to them that night because he had himself been made to feel that it was a time when the world was on account of the opportunity that he had to visit them and to see the work they were doing. He was going away from this meeting, as he knew he should, with an interest still further developed and quickened. He thought that the work of the day's gatherings could doubt the presence of a spirit that touched the hearts of all of them, and gave them further proof that in this work of carrying the Gospel to foreign lands they were not alone. He had been interested in missions before taking this trip—with the interest of the average Christian, having been a member of the Church from the time he was 14, having attended with regularity, and taken part in meetings, and having contributed his share in the work. He felt more than that now, and his object in speaking that night was, if he could, to rouse the temperature of some Christians, who might not be as warm in their devotion to foreign missions as they ought to be.

From "The Scotsman" - June 24th 1910

WORLD MISSIONARY CONFERENCE.

CONCLUDING DAYS' PROCEEDINGS.

THE closing day of the World Missionary Conference yesterday was devoted to the discussion of the last report, that of the Commission dealing with "The Home Base of Missions," consideration being centred in the question of discovering and developing the resources of the Church in the service of mission work. At the United Free Assembly Hall Mr John R. Mott again presided over a full attendance of delegates. The public galleries were also crowded.

CONFERENCE COMPLIMENTS.
Before taking up the ordinary business of the day the Rev. Dr Robson, on behalf of the Business Committee, said that the Conference desired to give expression of their gratitude to various bodies who had helped towards the success of their gatherings. They had accordingly drawn up the following resolution:—

"The Business Committee recommend that the Conference place on record its grateful sense of the welcome given to the members of the Conference and their associates by the Lord Provost and Corporation of the city of Edinburgh; of the recognition of this gathering by the University of Edinburgh in the honorary degrees conferred on distinguished members of this Conference; of the most kind hospitality and generous help given by the minister and Kirk-session of the Tolbooth Church and their associates; and by the large number of private citizens in Edinburgh and its vicinity who have entertained delegates; and of the manifold services rendered by the great army of willing helpers who have co-operated to make the way of the Conference prosperous. It is the earnest prayer of the Conference that the blessing of God may rest on the city of Edinburgh and on all its institutions that are helping unto the furtherance of the Kingdom of God."

The Rev. Dr Arthur Brown, Chairman of the American Executive Committee, moved that the resolution be adopted. They desired, he said, to testify to the gracious and delightful manner in which the people of Edinburgh had entertained them. They would carry away with them most grateful memories of the welcome extended to them and the great honour shown to them, and they would always have a warmer place for that noble city. It would be an inspiration to them in years to come that the city and the people of Edinburgh were identified with what they believed would be considered by future historians as the most remarkable gathering of the people of God that the world had yet seen. (Applause.)

Bishop La Trobe, Germany, Chairman of the Continental Executive, seconded. He said they would carry back to their homes impressions of the Christian energy and zeal of Edinburgh and Scotland for the spread of the Gospel. (Applause.) The resolution was carried unanimously.

MESSAGES TO THE CHURCHES.

Dr Robson then submitted messages which had been framed to be sent from the Conference to the members of the Church in Christian lands and to the members of the Church in non-Christian lands. In the first message it was stated that the next ten years would in all probability constitute a turning point in human history, and might be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If they were rightly used they might be among the most glorious in Christian history. There was an imperative spiritual demand that national life and influence as a whole be Christianised, so that the whole impact, commercial and political, now of the West upon the East, and now of the stronger races upon the weaker, might confirm and not impair the message of the missionary enterprise. The message to the members of the Church in non-Christian lands

given by those in the position of leadership in the Church. And there must be a readiness for co-operation within the Church. Surely it was wrong that there should be such competition for congregations as was going on in many of their great cities and towns to-day. (Applause.)

Miss E. Harrie Stanwood, secretary of the Congregational Women's Board of Missions, Boston, described the methods adopted by that association for bringing mission work in touch with the imagination of members of the Church.

Sir Robert Laidlaw, London, Wesleyan Methodist Missionary Society, said no mention had been made of the communities of mixed blood in the mission fields, which were at least nominally Christian. In India, where there had such a large European and Eurasian community, it was important that they should consider the character as well as the utility of that base. They could not allow a community which represented all Christian nations to sink to a low level, intellectual, moral, or spiritual. It was to that community that the intriguing Hindu and Mohammedan looked to see the precepts of his Christian teacher in practice. It might be an open question whether the Missionary Societies would be justified in confronting themselves with the education of Europeans and Eurasians in India with the hope of capturing one in fifty for mission work, but would it not be for the various Boards to co-operate in establishing and maintaining these kind of classes, training colleges for Christian teachers and medical schools, thus forming a nearer and less costly source of supply for the increasing demands of missions? (Applause.)

MISSIONARY EDUCATION.

Dr T. H. P. Sailer, of the Young People's Missionary Movement, speaking with reference to the work of mission study classes, said for the subject of missionary education they must have a new kind of clergy. (Laughter.) Where were the teachers in their theological colleges? They must set aside the choicest young men and women in the seminaries and train them to be teachers. Mr T. R. W. Lunt, London, spoke on work among children. He said children's work had been referred to by the Commission as the hope of the future; but it did not follow that because the societies had a big organisation for work among children, had organised some thousands of meetings, and had sent out van loads of literature, that the work was the hope of the future. It was quite possible for them to be doing a vast amount of children's work that was the despair of the future. He laid stress on the need for such work being consistently directed towards efficiency.

Mr W. T. Ellis, Philadelphia, speaking of the use of existing agencies, especially the periodical Press, said he had been told by a preacher that a British minister had declared that he did not know there was such a thing as the Conference. (Laughter.) That, he supposed, was due to the remote distances here—(laughter)—and the lack of interest in religious things in Scotland. (Laughter.) The one way of reaching all the public was, not by the creation of new and extensive agencies, but through the existing newspaper. (Applause.) When they got the Board on its feet, they must see to the institution of an International and National Press Bureau for Missions. (Applause.)

The Rev. Professor Cairns, Aberdeen, impressed upon the Conference the advisability of publishing the immense amount of material gathered from the foreign field by Commission W., which had not been published. To that end he appealed to the Christian public for financial assistance. The Rev. D. H. M. Hamill, of the World's Sunday School Association, asserted that if they did not commit the mission movement, and all other movements like it, into the minds and hearts of the rising generation, it would be a memory within a generation. (Applause.)

THE CALL FOR MEN.

Turning to the aspect of the report dealing with the adequate offering of lives for foreign missionary service, Mr R. P. Wilder, of the Student Volunteer Movement of Great Britain, referred to the fact that hundreds of mission stations were under-

speaking of the means by which laymen could be led to consecrate their time and efforts to a systematic missionary propaganda, and laid stress upon the necessity of defining clearly to the laymen what was the extent of the task, and what was required to meet the various portions of the Christian Church what was their share in the evangelisation of the world, and what was their responsibility. They would be able to get their strong business men to come into line in missionary enterprise. There were plenty of business men willing to do their share if only it was defined, and what they required was not so much their money, but the help of their personality and their time in the deliberate propagation of missionary enthusiasm.

A high tribute was paid by Sir Andrew Fraser to the excellent work being done in Canada by the laymen's movement there. They had got hold of the people, and forced their responsibility upon them. Business men had become interested in the movement, and were consecrating their capacities to it. Dr Samuel B. Capen, America, added some information of what was being done among the laymen of his country, and emphasised the benefits of spreading information and organisation. They needed to organise the business men in the service of the Church and missionary affairs. Captain Alfred Bertrand, Geneva, asserted that the object of missions was not to win the heathen as the white man. It was not so much the black man who opposed temperance as the white man. (Applause.) The missionaries in Africa and other countries had a great battle to fight against the vices of civilisation. (Applause.)

Mr Mornay Williams, New York, declared that the real division was not between those between active and non-active members of the Church. To large bodies of men the message of the Christian Church meant a life of respectability, with occasional contributions, but no vital interest whatever. The Church at home was not thoroughly Christianised. The laymen's movement, if it were successful, meant a new interpretation of the problems of life to every Christian. (Applause.)

Mrs Thomas S. Gladding, Chairman of the Foreign Department, Y.W.C.A., America, appealed for solidarity among the various Boards and departments working among young women.

Addresses upon methods of increasing givings from members of the Church who could give more than they do give were delivered by the Rev. Dr H. Patton, Boston; Dr J. W. Ballantyne, Edinburgh Medical Missionary Society; and the Rev. C. A. Rowland, Southern Presbyterian Church of America. Mr Rowland said why business men were not interested in foreign missions was that the present-day conditions in business life simply drove a man so that he was compelled to be absorbed.

The Rev. A. E. Armstrong, Presbyterian Church in Canada, advocated the adoption of the weekly system of giving which had worked most excellently in his country. It enabled a greater number to contribute, both rich and poor, and it resulted in raising more money. Besides, it was the Scriptural system of giving.

Mr A. E. Marling, Presbyterian Church of America, who was introduced as one of the leading business men of New York, asked if they were letting down the tone of the Conference because they were not speaking of money. Not a hit! Money could be transmuted and made just as sacred as any part of their duty; and therefore he wanted this question settled, so that by wayer and work they could secure the money to devote to Christ's work.

The Rev. J. P. Mould, Bristol, concluded the discussion of the report.

THE CLOSING MEETING.

The Conference was brought to a close in the United Free Church Assembly Hall in the evening. There was a crowded attendance, chairs being placed in the passages for many who could not otherwise find accommodation. Sir Andrew Fraser presided and the proceedings were largely of a

for the prolonged seditious and the large and crowded audiences who have assembled. The excitement has been maintained up to the end; and on the last day at the opening hours placards intimating that the house was full were exhibited at the doors. In such unusually warm weather as has been experienced fears were entertained as to the enervating effect of the atmosphere in the hall, vitiated through the presence of such large gatherings. These fears, however, were agreeably disappointed. A method of keeping the atmosphere fresh and wholesome, new to Scotland, was tried. One or two small machines, with fans of about eight inches diameter, were placed in each of the main lobbies. They were connected up with the city electrical power supply. One circuit operated the fans and another circuit operated a machine for producing ozone, which was disseminated through the premises regularly during the sittings, keeping the atmosphere fresh.

ROUND THE WORLD.

Some of the delegates attending the Conference will make, in connection with it, a tour of the circuit operated the fans and another circuit operated a machine for producing ozone, which was disseminated through the premises regularly during the sittings, keeping the atmosphere fresh.

THE SINGING.

Another feature which must have impressed those attending the gatherings in the United Free Church Assembly Hall has been the quality of the singing. The praise has been marked with a fullness and heartiness seldom experienced in gatherings of the same size. This is due, of course, to the fact that the missionaries are generally their own preceptors, and the cultivation of the voice enters into their training. For the most part the Psalms and hymns chosen have been well known. One of the most impressive vocal items was the singing of the National Anthem, after the reading of the King's message, by delegates from the American Republic, from Germany and France, and other lands outwith the British Empire, who joined with spontaneous cordiality in this unprecedented item of the day's programme.

AN AMERICAN'S PRONOUNCEMENT.

Many men well known in public affairs outside missionary interests have taken a prominent part in the proceedings, and a number of them have given testimony to its value and practical usefulness. The Hon. Seth Low, ex-Mayor, New York and Brooklyn, stated in the course of a conversation that the World Missionary Conference was the most remarkable gathering he had ever attended. The only other Conference to which he could compare it was the first International Conference of Peace at The Hague, to which he was a delegate from the United States. At The Hague the nations gathered together to consider the promotion of international unity among Christians from all parts of the world were assembled to face with a noble object. They differed in many respects as greatly as the nations represented at The Hague; but all these differences had been subordinated to the common interest of spreading the gospel of Christ. With each day a spirit of brotherhood and a sense of fraternal unity had deepened, and the influence of the Conference must be to reach with an abiding in drawing together in some form of real unity the broken parts of Christendom. Everything relating to missions had been presented to the Conference from the point of view of the whole world. It was clear to everyone attending that Christian missions had passed the day of small things. Christians were now to face with the duty of establishing indigenous Churches in different mission fields, which should be independent and self-sustaining. The Conference would powerfully strengthen the desire on the part of both missionaries and converts to have a united Church in non-Christian countries. The Conference could not fail to prove a lasting benediction not only on the Churches in the mission field, but on the Churches at home.

COLOURED DELEGATES AND THE CONFERENCE.

Was it not... see that while they talked much

Chisholm presiding over a comparatively small gathering.

The Chairman said it was eminently fitting that at least one diet should be set apart for the consideration of the relation of the Bible to the mission worker in far-off fields. The relation of the Bible to foreign mission work was not a distant or an accidental one. The whole fabric of Christian work rested on the Bible alone. The Bible was not only the warrant for the foreign mission; the Bible itself was the message which the missionary carried.

The Rev. J. Nettleton, Whitstable, spoke of "Bible translation for non-literary people." He said the Bible was the only Book that could be translated without the loss of its purity, majesty, or sweetness. Relating his experiences in the South Sea Islands, he remarked that in all these savage peoples they required the Bible as a standard of appeal in all matters of duty and as an instrument of conversion.

The Rev. Dr W. D. Reynolds submitted details as to Bible translation in Korea. The Rev. Dr W. H. Draper, London, speaking of Bible Societies as an auxiliary of missions, remarked that progressiveness and even the continued existence of the Church seemed to be closely associated with the possession of the written Word in its own tongue. The history of the past had some very striking illustrations of that statement, some very strong and had great opportunity and laid hold of great regions of people, but had entirely passed out of existence because they had no Book. The story of mission work was providing ever-accumulating evidence as to the self-witnessing power of the Word of God apart from human interpretation. If these two facts were correct, then the conclusion must be forced upon them, and a tremendous responsibility rested upon the Church of Christ to give the Word to the nations.

An address on "The Bible Society as a Missionary Agent," was given by Mr Eugene Stead, territorial secretary of the Church Missionary Society.

THE CONCLUDING MEETING.

Dr S. B. Capen presided at the closing meeting in the evening, when the building was crowded.

The Chairman, in opening the proceedings, spoke of the seriousness of the hour to which they had come. There was no question but that in Edinburgh during the past ten days they had had the most remarkable series of meetings that the world had ever seen. Not one of them could go hence as they had come. They had seen the awful need of the non-Christian world, they had been face to face with the fact that there were hundreds of millions of people in the world who had no adequate knowledge of Christ, and they had been brought to see that one-half of the world had never seen a Bible or spelling book. They had heard that a minister in Edinburgh had not known that that Conference was being held. That minister, declared the Chairman, had a flaw in his mind and ought not to preach the Gospel. (Applause.)

The Rev. Professor Cairns said that as they drew near the very close of their Conference they asked themselves what it all meant for them. They felt instinctively that something great and something historic had taken place, but they could not as yet say what it was. He said the future was in their hands. But they were sure that these ten days had been good days for humanity. (Applause.) How were they to use the influences of these past days? How were they to go out into the next ten memorable years and make Christian history in them? They had learned much about organisation, and about methods, and they had amassed a far greater picture of the actual condition in the world than when they came to Edinburgh. Behind all questions of method and of ways and means there lay the question of power. They needed nothing more urgently than a study of their Lord's faith. If they were to go to the great task which awaited them, they must in some fashion or other acquire a sense of God and the self-sacrificing love of the Father man which their Master had. Was it not... see that while they talked much

GLASGOW MEETINGS.

The series of parallel meetings held in Glasgow during the week were concluded yesterday. At the meeting for business men in St George's Church at L15, there was again a large audience. The speaker was Mr Mornay Williams, New York, of the Laymen's Missionary movement in America. He spoke of the missionary motive, and the need for deeper spirituality. The people of the home land, he said, needed a firmer faith. He was not here to plead for any special belief or denomination, but for that deeper and stronger and firmer faith. At the second meeting, Sir Archibald Campbell, of Garscube, presided, and the speakers were the Rev. J. H. Ritson, of the British and Foreign Bible Society, and Mr Silas Maobes, editor of *The Churchman*. New York City was the scene of the actual condition in the world than when they came to Edinburgh. Behind all questions of method and of ways and means there lay the question of power. They needed nothing more urgently than a study of their Lord's faith. If they were to go to the great task which awaited them, they must in some fashion or other acquire a sense of God and the self-sacrificing love of the Father man which their Master had. Was it not... see that while they talked much

declared many of his causes of thanksgiving had arisen at the Conference with the whole mission field clear in view; but nothing had caused more joy than the witness borne from all quarters as to the steady growth in numbers, zeal, and power, of the rising Christian Church in newly-wakening lands.

THE COMMISSION'S RECOMMENDATIONS.

The report of the Commission contained the following conclusions and recommendations. They stated that in round numbers 1,000,000,000 of the human race were yet to accept the message of salvation. The Church of Christ had at its own disposal the most complete and most abundant work possessed at no other period in its history; but the material wealth in the possession of the membership of the Church had been increasing at a rate far in excess of the increase of gifts for the support of missionary work.

The Commission laid emphasis on the dependence upon prayer and the Holy Spirit. They expressed the belief that one of the chief causes of the failure properly to support the cause of missions was the lack of knowledge on the part of Christians of the true significance of prayer. They suggested that a plan was required as part of the general educational system under which the youth in the Church were trained. Missionary instruction must be provided for in the Sunday Schools, and the regular Bible classes, and in the theological schools, and in voluntary mission study classes. In the judgment of the Commission the time had come for a complete co-operation of all foreign missionary forces for the evangelization of the non-Christian world.

THE RESOURCES OF THE CHURCH.

The Rev. Dr. James L. Barton, secretary of the American Board of Christian Missions, said that in his opinion the present statement of the contents of the report, mentioning some of the difficulties which had to be encountered by reason of the many nations and the many languages involved, they had endeavored to come to the aid of the churches by suggesting the best means of missionary work, and to discover the means of developing the entire resources of their Church, both in men and money, in support of their efforts.

THE BIBLE THE MISSIONARY.

Pastor J. Henzel, Utrecht Missionary Society, said that he could not expect that all ministers would be able to read the Bible in their own language. It was a study of the history of the Bible, and its mission, that there was so much to be learned from the attention of the minister at home. There was one way in which they could influence ministers, and that was through the congregations. They should have the Bible more in the literature that it seemed to him there was a danger that the Bible would be forgotten. As soon as ministers became convinced that the Bible was the missionary book *par excellence*, every sermon would be a missionary sermon.

THE CHURCH A MISSIONARY SOCIETY.

The Rev. Canon L. Norman Tucker, Canada, said that the idea should be of the Church itself as a missionary society—not missionary societies within the Church, but the Church itself a missionary organization. The whole Church should be a mission society. All members of the Church should be called to be missionaries, and to help in mission work, and all the clergy should be preaching missionary sermons and giving information, not as something optional, but as part and parcel of their duties.

APPEAL TO CHURCH LEADERS.

The Rev. Dr. C. F. Watson, Presbyterian Church of North Carolina, said that the need for missionary work was not in the details of their work, but at the whole world problem, and then addressed themselves to the solution.

of the various denominations of America at the Conference, the following resolution was adopted:

That it is the sense of this delegation that the Christian Church is called upon to carry back to our Churches and people as far as in us lies the impress, spirit, and purpose of this Conference; and that, in the furtherance of this object, we recommend the holding of at least twenty-two meetings throughout our countries in strategic centers, and that for carrying out of this purpose a committee consisting of one from each denomination represented here be appointed, with power to enlarge the committee and make all necessary arrangements in connection with the pastors and churches.

SYND HALL MEETINGS.

THE PREPARATION OF MISSIONARIES.

Dr. W. D. Mackenzie presided at the forenoon session in the Synod Hall, when the report of Commission V. in relation to the preparation of missionaries was under consideration. The large hall was crowded.

The Chairman said that the average missionary was in culture and power, as well as in earnestness, quite equal to, if not superior to, the average minister in the home land. (Applause.) The definite ground for such a conclusion was that every missionary was compelled to learn at least with some approach to adequacy one language other than his own native language. That was not true of the minister in the home land.

The Rev. W. H. Findlay in the course of a short service of thanksgiving, said he hoped that from that work would be a new era for foreign missions for the Church, for the whole world. It was strange to think that such tremendous influences might hang on them, such insignificant units as they seemed to themselves, compared with the collective enthusiasm and wisdom of the whole Church.

CHRY FOR HIGHER EDUCATION.

In an address on the training of women missionaries, Mrs. Creighton, London, said there was a cry for higher education in the mission field. What was to be the kind of higher education that was to be offered to the women of the East? Governments who had in question before them, and which they had ventured to feel that the Governments would not be able to solve this question adequately without the help of the missionaries, and considering the great educational work done by missionaries in the past, they were almost anxious to see the Government call on them.

MISSION STUDY AMONG THE YOUNG.

At the sectional meeting in the Tolbooth Parish Church in the afternoon, there was a large attendance. The subject discussed was "Mission Study Among Young People."

Rev. Dr. Robson (who presided) said they were having a great opportunity of heaven upon earth many important subjects brought before their view. That special section they were seeking most of all to influence was the section which within the few years immediately in front of them, would most powerfully influence the thought and the life of the whole Church of Christ. They were making use of the special methods of study.

NECESSITY FOR A HIGH STANDARD.

The Rev. Dr. J. O. F. Murray, Cambridge, then gave an address on "The Home Church in relation to the training of missionaries." He said that the ultimately decisive power in the preparation of the missionary was in the atmosphere of the Church at home.

RELATION OF THE BIBLE TO THE MISSION WORKER.

In the afternoon the subject of Bible Society and Literature Work was discussed—Sir Samuel said that the Bible was very much in the world to-day. They were not seeing to-day in men faith of the ancient pattern. They saw rather much earnestness, much anxiety, much harassment, and worry. If there were faith, there would be no worry, no anxiety, no doubt. There would be no fear if they had faith of the old kind. He knew of it, because he had seen it in the face of simple elementary faith in God through Jesus Christ.

Mr. R. P. Wilder, who was the last speaker, dealt with the need of sacrifice.

RELIGIOUS CONGRESS TO OPEN IN MONTEVIDEO.

MANY DISTINGUISHED AMERICANS ON COMMITTEE.

FORECAST OF WORK AND OBJECTS.

(Special to THE HERALD).

MONTEVIDEO, March 24.

Some of the best known leaders in religious educational work in the United States have arrived in Montevideo for the Religious Congress to open March 27 and continue for ten days. Presidents of American church schools, editors of prominent Protestant magazines and church periodicals, officers and representatives of some of the leading missionary societies, Y.W.C.A. and Y.M.C.A. leaders, social workers and others will take part.

The prime object of the Congress is to bring about a closer contact and understanding of the work in Latin America and it is expected that there will be a large attendance of American church workers, missionaries and teachers located in South America. A better understanding of the needs of the South American field, the differences that exist in races, customs, surroundings and standards of living, is expected to be gained by the visitors, for a tour of the principal cities of South America will be made by the delegates before they return home.

Following the ten day's session, the American delegates as well as those expected from England, France and Spain go to Buenos Aires on the night boat on April 10, where they will remain until April 19 visiting the various mission schools and social activities of the organizations which the delegates represent.

On April 19th, it is expected they will depart for Santiago and Valparaiso, which cities they will visit, for nine days, some of the delegates also taking side trips to Temuco, Concepcion and other cities in Chile, where schools and missionary posts are established.

The party is expected to sail on April 27 on the Grace line steamer, Santa Elisa, visiting Antofagasta and Iquique, then going to La Paz, Bolivia, on to Cuzco in Central Peru, back to Arequipa, thence to Mollendo and to Callao and Lima. In all three weeks will be spent in Peru and Bolivia where there are several American church schools established for carrying educational work to the large Indian population of those countries.

The last lap of the homeward trip will be by air May 21 from Callao. The Panama Canal will be reached May 25 and New York June 1. American church workers in Buenos Aires are expected to be present at the Congress and will organize their activities adequately to entertain the visitors upon their arrival in Buenos Aires, so that each delegate will have an opportunity to visit and inspect the particular field of religious and educational activity with which he or she is connected and interested.

Among some of the best known and most important leaders of the Congress are the following:—

Bishop Francis J. McConnell of Pittsburgh, Bishop of the Methodist church, a well known educator and author of several books on social questions.

Dr. Robert E. Speer of New York chairman of the Committee on Co-operation in Latin America, is one of the most important delegates and will be one of the directing heads of the Congress. He is secretary of the Board of Foreign Missions of the Presbyterian church in the United States, and is author of several books on missions and international relations.

Dr. Samuel Guy Inman, secretary of the Committee on Co-operation in Latin America is an instructor in international relations in Columbia University. Dr. Inman has written several books dealing with Latin American affairs especially with South American countries. He has become a sort of "stormy petrel" in Latin American affairs because of frequent speeches he has made in which he sometimes charges the United States with having "imperialistic designs on Latin America."

Recently an article appeared in the Atlantic monthly from his pen dealing upon this subject. The content of Dr. Inman and some of his colleagues seems to be that the scheme of the American bankers loaning money to South American countries is favoured more or less by Washington as an excuse to enable the United States to place armed forces in some of these countries. According to some of Dr. Inman's colleagues the Navy missionaries in Brazil and Peru, the Marines in Haiti and some of the hot headed Central American republicans always in revolution, represent the hopes of a certain controlling group in United States affairs to gobble up all the rest of the Western hemisphere and eventually bring it under the domination of Uncle Sam.

The speeches and writings of the

Inman group are known to get "under the skin" of Washington official life and while denials come about as often as the "imperialistic" charge is made, official Washington is nervous for fear that the charges may be taken seriously by some of the Latin American countries.

It is not unlikely that the topics considered and discussed at the coming conference will be watched by Washington officials for it will not be surprising if resolutions will be presented and possibly adopted protesting against the growing tendency of "imperialism" which some of these church leaders believe they see in the offing and which they feel they must warn the American people against. It is because of this angle of American political policies getting mixed up with deliberations of church work in Latin America (that some of the largest American dailies are showing an unusual interest in the Congress. The American religious press of course will devote much space to its deliberations and results.

Another important and interesting delegate is Mrs. James S. Cushman of New York City, representing the National Board of the Young Woman's Christian Association. Mrs. Cushman is one of the outstanding figures in Y.W.C.A. organization work and it is through her tireless efforts this organization has become such an influence in the lives and work of young women. She was particularly active in it during the war period and it was through her efforts that the \$5,000,000 fund was recently raised.

Another prominent woman delegate and also high up in Y.W.C.A. circles, is Mrs. Robert E. Speer, wife of Dr. Speer. She is president of the National Board of the Young Woman's Christian Association.

Juan Ortis-Gonzales is editor of the Spanish publications of the committee and also editor of "The New Democracy" through which much of the publicity and work of the committee is made known. Mrs. D. M. Bowman was former editor of the "World Call." Her husband who will attend is a New York business man and treasurer of the committee.

Dr. and Mrs. H. C. Tucker, for years associated with American religious activities in Brazil, will also be present. He is president of the Committee on Co-operation in Brazil. Many Americans in Buenos Aires know personally or have come in contact with Dr. and Mrs. Tucker. For years he was pastor of the Union Church in Rio de Janeiro. He came to Brazil as a missionary during the days of Dom Pedro II, became a personal friend of the old emperor and was frequently honoured by him.

Rev. George P. Howard of this city is a member of the committee as Sunday School Secretary for South America. Miss Elizabeth MacFarland secretary of the local Y.W.C.A. will also be a delegate.

Other prominent delegates include: Dr. Max Exner, New York, representing the American Social Hygiene Association and author of various works on community health problems.

Dr. D. J. Fleming, New York, author of "Building in India," professor in Union Theological Seminary.

Mrs. D. J. Fleming.

Dr. H. A. Holmes, New York, professor of Romance languages in New York University.

Dr. Frank K. Saunders, New York, former president of Washburn College, secretary of the board of missionary preparation, author of various books on Biblical history.

Dr. William W. Sweet, Greencastle, Indiana, professor of history in De Pauw University, author of "History of Latin America."

Dr. W. C. Barclay, Cincinnati, educational authority, book editor of the Methodist Book Concern.

Mrs. F. F. McConnell, Pittsburgh, president of the Woman's Foreign Missionary Society of the Methodist Church.

Mr. L. B. Alger, Detroit, retired business man.

Mrs. Alger.

Dr. Robert A. Brown, Buffalo, pastor of the Richmond Avenue M. E. Church.

Mrs. Brown and son.

Dr. Stephen J. Corey, St. Louis, secretary of the United Christian Missionary Society.

Dr. W. D. Crowe, St. Louis, pastor of Westminster Presbyterian Church.

Mrs. Crowe.

Dr. A. E. Day, Canton, Ohio, pastor First Methodist Church.

Miss Edith M. Dabb, New York, secretary of the Young Women's Christian Association.

Miss Helen M. Eklund, New York, registrar of the committee on co-operation in Latin America.

Mr. E. S. Gilmore, Chicago, super-

tendent of Wesley Memorial Hospital.

Dr. Corliss P. Hargraves, Chicago, secretary of the board of Sunday schools of the Methodist Church.

Dr. W. G. Hounshell, Nashville, secretary of the Board of Missions, M. E. Church, South.

Mrs. Hounshell.

Mr. Fred MacMillan, Pittsburgh, vice-president of the Monongahala National Bank.

Dr. José Marcial Dorado, Havana, American Bible Society.

Miss Lela Taylor, St. Louis, secretary, United Christian Missionary Society.

Mr. F. P. Turner, New York, secretary of the committee of reference and counsel.

Mr. W. R. Wheeler, New York, secretary of the Board of Foreign Missions, Presbyterian Church, U. S. A.

EL CONGRESO LATINO AMERICANO DE LA OBRA CRISTIANA

ENTREVISTA CON Mr. ROBERT E. SPEER Y Mr. SAMUEL G. INMAN

LOS PROBLEMAS QUE LES PREOCUPAN ESPECIALMENTE. — SUS ACTIVIDADES Y SUS CONCEPTOS. — CONSIDERAN ACCESIBLE A LA MENTE DE LA OBRA CRISTIANA LA INDOLE DE LOS PUEBLOS SUD-AMERICANOS. — EL ANTI-ARMAMENTISMO Y LA COOPERACION SON LOS POLOS DE LA PAZ INTERNACIONAL

CON EL SR. INMAN

Tuvimos anoche la complacencia de conversar un buen rato con el Sr. Samuel Guy Inman, en el comedor del Hotel Foches, inmediatamente después de la cena.

El amplio y alegre salón presentaba el más simpático aspecto, por la animación que prestaba la concurrencia de los delegados al Congreso de la Obra Cristiana llegados ayer de Estados Unidos y del Brasil, no pocos de los cuales vienen acompañados con sus esposas y secretarías. Estas damas, aunque no traen representación especial, son una especie de corresponsales de los diversos comités particulares docentes que hay en Norte América, pues casi todas son maestras o propagandistas de alguna institución educativa.

El señor Inman, Secretario del Comité Ejecutivo de la Obra Cristiana, es hombre joven, de vasta formación, tratadista y periodista experimentado.

En los breves conceptos que emitió acerca de los puntos que tocamos en nuestro cuestionario, pudimos apreciar la nitidez de un criterio bien definido y amplio, cuyas derivaciones engloban todos los aspectos de la compleja vida contemporánea de los diversos pueblos.

Habla el español con facilidad, y hasta con algunos modismos. Y de nuestra hallarse animado por un fuertísimo optimismo, que se comunica al oírlo de sus exposiciones.

El Dr. Inman viaja con su joven esposa; y los acompaña una secretaria.

Nuestro diálogo

—¿Cómo llegó Vd. a involucrar sus actividades en las de la Obra Cristiana?

—Pues verá Vd. Yo era, en ese momento, director del Instituto del Pueblo, centro particular de instrucción.

El sistema educativo que yo llamé "Educación del nuevo gobierno democrático" implantado por Madera y Terrazas; y, entonces, el Estado pidió su apoyo y dió una subvención a ese instituto. En 1914 salí de México en viaje de estudio por Sud América. Llegué a Montevideo, y en vista de mi género de actividad, y de mis ideas, que concordaban con las de la Obra Cristiana, se forjó nuestra mutua vinculación, designándose como secretario del Comité Organizador del Primer Congreso de la Obra, reunido en Panamá en 1915; en el cual se trató el propósito de cooperación en la América Latina.

—¿Cuántos años de labor tiene Vd. en ese sentido?

—Diez años.

—¿Se consagra a ella exclusivamente?

—De un modo especial. Pero, soy también profesor y trabajo para la prensa. La vez pasada que estuve por aquí era representante del "Philadelphia Ledger" y del "New York Times". Escribí para ellos. Soy fundador y Director de la revista mensual de la Obra, "La Nueva Democracia", que se edita en "carteles" de hispano- América; "El Comercio" de Lima; "El Mercurio" de Valparaíso; "El Imparcial" de México, etc. Soy profesor de Derecho Internacional en la Universidad de Columbia (Nueva York). Soy graduado de doctor en ella; y mi titulación es titular. Dicto un curso sobre relaciones inter-americanas.

—¿Le interesa, además, otro género de problemas?

—Sí; me interesan, también, los de carácter social.

La política de la hora actual.

—¿Cuál es la última obra publicada por Vd.?

—Se titula "Hacia la Solidaridad Americana". La escribí después de la Conferencia de Santiago, analizando las causas de sus éxitos y de sus fracasos. Llego ahí a conclusiones concretas, por las que abogó constantemente; por ejemplo: el desarme. Yo soy adverso al militarismo. Creo que no es ineludible la guerra y sostengo la viabilidad del arbitraje para todo conflicto internacional. Mi convicción es que es preciso empezar por reducir a todo trance los armamentos, pues el que tiene muchas armas las tiene para algo: para usarlas. Y es un promotor de la guerra. Yo creo factible la cooperación interamericana para conseguir la mejor inteligencia entre estos países.

En el Congreso

—¿Su labor en el Congreso que va a funcionar?

—Organizarlo. No traigo ningún informe especial.

—¿Cree usted que el ambiente sudamericano es propicio para la adaptación de las conclusiones que se adopten?

—Creo que sí.

—¿Cuál país es más propicio?

—Opino que el Brasil, por lo que he podido apreciar. A tal punto que con nosotros viene una destacada personalidad, con misión oficial, pues ha sido delegada por el gobierno para participar

en las labores del Congreso. Me refiero al doctor Luis Buezo Horta Barbosa, de vastos estudios en materia de aborígenes sudamericanos. El gobierno del Brasil acorda la Obra Cristiana. Nos hizo una recepción muy deferente. En Chile, asimismo, tenemos a favor un ambiente muy estimable. El Presidente Alessandri es mi amigo y gran apoyador de la obra, por sus propósitos cooperativistas y conciliadores.

por plenamente instruidas. Nada puede hacerse con ella mientras no se les despierte el carácter, la conciencia de su personalidad. No basta hacerles aprender la doctrina. Es indispensable enseñarles a trabajar, a ganarse la vida, a cultivar la tierra, a producir para sí y para todos. Harerías independientes.

—Tal vez las emulaciones entre nuestras repúblicas signifiquen resistencias opuestas a la Obra.

líticos no han conseguido, deben lograrlo, ahora, los hombres morales.

—Y no será obstaculizado ese propósito por las circunstancias económicas?

—Debemos fijarnos en que, en el mundo actual, predominan sobre lo espiritual los intereses materiales. Bueno; eso debe cambiar. Las ideas de un Rodó han sido, aquí mismo, desatendidas por la obsesión del progreso material. Sin



La delegación brasileña que hoy llegó en el "Arlanza"

—Vd. tiene un libro al respecto, ¿no parece?

—No; voy a dar alguna conferencia en el Ateneo, y en ella me ocuparé de las relaciones internacionales mundiales, estudiando los problemas que tienen que resolverse por medio de la cooperación.

—¿Cuántas veces visitó Sud América?

—Cinco; la última en 1923, de paso para Paraná.

Adherencias y resistencias

—¿Le parece factible la adhesión de las razas indígenas de América a los propósitos de la Obra?

—Yo opino que esas gentes deben

—Es que la Obra se propone hacer desaparecer esas emulaciones. Y para eso tiende a convencernos de que sobre los intereses materiales de los pueblos deben primar los intereses morales de los mismos. Cuando sólo se preocupan de los primeros, subsisten y se acrecientan lo odios y las resistencias, los prejuicios y las emulaciones que llevan a la injusticia.

—¿...?

—Esperamos que nuestra Obra contribuya con su grano de arena al gran ideal de los prohombres americanos, como San Martín, Bolívar, Artigas, que aspiraron a la unidad del continente. No se ha llegado a ella. Pero, lo que los po-

embargo, es preciso propender a que ellas se levanten sobre todo lo demás.

¿Cómo surgió la Obra?

—¿...?

—Al contemplar el estado actual del mundo se percibe que lo que falta es el propósito de cooperación para llegar a lo mejor posible. En cada país hay malos y muy mejores. Si éstos no unen sus esfuerzos para ayudar a los otros, el mundo irá de mal en peor. El aislamiento esteriliza la bondad. Debemos, pues, combatir el aislamiento; promover la cooperación, organizarla y darle finalidades provechosas a la moral. Esta es la definición de la Obra. Y ésta es cristiana, porque —independientemente de la faz doctrinaria religiosa— en la palabra de Cristo se resumen los más sanos rumbos de la humanidad.

—¿...?

—Sí; el pensamiento de Rodó nos es simpático. Yo lo profesé. Todos los años, por Navidad, regalo muchos ejemplares de los libros de Rodó a mis amigos. Vd. sabe que hay edición inglesa. Bueno; yo creo que es el mejor regalo que se puede hacer a una persona culta y de buena voluntad. En los Estados Unidos se asombran de que un sudamericano sea tan rico de alto idealismo. Lo mismo acá, por estos países, se cree que en los Estados Unidos no hay más preocupación que la de los frigoríficos y el petróleo. Eso es incompleto. Somos, también, idealistas. La unidad que unos y otros no nos conocemos. Y la Obra, por medio de estos Congresos, tiende a que nos conozcamos, para que nos ayudemos en bien nuestro y de toda la humanidad.

—¿Cuál es la amplitud actual de la Obra Cristiana?

—Está en todos los continentes. Se organiza en federaciones nacionales autónomas; éstas, de cuando en cuando, se agrupan en federaciones continentales. Y cuando se juzga oportuno, se reúnen Congresos mundiales, como el de Edimburgo en 1910. Allí fueron delegados de todos los países y de todas las razas.

—¿Influye la Obra en los centros educativos?

—En los creados por ella misma.

—¿Tiene prensa adicta?

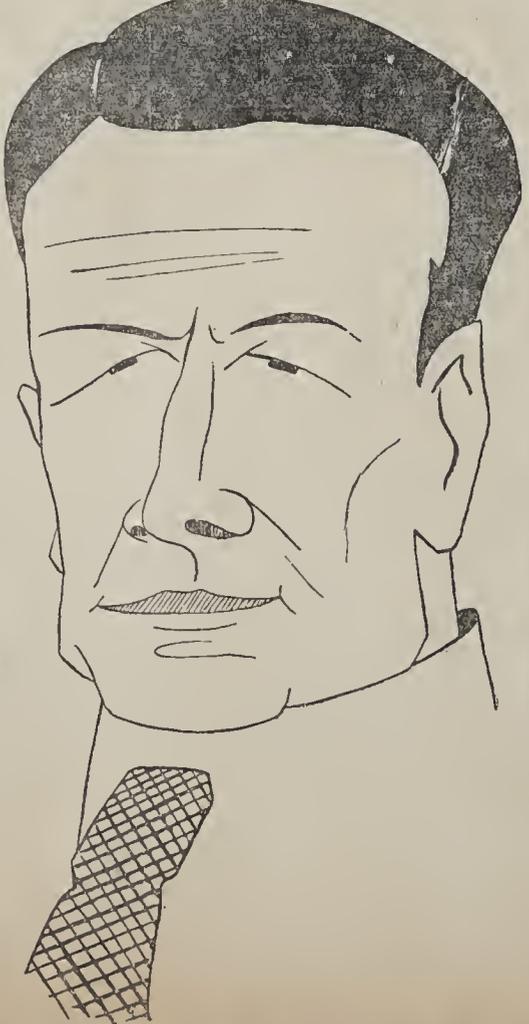
—Ninguna especial. Pero tiene su propia revista: "La Nueva Democracia".

Aquí pusimos término a nuestro interrogatorio, encantados de la fluidez de conceptos de este notable hombre de letras y de acción.

CON Mr. ROBERT E. SPEER

Debimos a la amabilidad del señor Inman nuestra visita, pero sustanciosa conversación con Mr. Robert E. Speer, Presidente del Comité de Cooperación en América, y que lo va a ser del Congreso en su sesión Inaugural.

El señor Speer es hombre de edad madura y de agradable trato; hombre robusto y saludable. Moralista eficaz, consagrado a educar los caracteres de la juventud y de los hombres. Ha sido el atleta de mayor renombre en los



Dr. Robert E. Speer, presidente de la delegación americana

círculos universitarios. Estuvo en Montevideo hace 16 años, de paso a Buenos Aires, y pronunció aquí una notable conferencia, cuyo recuerdo se conserva en la órbita de la Y. M. C. A. Sólo se expresa en inglés. Ha escrito más de veinte libros. Es conferencista prestigioso; y el próximo domingo, de noche, pronunciará un conceptuoso discurso en el Congreso.

Quando le preguntamos el origen de su ingreso en la Obra Cristiana, nos respondió así:

—Yo esperaba ser abogado, en Pensilvania, donde lo eran mi padre y mis tíos. Estudié la mitad de la carrera, en la Universidad de Princeton. Entonces, me puse a meditar sobre el sentido de la vida. Y comprendí que, por encima de la finalidad pecuniaria de una profesión, está el ser bueno. En el mundo es mucho más importante cambiar ideas que cambiar mercederías. Y, generalizando, es mejor promover amistades entre los pueblos, que no promover intereses solamente. Quise tomar por campo para estas convicciones la política. Pero, hallé que no basta la intención de un solo pueblo. Las ideas son de la humanidad, y la política debe ser para toda la humanidad. Y debe consistir en conocer a Dios y regir, según El, las relaciones de los hombres. Todo lo malo que hay en el mundo proviene de no comprender esto, que es tan sencillo. Ahí están las buenas ideas. Esas son las ideas cristianas. Comprendí, de esta manera, que lo más importante era divulgarlas por el mundo. Y de ese modo me alisté en las filas de la Obra Cristiana, cuya misión en ésa, precisamente.

—¿Cuánto tiempo hace que Vd. pertenece a la Obra?

—36 años. He recorrido el mundo varias veces. Y de éstas, es ahora la segunda que llevo a este país.

—¿Qué problemas le atraen especialmente?

—El primero, la unión de los pueblos de Norte y Sud América. Lo cual se conseguirá unificándolos en la práctica de las ideas cristianas. Luego: la ampliación de esa propaganda unificadora a todo el mundo.

—¿Trae Vd. alguna conclusión particular a este Congreso?

—Sí: la de que el cristianismo es capaz de solucionar todos los problemas latentes en la humanidad actual. Será el tema de mi conferencia el domingo por la noche.

—¿Cree Vd. propicio a esos propósitos el ambiente sudamericano?

—Sí. Hay en estos países fuertes iglesias evangélicas que les sirven de avanzadas coadyuvantes. Y hay muchas mujeres y muchos hombres convencidos de que los ideales espirituales son una fuerza de unión efficacísima. Y que el más puro contenido de esos ideales es el de Cristo, cuyas enseñanzas son la única esperanza de la humanidad.

—¿Cuál es la más reciente de sus obras de Vd.?

—Se llama "De una sangre" ("Of one blood"). Y es de una gran importancia para Hispano-América. Ahí se vé que la gente le crítico en los Estados Unidos es adversa al imperialismo, al mercantilismo y a cualquier hegemonía; sea de un país sobre otro, o de una raza sobre otra. Destruye el prejuicio de las categorías de razas, demostrando que no hay tales razas superiores, ni tales razas inferiores. Científica y religiosamente prueba que todo desnivel parente deriva de un desnivel efectivo en la educación moral, en la formación del carácter. Es el

más poderoso argumento contra la desigualdad de los pueblos y la social. Justifica, por eso, la Obra Cristiana, que, educando a las gentes, hace resurgir su unidad esencial; es decir: demuestra que todos somos de una misma raza, la raza humana.

Aquí hubimos de poner fin a esta nutricia investigación sobre las ideas de este hombre notable, doctor en Teología de la Universidad de Oxford y Presidente laico del Concilio Federal de las Iglesias, integrado por la mayor parte de las denominaciones protestantes de los Estados Unidos.

Su último apretón de manos fué efusivo, muy simpático. Atenciones urgentes lo requerían en otra parte, y con bondadosa sonrisa, en él frecuente, nos ofreció su amistad y nos invitó a escuchar su próxima conferencia.

MAS DELEGADOS EN EL "ARLANZA"

En el "Arlanza" llegaron hoy más delegados del Brasil al Congreso de Cooperación de la Obra Cristiana que se reunirá esta semana en Montevideo. Integran dicha delegación unas 40 personas, de ambos sexos, representantes prestigiosos de entidade sociales y pedagógicas de hondo arraigo en la vecina República, las cuales surgieron y se desenvuelven al calor de un espíritu de apostado digno de la más alta consideración.

Entre los integrantes más caracterizados de la delegación aludida, debemos mencionar a los siguientes: Dra. Carmen Escobar, Asistente de la Facultad de Medicina de San Paulo; señorita Corina Barrios, Secretaria de la Asociación Cristiana Femenina de Río Janeiro; Eva Hyde, Directora del Colegio superior de Río Janeiro; señorita Fish, directora de la Asociación de la Prensa Metodista de San Paulo; doctor W. A. Wadell, director del Colegio Mac Kenzie de San Paulo; el Director de la Escuela Agrícola de Leabras (Minas Gerais), y el Reverendo W. S. Harris, Secretario general de la Asociación de las Escuelas Dominicales del Brasil, que comprende un conjunto de 85.000 estudiantes y profesores.

Varios miembros del Comité local, que organiza el Congreso a que antes hicimos referencia, concurrieron al puerto con el objeto de recibir y saludar a la delegación mencionada. Entre aquéllos, encontrábase el ilustrado profesor Erasmo Braga, calificada personalidad intelectual brasileña, quien desempeña el cargo de Secretario General en el Brasil, del Comité de Cooperación de Obra Cristiana que ha planeado y organizado el próximo Congreso. El doctor Braga y los miembros de la delegación llegada hoy, se alojan, junto con los demás delegados al Congreso, en el Hotel Pocitos, donde vienen siendo visitados por distinguidas figuras de nuestro mundo social e intelectual.

From "Buenos Aires Herald," (?)

March 27-1925

From "Buenos Aires Herald,"

March 27-1925

MONTEVIDEO RELIGIOUS CONGRESS.

MONTEVIDEO, March 26.

The delegates to the Congress on Christian Work, which opens here on Sunday, have received a warm welcome from the Uruguayan Government.

In addition to having sent greetings by wireless while they were en route for this city, President Serrato today received Dr. Robert E. Speer, president of the committee on Latin-American cooperation of various American denominational mission boards, and the executives of the Congress, and informed them that the Government will be glad to be of any possible assistance in making it a success. Similar assurances have been given by the President of the National Council of Administration and the Minister of Education, who have each assigned a secretary as assistants to the executive officials.

The delegates are greatly pleased by this official recognition of their presence, and also by the fact that the Chilean and Brazilian Governments have both released their educational officials to attend the Congress.

To-night the delegates listened to addresses by Uruguayans and Argentines at the opening of a preliminary conference on education at the Cranston Institute Girls' College, which is maintained by the Methodist Church.

PROTESTANTISM AND THE LATIN.

ARGENTINE SURPRISES RELIGIOUS CONFERENCE.

ADVICE TO U.S. CHURCHES

MONTEVIDEO, March 27.

Dr. Julio Navarro Monzo, the Argentine publicist, who is an active worker in connection with the Y.M.C.A. in South America, stirred the delegates to the Congress on Christian Work to-day by telling them that he believed it to be in vain to try either to Protestantise or Anglo-Saxonise Latin-America.

Dr. Monzo spoke at a preliminary educational conference, attended by delegates representing the various American denominational mission boards which have organized the Congress, together with a number of Latin-American educational authorities. He said that while the Latin-Americans had adopted a democratic form of government, which was the fruit of Protestant Christianity, this had not worked out successfully. It was in the Latin code-books, but not in the Latin heart. What Latin-America needed before Protestantism was its own Reformation, just as the Nordics had had theirs.

"Protestantism," he said, "came from the long struggles of the Reformation, and we Latins have not yet had a Reformation. The Latin mind is not prepared for Protestantism, which is only a temporary thing—a proof that the spirit of the Reformation has done its work. You are welcome to South America because you are stirring us up to thought and to struggle, but you can only be instruments to provoke us to have what we must ourselves develop by means of a Reformation of our own. It is in vain to try to Protestantise us, because it is in vain to try to Anglo-Saxonise us. Our Reformation will not come as the Reformation came in Switzerland, in Germany, and in Scotland; it will come in its own way. I do not know how, but it will not take the form which it did in the past."

Since the delegates had come to South America to solve "our own problems," he hoped they would not take it amiss if he referred to their own. The American Churches ought to bury their differing creeds and their quarrels over Modernism and fundamentalism. "Do not only bury here; bury them there."

From Montevideo "Sun"
March 28-1925

From Montevideo "Standard,"
March 28-1925

The Congress Day by Day

THE EDUCATIONAL CONFERENCE

EXHIBITION OF WORK

The Prayers with which the Educational Conference opened yesterday struck the two keynote of the character of the Congress as a whole. In religion, its breadth — the service was suitable to and attended by Catholics, Methodists, Presbyterians and Protestants; In nationality, its internationality — the service was in Spanish with the exception of a short address by Bishop Oldham which was in English.

The Bishop took as his text, "He gave some teachers" (Ephesians 4, 1) and developed the theme on the passage from Horace Mann: Is not our ideal to enthrone the moral faculties over appetite and passion, and to render all course of instruction subservient to the great duties of love to God love to man."

"I am not" said Bishop Oldham, "depreciating the value of pedagogic training. Indeed no fervors of soul can avail if the teacher knows not the way to the student's sympathetic understanding. There is the utmost accent to be placed on those sciences that map out the mental and moral territory of childhood and youth, as well as how to convey to the budding intelligence not only the facts of the Universe but the enthusiasm for the correlation and the best use of these facts. But beyond all this the arousing of intellectual thirst and enthusiasms must be linked with the highed program suggested by Horace Mann. After all it is a great thing for the teacher to bear in mind that true teaching is not *doing lessons* out *sharing life* at the level to which the pupil is arriving. This it is that gives force and large value to the statement:—

If an idea is to rule the future it must be hid in the heart of a child.

After substantiating the theory by a series of striking examples, the Bishop concluded by saying: "There

is no purer evangelism than Christian education, nor truer evangelist than the Christian teacher." He then blessed the work of the Conference.

The first business of the day was the election of officers which resulted unanimously as follows:— *Presidente*, Mr. Ernest Knikht; *Vice-Presidente*, Dr. Erasmo Braga; *Secretarios*, En Castellano, Srta. Ana Runge Luer; en Portugués, Dr. Arthur Ferreira dos Santos; en inglés, Miss Jennies Reid; *Comité Social*: The Schoolmasters' Club; *Interpretes*: Sr. Enrique P. Clark, Sr. Oscar Gacitua.

Exposición de trabajos: Mr. Fred Aden.

Comité de Recomendaciones: Mr. Fred Aden, Mr. Ralph J. White, Dr. C. A. Long, Dr. W. A. Waddell, Mrs. Mary Swaney, Dr. W. E. Vanderbilt, Dr. Arthur A. Mackay, Mrs. P. A. Conard, Dr. Franck K. Sanders.

Comité de Resoluciones: Mr. Parker, Mrs. Hauser, Mr. Phillips.

The Educational Conference ends today and tomorrow we trust to give a resume of the two days work of the Conference. The Christian Effort in Latin America Conference (the Congress proper) begins on Monday, and we shall give a daily resume of its work. *The Sun* having had the honour of being appointed the official English-language organ for this purpose.

In connection with the Congress an interesting exhibition has been opened in the drawing room of the Pocitos Hotel of the work of pupils of the various Latin American Educational Institutions which had their origin in evangelistic effort. The public are cordially invited to visit this exhibition daily from 8 a.m. to 7 p.m. and *The Sun's* advice to the public is to profit by the invitation.

MONTEVIDEO LETTER

March 28, 1925
(From Our Own Correspondent)

Montevideo, March 28th.

Dear STANDARD:

The adjourned General Meeting of the British School Society was held at the Victoria Hall last Thursday evening. There were some 50 people present, including the British Minister, the Hon. Ernest Scott. The chair was taken by the President of the Society, Mr. W. H. Hore. Amongst other things in his opening speech Mr. Hore stated that a report on the Cavia building which had been proposed for the Schools, had been so unfavorable that the Committee felt it had no alternative but to abandon the scheme. Under these conditions they had coopted the assistance of Mr. C. W. Bayne, and negotiations had been opened for the Western Telegraph Quarters. The price asked for the building and 3,500 metres of land was \$120,000, but Mr. Bayne and the Committee were of the opinion that the maximum the Schools could afford

was \$90,000. Repairs and alterations required would cost about \$3,500. After much discussion in which many joined the following motion, proposed by Mr. David Herald and seconded by Mr. J. Christie was carried, namely: "That this Meeting instructs the Committee of the British Schools Society to recommend to the Committee of the British Cemetery Society, the purchase of Western Telegraph Quarters for a sum not exceeding \$90,000. (It being understood that the Community subscribes at least \$40,000 to this amount) or to purchase or acquire other suitable property with the aid of the funds subscribed by the Community, the portion provided by the Cemetery Society not to exceed \$75,000." The election of the President for the coming year resulted in the re-election of Mr. W. H. Hore unanimously. For the two vacant seats on the Committee Messrs. H. M. Shaw and J. Christie Jr. were elected. The Committee therefore now consists of Mr. Hore, President and Messrs. Cook, Shaw, Christie, and Norman Coates (absent).

There was a large attendance at the British Schools Swimming

Sports on Saturday afternoon. Tea was served to the visitors by a group of Old Girls of Schools who acted on behalf of the Old Boys Club who provided tea and cakes.

The following are the results: 25 metres (Beginners): T. L. Davies 1, M. F. Hannaford 2, F. G. Surges 3. Time 1.10. 50 metres (Open): P. B. C. Robinson 1, C. H. Pearce 2, J. Henderson 3. Time 40. 50 metres (Old Boys): F. Graves 1, F. Heide 2, E. F. Bate 3. Time 38 4/5. 100 metres (Open): P. B. C. Robinson 1, C. H. Pearce 2, H. Allison 3. Time 1.37. Diving (Old Boys): F. Heide 39 points, T. Graves 35 points. 100 metre (Old Boy): T. Bate 1, F. Heide 2, A. R. Lichtenberger 3. Time 1.40. Cossulation 50 metres: J. Henderson 1, H. Allison 2, M. Pierce 3. Time 59. Cossulation 50 metres (Old Boys): A. R. Lichtenberg 1, A. Cabral 2, J. N. Clarke 3. Time 48.

I hear that the foundation stone of the new Methodist Episcopal Church for the English-speaking congregation at the corner of Guayabo and Yaro, near the University, is to be laid on Sunday April 5th. by Bishop Oldham.

The Girl Guides have fixed a picnic to Carrasco for Monday April 6th. The muster is at 8.30 at the corner of Rivera and Comercio. Lunch will be served at 1 o'clock. There will be a doughnut competition for patrols, gathering games and tea. The return omnibus will leave Carrasco at 6.30.

Some telegrams announce the arrival of the Prince of Wales in the River Plate on the 31st. July. The British Minister tells me the Prince will arrive here on Friday August 7th, and leave for Buenos Aires early Sunday morning most probably. Whenever he comes he will certainly have a very hearty reception here.

Great numbers of members of the Christian Work Congress have arrived here from North America, Brazil and other parts, and the Hotel Pocitos has all its numerous rooms filled with them. Some American journalists have arrived with them, and the Press Club has made them honorary members during their stay here.

There are really two Congresses, the first the Educational Congress which opens to-day at the Cranston Institute and closes on Saturday, and the other, the Christian Work Congress which opens on Sunday morning the 29th. inst. and will close on April 8th.

There were some twenty five people present at the British Hospital Annual General Meeting held in the Victoria Hall on Monday night. The President, Mr. Carlos Shaw took the chair, having on his right the British Minister, the Hon. Ernest Scott, Evry member of the Committee was also present. The Report and Accounts having been adopted, the election of three members of Committee took place to replace Messrs. Cozene, Hore and Surges, and of 4 substitutes.

The following was the result: Members of Committee Messrs. Cozens, Lane, and Surges; Substitutes: Mr. Hore, Dr. Gallagher Messrs. Pepper and Prichard. Previous to the election Mr. Hore had expressed a wish not to be re-elected. Mr. Herbert Coates drew the attention of the meeting to the fact that during the present year the \$12,000 lent by the Y.M.C.A. to the Hospital, would have to be repaid. On the suggestion of Mr. Lane the settlement of this matter was left to the incoming Committee. A vote of thanks to Mr. Scott for having attended was passed unanimously.

The M. C. C. Autumn Tennis Tournament will be commenced next month. The handicap events are open to players of other Clubs. Lists will be closed on March 31st.

Announcement has been made of the engagement of Miss Dorothy C. M. Coates, younger daughter of Mr. and Mrs. R. Crawshaw Coates of this city, to Mr. Henry P. Clark son of the late Mr. Myron P. Clark and Mrs. Clark of Rio de Janeiro.

A concert which will be organized under the auspices of the Services Association in aid of St. Dunstan's will take place at the Victoria Hall on Saturday, April 25th.

March 29-1925

The Congress Day by Day

URUGUAYAN GOVERNMENT'S MARKS OF INTEREST PUBLIC CONFERENCES AT THE ATENEO

Several further delegates arrived on Friday night by the *Vondyck* some having travelled seven weeks to attend the Congress.

The importance of the Congress has been fully recognised by the Uruguayan Government. In addition to having sent greetings by wireless while they were en route for this city (as already reported in *The Sun*) President Serrato has received Dr. Robert E. Speer, president of the committee on Latin-American cooperation of various American denominational mission boards, and the executives of the Congress, and informed them that the Government will be glad to be of any possible assistance in making it a success. Similar assurances have been given by the President of the National Council of Administration and the Minister of Education, who have each assigned a secretary as assistants to the executive officials.

The delegates are greatly pleased by this official recognition of their presence and also by the fact that the Chilean and Brazilian Governments have both released their educational officials to attend the Congress.

We suppose that no Congress has ever united such a large collection of noted preachers. Members of the British and American Communities will have an opportunity of hearing a few of them in the English language Churches here today, for details readers are referred to "Religious Notices".

During the Congress Conferences are being given each evening at 6 o'clock in the Ateneo to which the public are cordially invited. The following is the programme of these Conferences so far as at present arranged.

March 30 — *Human Progress and Spiritual Life* by Dr. Enrique Molino, Rector of the University of Concepcion Chili.

March 31 — *Some Aspects of Social Work in the City of Buenos Aires* by Dr. Ernesto Nelson.

April 1 — *The Problem of the Indian in Brazil* by L. B. Horta Barbosa, the Official Delegate of the Brazilian Government to the Congress.

The Second Day of the Educational Conference opened with a dissertation by Dr. Speer, which has

received the unanimous approbation of our Spanish language contemporaries.

Taking as his text the First Three Verses of the Third Chapter of the Gospel of St. Luke, Dr. Speer drew an analogy between the revelation in the Desert to St. John the Baptist and the inspiration to abolish slavery, which came to Abraham Lincoln, when as a boy he saw a slave sold. From the subsequent vast effects of these two incidents, Dr. Speer drew the deduction that no matter the King, Pope or Governor, the real fact is that the Divine Power is moving unknown individuals to be the active forces in the great events of the world, and that consequently the teacher could never know the possibilities of achievement in the children whose characters he was called upon to take part in moulding. Dr. Speer concluded by a reference to the greatness of Artigas.

We have been compelled to hold over our full resumé of the proceedings of the Educational Conference for the following reason. Our Printing Works "Los Talleres Gráficos de la Defensa Comercial" are doing the entire printing work for the Congress, including *Boletín Diario* of which the first number appears today. At the eleventh hour it was found necessary to make this first number much larger than originally intended. The only way this work of amplification could be attained was by shortening the length of the *Gaceta Comercial* and *The Sun* so as to release the linotype staff habitually engaged on these two papers. We have been requested to publicly thank Don Carlos Stariceo director of *La Gaceta Comercial* for his courtesy in the matter. The thanks personally extended to ourselves were appreciated but not necessary.

In connection with the Congress an interesting exhibition has been opened in the drawing room of the Pocitos Hotel of the work of pupils of the various Latin American Educational Institutions which had their origin in evangelistic effort. The public are cordially invited to visit this exhibition daily from 8 a.m. to 7 p.m. and *The Sun's* advice to the public is to profit by the invitation.

THE COMMITTEE ON CO-OPERATION IN LATIN AMERICA

ARTICLE II.

Montevideo, March 27th.
The Congress Opens.

The Committee on Co-operation got through a very busy day for its opening session which was held at the Pocitos Hotel to-day. Proceedings commenced at 8.30 a.m. with an Inaugural Address on the spiritual aspect of the Conference by Bishop Oldham who gave a most impressive discourse.

The election of Officers for the present conference came next on the programme, and the selection of Mr. Ernest Knight, the well-known and popular leading light of the Y. M. C. A. in Buenos Aires, gave great satisfaction to everyone and was enthusiastically acclaimed by all present.

Professor Erasmo Braga from Rio, was chosen as Vice-President, while the names that follow comprise the organizing executive for the Conference.

President, Mr. Ernest Knight, Buenos Aires.
Vice-President, Prof. Erasmo Braga, Rio de Janeiro.

Secretaries:
Spanish, Sr. Ana Runge Lacer, Portugal, Dr. Arthur Ferreira dos Santos, English, Miss Jennie Reid.

Social Committee, The Schoolmasters' Club.
Interpreters: Sr. Enrique P. Clark, Sr. Oscar Gelsdua.

Exhibition of Work. Mr. Fred Aden.
Committee of Recommendations: Mr. Fred Aden, Mr. Ralph J. White, Dr. C. A. Long, Dr. W. A. Waddell, Mrs. Mary Swaney, Dr. W. E. Vanderbilt, Dr. Arthur B. Elliot, Dr. Juan A. Mackay, Mrs. P. A. Conard, Dr. Frank K. Sanders.

Committee of Resolutions: Mr. Parker, Mrs. Hauser, Mr. Phillips.
Mr. Knight then took the Chair amidst applause.

Following upon a few introductory remarks by Dr. Brown, the Educational Secretary, Dr. John A. Mackay from Lima, gave the initial lecture to the conference, taking as his theme "Our Ideals."

Sr. Oscar Griot, Urquayana Di. putado, was the next speaker choosing as his subject "The School and the Home."

After discussion on the morning's lectures, the conference adjourned till 2 p.m.
The afternoon's session was occupied with an address on "The School and the City" which was given by Miss C. M. Prady, of the

Grandon Institute, the first lady to address the conference.

Prof. Benjamin Hunnicutt followed with an able discourse on "Agricultural Missions and their Place in the Development of the Rural Community."

Mr. Hugh C. Stuntz followed next with "The School and the Development of Character," and this brought the work of the afternoon to a close.

During the evening Professor Ernest Knight from Buenos Aires addressed the Conference on "The Liberation of Culture" which ended a long day's work.

All the speakers handled their subjects in a very studied and able manner, and running translations were made in English and Spanish to facilitate their being understood by all.

Bishop Oldham's Address.
Bishop Oldham has seldom been heard to confer advantage upon this morning when he inaugurated the Conference with a most stirring and appealing sermon couched in a wonderful command of language which flows so evenly and eloquently with clear enunciation, concise delivery and beautiful phraseology as to make his oratory a delight to listen to.

Taking as his text St. Paul's Epistle to the Ephesians Chap. 4, 11— "He gave some teachers," the Bishop spoke as follows:—

Popular mistake.
"Any one can teach if he knows more than the child," especially in primary subjects, but remember that no one is fit to teach, no matter how knowing, unless he has a vocation first and knows the child. Too often Aristotle's cutting description of the average physician of his time as "a man who poured drugs of which he knew little into a body of which he knew less" at least knows but little of the tender organism which is being ignorantly handled.

Worse, if teachers also assume anyone competent and enter upon teaching as an avocation, or mere means of paying expenses are only perverting W. Carey's great saying when asked what he was doing.



SUPREME SMARTNESS and COMFORT

Are offered in our latest creations

Spectacles and Eyeglasses
Rimless, Almost Invisibile and PERFECT

Primer Instituto Optico Oculistico
LUTZ FERRANDO Y CIA.

FLORIDA 240
Buenos Aires

Calle 1918, Bel
A. Brown, 1907, B
Rivad. 4879, Flores



I am not depreciating the value of pedagogic training. Indeed no fervors of soul can avail if the teacher knows not the way to the student's sympathetic understanding. There is the utmost accent to be placed on those sciences that map out the mental and moral territory of childhood and youth, as well as how to convey to the huddling intelligence not only the facts of the Universe but the enthusiasm for the correlation and the best use of these facts. But beyond all this the arousing of intellectual trust and enthusiasms must be linked with the higher programme suggested by Horace Mann "to render all course of instruction" subservient to the great duties of love to God and love to man." After all it is a great thing for the teacher to bear in mind that true teaching is not "doing lessons" but "sharing life" at the level to which the pupil is arriving.

This is it that gives force and large value to the statement "If an idea is to rule the future it must be big in the heart of a child" This generation has had a large demonstration of this. Frances Willard sought to put into the heart of one Nation's childhood an abhorrence of the use of alcoholic liquors as promoting economic waste and social immorality. Nietzsche sought to put into the mind of

heart in the presence of the manifestation of God both in the world about and in the mind and heart within. Your crowning achievement as a teacher will be when thus you have bred a worshipful reverent spirit and let that spirit into the presence of the divine one.

The West you will bough with clear-eyed "Honesty" remembering that an "honest man is the noblest work of God" and that this high virtue is by no means native to the soul of youth—nor of the later years.

Behind the otherwise prosaic daily routine of the class-room objectives and you will find yourself often asking God for the help you must have if you are to be a workman unashamed.



Bishop W. F. Oldham, who gave the inaugural Address at the Congress.

his Nation's childhood the immortal idea that the acts of a people are non-moral and that advantage to the nation was the sole ground on which any course of conduct was to be judged.

The results we have seen, Miss Willard's teaching flowered into the 18th amendment or Prohibition in a great nation the utmost most victory of the public good over personal appetite the world has ever seen!

The success of Nietzsche's teaching was perhaps the most potent factor in that bitter tragedy the recent World War.

Magnifying thus the possibilities that lie to the hand of the teacher, well might any of us feel our unfitness and come to where every true Christian teacher must often come, and that is into the Divine Presence to seek the Divine Companionship and in that realised presence and felt companionship to find that fragrance of spirit and freshness of inner life without which the teacher must fail of the highest that he seeks. By Thy light shall we see light, but for the young eyes just opening to the beauty and wonder of life the Light of God must largely be mediated through the light reflecting personality of the teacher. More than any man must the teacher be found often on his knees, asking that he be himself dowered with spiritual gifts for the enrichment of his pupils.

Greatest unexplored territory in the University . . . Heart of God.

Into that enriching land you are to take your pupils by the hand. There you will together make perpetual fresh discovery of the great foundational virtues in human conduct. There you will together learn the geography of human life.

On the South is Justice the bed-rock virtue—for as Hooker so wisely says "Justice bath her seat in the bosom thwarted and enfeebled until Justice has full sway among men. But if this be not learned in childhood and youth, but rarely will the older years attain it. Bounded on the East by "Goodwill" that root of all kindness which softens asperities and sweetens all life. The East is where the sun rises, and in our human day nothing irradiates and brightens life as the ceaseless ray of kindness horn of universal good-will. And above all you will bound life on the North, that is the heavenward side of life, with worshipful reverence, so that you and your pupil sharing life's lesson will always stand with reverent uncovered head and worshipful

Congress on Social, Educational and Religious Work in South America.

Representative Conference at Montevideo.

(By our own Special Correspondent.)

1. Pedagogic.—That the school is for the pupil.

2. Sociologic.—That the pupil is for life.

3. Transcendental.—That life is for God.

but rather expends and stimulates. Life for God simply means life for the plan of things which is continually evolving.

Not conforming to eternal principles and laws spells certain decadence in an individual, institution or Nation. Life must be studied from the point of view of the whole divine plan for human kind.

As an example of this application, the lecturer emphasised the case of Gandhi who said that he would sacrifice the liberty of India if it conflicted with Truth.

The speaker ended his discourse by saying that it was only devotion to Christ and the Kingdom of God which give men sufficient resolution and the spirit of sacrifice to live and die for great human ends. For this reason religious instruction was a necessity for the production of far-seeing and dynamic personalities.

Christ gives the power and the enthusiasm, God controls the

But as a matter of actual practice this would more often be a mistake.
Fundamental problems of the agriculture of the native must be studied and understood by the teacher, before he can put across his message in the class room.
In most of the elementary agricultural schools the actual doing of the agricultural work, would be the best method of teaching.

4. The Teaching of Agriculture.
As the work of agricultural betterment in any foreign community is only to be guided by the foreign missionary, he must necessarily teach others, so that the work may develop more rapidly, and ultimately become entirely indigenous. Under this general head of the teaching of agriculture, the following subjects are naturally suggested, grade of teaching, objective, faculty, equipment, and governmental relations.

The great problem, as I see it, is to train national leaders and to reach the rural community as thoroughly as possible. And let us say at the beginning that our mission agricultural enterprises should not compete with the similar activities of government, but rather supplement them, except where there is room for the work of both along the same line, and the mission work is done especially as an aid to the christian community.

The grading of agriculture may of course, be of any grade from the elementary primary grade work, up to full college work. There are at least two mis-

Objective.
The objective of all teaching is the imparting of knowledge and stimulating the desire to acquire knowledge. In the particular case under consideration, it is desired to impart the knowledge to the one being taught that will enable him to produce more at less expense and effort. The rural population in most of our mission fields are pitifully poor, and lead a most desolate and unattractive life. Christians everywhere are fired with an ambition to live better in every sense of the word, and an increase of income is essential in most cases.

And often it is a case of mere production or perpetual starvation. Surely if we strive to convert these rural workers to Christ, we should also strive to teach them to be able to better workmen in their chosen craft. Again the great problem is to winnow out what should be taught, and how it may best be taught, so as to reach the objective, application by the one learning.

The objective here is also a double one, teaching the individual for his immediate needs and application, and the teaching of leaders and teachers, for the ever-widening scope of the whole programme.

The Faculty.
There is now an abundance of material from which any board at home can choose for its agricultural missions. It is not necessary any longer to expect the evangelistic missionary, raised on the farm at home to lay aside his more direct work, and give his time to the mission farm. It would seem advisable whenever agricultural mission work is undertaken to have at least one technically trained man from the home church, using what trained national help that might be available, and where there are no such helpers, he must train them. At Lavras the faculty consists of four North Americans and as many Brazilians.

It goes without saying that the agricultural missionary should possess the true missionary motive, and be as surely a "Christian himself, as any other missionary."

The equipment depends largely on the class of the work to be done. In no case would a farm be dispensable. In many missions the school buildings already in operation would be entirely sufficient, the agricultural work being supplementary to the other course, or at least done in the same buildings as the other school work.

To equip a school of junior or full college grade is a very expensive thing, for agricultural education is not cheap. At Lavras the investment is already at one hundred thousand dollars, and much is yet to be done. More will be said of the farm equipment later on.

A certain amount of laboratory equipment is essential, and while nothing fancy need be supplied, sufficient equipment must be had for satisfactory work of the grade planned.

Research and Investigation.
Scientific research work is difficult and very expensive and ordinarily lies out of the scope of the mission endeavour. Nevertheless a certain amount of experimental work must be undertaken. The greater the care that is given this work, the greater

search and demonstration. (extension) The main emphasis should probably be on the latter method, the conditions on each field will determine the best method of procedure.

The Teaching of Agriculture.
As the work of agricultural betterment in any foreign community is only to be guided by the foreign missionary, he must necessarily teach others, so that the work may develop more rapidly, and ultimately become entirely indigenous. Under this general head of the teaching of agriculture, the following subjects are naturally suggested, grade of teaching, objective, faculty, equipment, and governmental relations.

The great problem, as I see it, is to train national leaders and to reach the rural community as thoroughly as possible. And let us say at the beginning that our mission agricultural enterprises should not compete with the similar activities of government, but rather supplement them, except where there is room for the work of both along the same line, and the mission work is done especially as an aid to the christian community.

The grading of agriculture may of course, be of any grade from the elementary primary grade work, up to full college work. There are at least two mis-

Objective.
The objective of all teaching is the imparting of knowledge and stimulating the desire to acquire knowledge. In the particular case under consideration, it is desired to impart the knowledge to the one being taught that will enable him to produce more at less expense and effort. The rural population in most of our mission fields are pitifully poor, and lead a most desolate and unattractive life. Christians everywhere are fired with an ambition to live better in every sense of the word, and an increase of income is essential in most cases.

And often it is a case of mere production or perpetual starvation. Surely if we strive to convert these rural workers to Christ, we should also strive to teach them to be able to better workmen in their chosen craft. Again the great problem is to winnow out what should be taught, and how it may best be taught, so as to reach the objective, application by the one learning.

The objective here is also a double one, teaching the individual for his immediate needs and application, and the teaching of leaders and teachers, for the ever-widening scope of the whole programme.

The Faculty.
There is now an abundance of material from which any board at home can choose for its agricultural missions. It is not necessary any longer to expect the evangelistic missionary, raised on the farm at home to lay aside his more direct work, and give his time to the mission farm. It would seem advisable whenever agricultural mission work is undertaken to have at least one technically trained man from the home church, using what trained national help that might be available, and where there are no such helpers, he must train them. At Lavras the faculty consists of four North Americans and as many Brazilians.

It goes without saying that the agricultural missionary should possess the true missionary motive, and be as surely a "Christian himself, as any other missionary."

The equipment depends largely on the class of the work to be done. In no case would a farm be dispensable. In many missions the school buildings already in operation would be entirely sufficient, the agricultural work being supplementary to the other course, or at least done in the same buildings as the other school work.

To equip a school of junior or full college grade is a very expensive thing, for agricultural education is not cheap. At Lavras the investment is already at one hundred thousand dollars, and much is yet to be done. More will be said of the farm equipment later on.

A certain amount of laboratory equipment is essential, and while nothing fancy need be supplied, sufficient equipment must be had for satisfactory work of the grade planned.

Research and Investigation.
Scientific research work is difficult and very expensive and ordinarily lies out of the scope of the mission endeavour. Nevertheless a certain amount of experimental work must be undertaken. The greater the care that is given this work, the greater

the world and the world marches towards progress at his command and life is for ever.

AGRICULTURAL MISSIONS.
Their Place in the Development of the Rural Community.

(By Prof. Benjamin Hunnicutt.)
Prof. Benjamin Hunnicutt from Brazil, an expert agriculturist himself using the above for his subject said:

"I think I am safe in making the statement that in all lands where our missions are now operating, the majority of the population is rural. Certainly in many of the mission fields 90% or more of the population is rural in its mode of living and method of gaining a livelihood.

This being the case, Missions cannot overlook the very great importance of rural life, in all its phases and problems. Christ Himself gave us the example of interest in mankind where man might best comprehend, and certainly He never spared Himself in helping man where he most needed help. Christ did very practical things in a very direct way.

It seems extraordinary that foreign missions were carried on so long without the agricultural needs of the people being taken into consideration. It is only some three decades that the first agricultural missionary was sent out, as far as I can learn.

I myself seem to have been about the first student volunteer for strictly agricultural work, and I volunteered in 1905. When the time came for going out to the field, there was no call for an agricultural worker. I finally arrived in Brazil to organize an agricultural school in December 1907.

Agricultural missions are still in their infancy, and their status with the boards at home, the missions on the field, policies of development and work are things for very grave study. Fortunately we have the International Association of Agricultural Missions in New York, that serves as a centre for the consideration of our problems, and as a point of contact between the man on the field and the home base.

Argentina Missions.
All this by way of introduction, I am to discuss "Agricultural Missions, Their Place in the Development of the Rural Community."

As I see it the rural community is to be reached through the three classic methods of agricultural work, teaching, re-



Prof. Erasmo Braga, Rio de Janeiro, elected Vice-President of the Congress.

sense, not merely for the functions of Government but "safely-values" to promote enterprise which must inevitably be defined in terms of citizenship for life in some given country.

Transcendental.
This principle, said Dr. Mackay has often been misinterpreted and travestied making a religion co-extensive with a given



Dr. John A. Mackay, Principal, Anglo-Peruvian College, Lima, who gave the first Lecture at the Congress.

institute or code tended to limit thought. Not only recognition by sociologists and politicians that a stabilizing factor in National life has led some Dictators of Italy to make blind faith in their political policy. But a true religion does not

of ideas which thought or chain thought, but the recognition by sociologists and politicians that a stabilizing factor in National life has led some Dictators of Italy to make blind faith in their political policy.

But a true religion does not limit thought.

Our Ideals.

(By Dr. John A. Mackay.)
Dr. Mackay, Principal of the Anglo-Peruvian College, Lima, speaking in fluent Spanish was the first to take the platform at the Conference, his subject being "Our Ideals." He commenced his lecture by dividing his subject into three fundamental principles which were adaptable to the different conditions.

1. Pedagogic.—That the school is for the pupil.
2. Sociologic.—That the pupil is for life.
3. Transcendental.—That life is for God.

but rather expends and stimulates. Life for God simply means life for the plan of things which is continually evolving.

JERSEY LILY

TOMATO SAUCE

The product of sunny Jersey where the best tomatoes grow.

From all good stores

Importers:
WALKER HNOS. LTD.
Tucuman 343 Bs. Aires

The Congress Day by Day

FINDINGS OF THE EDUCATION CONFERENCE THE "BOLETIN DIARIO" IN ENGLISH

GENERAL NOTES

The Methodist Episcopal Church Medanos y Constituyente held the largest English-language Congregation it has ever held, or is ever likely to hold again, on Sunday morning last when Dr. Spear preached Christ's Unity taking as his text *The Epistle to the Ephesians Chap 2 Verse 14* and we think that never has a preacher had before him a congregation in which so many different shades of religion were represented, and all were satisfied.

On Sunday afternoon the Congress on Christian Work opened with a Meeting at the Pocitos Hotel presided by Dr. Spear and at which Dr. Erasmo Braga of Brazil and Dr. John McKay of Peru were the speakers. This Meeting was preliminary to the formal opening of the Congress which took place on Monday. We reserve a fuller account of it and also of yesterday's work of the Congress until tomorrow, our Congress space today being fully occupied with a translation into English of the essential parts of today's issue of the *Boletin Diario* for the benefit of those Delegates to the Congress who do not understand Spanish.

The Congress devoted Sunday evening to a Devotional Meeting at which Dr. Spear spoke in his usual impressive manner.

EDUCATION CONFERENCE

The salient feature of the Second day of the Conference on the Spiritual and Social Aspects of Education was the loud applause of the delegates when Dr. Enrique Molina, dean of the University of Concepcion, Chile, told them it was necessary that the weight of all the literary and spiritual forces in the United States should be thrown against everything that could be interpreted as political or financial imperialism with relation to the countries of Latin-America.

This was his concluding declaration in an address before the educational conference, in which he discussed nationalism and a world understanding. He referred to the difference between the United States and South America, pointing out that while the descendants of the settlers in the North had united in a common effort, those in South America had maintained themselves in hostile separation as different nations. The tragedy of South America, he said, was that the various nations had proclaimed a superiority over each other, meanwhile allowing foreigners to exploit their resources and stimulate their competition in armaments. This was due to their lack of education and unity. Their salvation was the cultivation of a nationalism which was not vain-glorious, but devoted to the development of their country's resources, to culture and education. "It is useless to declaim against our brothers of the North; and against the exploiters of other continents. It remains for the brothers of the South to reform themselves by means of education, affirm their personalities by work, and wipe out all mutual suspicions."

This Conference adopted the following findings as expressing its collective judgment regarding some of the problems which are faced by Evangelical Schools today:

1. We declare the purpose of these schools to be the bringing of a Christian education to those who

are largely unreached or those who may desire this type of education in order that they may become better and more useful citizens for each state and community, alive to its needs and able to sustain the institutions which assure national progress. We seek to develop institutions which deserve the approval of each government and desire to bring our curricula into line with the best educational principles and methods.

2. We place our emphasis on the development of character based on the recognition of God in Jesus Christ holding this to be a part of every normal life.

3. We heartily approve the modern emphasis given to the social importance of the school and recognize that our duty to our pupils and to the state demands increased attention to the relation of our schools to the homes, communities and countries which they serve.

4. We believe that we should spare no pains to impart to our pupils a spirit of international friendliness and increase their sense of true patriotism.

5. We recognize that the outstanding tasks of our schools are the discovery of, the encouragement, and the training of leaders for the next generation and the development of an alert, responsive constituency rendering effectual their ideals.

6. We recognize the value of the established courses of study which lead to the usual professional degrees. In view of the fact, however, that courses containing subjects not yet officially recognized have cultural and practical value, we express the hope that a way may be found for the official acceptance of such courses as a substitute when their cultural value shall have been recognized as equal by those in charge of national education. In this connection, we would advise the workers in all countries to bring to the attention of the respective government the progressive law recently enacted in Minas, Brazil by which courses of cultural and professional value equal or superior to those given in the official schools, the government inspectors being the judges, are given equal recognition with those of the official courses.

7. We recommend to workers in all countries represented a study of the national law of trusteeship and if it be inadequate, efforts to secure the enactment of a suitable law that it may be possible to safeguard endowments for the upbuilding of local institutions.

CHRISTIAN WORK CONGRESS

The formal work of the Congress began yesterday with the election of officers and committees as follows:

President, Erasmo Braga.
Vice-Presidents, Samuel Valenzuela — E. C. Knight — Sra. Vera Cushman — H. C. Tucker — Oscar Griot — H. E. Wintemute — Erwin Hube.

Executive Secretary, S. G. Inman.
Secretaries, Alvaro Reis — Carlos Araujo — A. E. Elliott.

Business Committee: F. J. McConnell (Chairman) — Egbert Smith — F. K. Sanders — Miss Florence Smith — Miss Carrie Purdy — Dr. Ortiz-González — Dr. S. J. Corey — H. C. Tucker — W. E. Browning — Alvaro Reis — Oliverio Maufrais — Otoniel Motta — J. E. Washburn — W. E. Vanderbilt — Daniel Woll — Hugh C. Stuntz

— W. A. Waddell — Señorita Barreiros — B. Hunnicutt — R. White — J. Gattinoni — E. C. Balloch — Erasmo Braga — S. G. Inman — Robert E. Spear.

Press Committee: W. C. Barclay (Chairman) — H. A. Holmes — J. Goulart — R. E. Brown — Albert Cadier — E. C. Knight — W. W. Sweet — H. E. Ewing — A. E. Elliott — E. Monteverde — Isabel de Rodriguez — E. Tron — Erasmo Braga — F. C. DaCorse — Carlos Araujo — Oscar Gacitua — J. P. Howard.

Editorial Committee: F. K. Sanders (Chairman) — W. G. Hounshell — L. B. Wolf — Ruth E. Fish — Alvaro Reis — Elia Márquez — F. Sosa — W. C. Kerr — John Ritchie — Sra. Berta de Johnson.

Literature Committee: D. J. Fleming (Chairman) — W. F. Jordan — Miss Lela Taylor — E. Moura — A. Telford — F. C. Muñoz — Bernardino Pereira — J. M. Clay.

Daily Bulletin: H. C. Stuntz (Chairman) — P. A. Conard — C. P. Hargraves — D. E. Hall — A. G. Tahn — H. S. Harris.

Halls, Ushers: E. M. Bowman (Chairman) — A. E. Turner — Mrs. C. M. Spinning — Mrs. J. S. Cushman — W. W. Crowe — Srta. D. J. Moreira — Miss Lela Epps — Fred MacMillan — Srta. Eliza Cortez.

The General program for the Congress was fixed as follows:

Tuesday, March 31, Morning: Education — Afternoon: Evangelism.

Wednesday, April 1, Morning: Social Movements in South America — Afternoon: Six sectional meetings under the direction of the six commissions on resolutions.

Thursday, April 2, Morning: Public Health — Afternoon: The Church and the Community.

Friday, April 3, Morning: Religious Education — Afternoon: Six sectional meetings under the direction of the six commissions on resolutions.

Saturday, April 4, Morning: Literature — Afternoon: Open.

Sunday, April 5: Cooperation and Unity.

Tuesday, April 6, Morning: Relations between National and Foreign Workers — Afternoon: Six sectional meetings under the direction of the six commissions on resolutions.

Wednesday, April 7, Morning: Special Religious problems — Afternoon: Report of the Business Committee.

Thursday, April 8, Morning: Report of the Business and Formal Arrangements Committees — Afternoon: Closing session.

The following is the Provisional Program for considering the report of Commission III, Education (Tuesday morning, March 31).

(1) What is the true objective of distinctive Christian education and how may it be best obtained?

(2) In what ways can our Evangelical forces contribute most to the educational program of each nation?

(3) Is it practicable for active Christian agencies to patronize government institutions? (a) The secondary schools: (b) The Universities?

(4) How shall Evangelical educators organize in order to attain adequate standards and to promote efficiency?

(5) What are practicable plans of Evangelical cooperation in education, nationally and continentally?

(6) On what class of schools shall missionary education specialize?

(7) Through what methods may the relative number of pupils in the upper years be increased in Evangelical schools?

(8) Is there room for a Junior College in the Evangelical educational program?

(9) To what extent may local Evangelical forces be expected to assume responsibility for elementary education?

(10) Can an adequate and dignified educational program be developed on the basis of self-supporting Evangelical schools?

(11) What should be the qualifications of an educational missionary to South America?

(12) How may we impress the community at large with the growing significance of the participation of the teacher in its life?

(13) How may we increasingly assign their rightful responsibilities to nationals in the Evangelical educational program?

(14) How may the usefulness of Evangelical schools be developed?

(15) What is the proper employment of the English language in secondary and higher curricula?

The following is the Prov. Program for considering the report of Commission IV (Tuesday Afternoon, March 31).

1. How can a more adequate ministry as to number, quality and ed?

2. How can the seminaries which already exist be strengthened, as to faculty, program of studies, and a life of devotion and service?

3. The projected international school of theology and social sciences: is it practical under the present conditions, how should it be supported? and when should it be organized?

4. International evangelists and speakers upon themes of a Christian and religious character: Are the services of such persons desirable and how can such services be obtained?

5. In new fields should the work of preaching begin first or should missionary work begin in other forms?

6. Mission schools as an evangelizing force: Do they produce such influences and how may their evangelizing influence be increased?

7. That phase of Christian evangelism, as a means of contact and its methods: such as hospitals, infirmaries, nurses, kindergardens, and social service rendered to the community?

8. Evangelical message: what ought it to be?

9. Types of evangelism: what are the best methods for reaching different classes of men, as students, workmen, intellectuals, the middle class and others.

Note: The committee suggests the changing of the title of the present report to that of "Evangelisation by means of preaching".

RULES OF PROCEDURE (Abbreviated)

All members desiring to speak in connection with any Report, whether in the way of emphasizing its importance or in the way of criticism, shall send in their names not later than 8 p.m. on the previous day, to the secretary of the Business Committee, stating at the same time their Station or residence, the organization they represent and the point on which they wish to speak.

The time allotted to each speaker in the discussion upon the reports shall not exceed seven minutes. In cases where interpretations are needed, three minutes additional shall be allowed for summing up the speaker's remarks by the interpreter.

NOTICE

Delegates and visitors who wish to go to Chile, and who are not already included in Dr. Inman's party, should register their names before Wednesday, April 1st, indicating the date on which they wish to leave Buenos Aires, so that applications may be made for special rates.

THE COMMITTEE ON CO-OPERATION IN LATIN AMERICA

Congress on Social, Educational and Religious Work in South America.

Representative Conference at Montevideo.

(By our own Special Correspondent.)

ARTICLE 3. Montevideo, March 28th. CLOSING DAY OF EDUCATIONAL CONFERENCE.

Report of the Findings Committee.

Another very busy day brought the Conference on Education to a close after a series of discourses on the subject by several leaders of the Education movement attending the Congress on behalf of the Committee on Co-operation.

Some very learned addresses have been delivered, and the whole question of encouraging the progress of Christian Education in Latin America has been brought thoroughly into line with the necessities of modern development on the basis of character, culture and religion. Every aspect end phase of the educational system has been intensively gone into from the spiritual to the sociological, while the National and even sexual problems have been carefully handled and investigated so that the best and fullest influences can be brought to bear on the future curricula of the various Evangelical educational organizations associated with the conference. The report of the Findings Committee which follows deal very fully with the questions discussed.

Today's conference opened with a spiritual address by Dr. Robert E. Speer who used John the

bringing of a Christian education to those who are largely uneducated and those who may desire this type of education in order that they may become better and more useful citizens for each state and community, alive to its needs and able to sustain the institutions which assure national progress. We seek to develop institutions which deserve the approval of each government and desire to bring our curricula into line with the best educational principles and methods.

1. We place our emphasis on the development of character based on the recognition of God in Jesus Christ holding this to be a part of every normal life.

2. We heartily approve the modern emphasis given to the social importance of the school and recognize that our duty to our pupils and to the state demands increased attention to the relation of our schools to the homes, communities and countries which they serve.

3. We believe that we should spare no pains to impart to our pupils a spirit of international friendliness and increase their sense of true patriotism.

4. We recognize that the outstanding tasks of our schools are the discovery, the encouragement, and the training of leaders for the next generation and the development of an alert, responsive constituency rendering effectual their ideals.

Dr. ROBERT E. SPEER.



Chairman, Committee on Co-operation in Latin America.

6. We recognize the value of the established courses of study which lead to the usual professional degrees. In view of the fact, however, that courses containing subjects not yet officially recognized have cultural and practical value, we express the hope that a way may be found for the official acceptance of such courses as a substitute when their cultural value shall have been recognized as equal by those in charge of national education. In this connection, we would advise the workers in all countries to bring to the attention of their respective governments the progressive law recently enacted in Minas, Brazil, by which courses of cultural and professional value equal or superior to those given in the official schools, the government inspectors being the judges, are given equal recognition with those of the official courses.

7. We recommend to workers in all countries represented a study of the national law of trusteeship and if it be inadequate, efforts to secure the enactment of a suitable law that may be possible to safeguard endowments for the upbuilding of local institutions. The Educational Conference just concluded through under the aegis of the Committee on Co-operation must not be confounded with the Congress itself which will be officially inaugurated tomorrow and for which a new body of officers will be elected.

Our thanks are due to the courtesy of all the controlling officials and assistants in giving us every access and facility in the compilation of our reports, while we are indebted to Professor H. A. Holmes of New York University, giving of a portion of the living substance for the perpetuation of the species. It represents the first sacrificial process in nature. Although this was in no sense a conscious sacrifice, it became nevertheless the starting point for the whole range of sympathetic and social qualities found at their best in the human race today. With the introduction of sexual reproduction into the world making necessary the union of male and female elements for procreation, there arose a sex attraction, which served to assure this union. Out of this first spark of sexual sympathy has grown the whole marvelous range of human sympathy and love which enriches life today. The love of mates, parental love, and the social spirit which finds its satisfaction in the happiness and service of others, and which has made an organized society possible, have grown out of the basic impulses and functions. These impulses and functions have given rise to the family and the home, and the sex-derived family has in turn become the organic unit of the larger society which grew out of it. The moral capacities of the human race, which are the crowning development of human kind, grew out of the sex-based home. As Sutherland points out, (The Origin and Growth of the Moral Instinct, Alexander Sutherland) morality is based on sympathy. It had its beginning when mates in their relations first began to restrain

The Sex Factor in Social Health.

By Dr. Max Exner, M.D.



Dr. MAX EXNER.

It is the function of education, whether secular or religious, to aid the individual to live life at its fullest and best, both for himself and for society. Education must be directed, therefore, not merely toward the acquisition of knowledge and the development of skills but fundamentally toward the fullest and most wholesome growth of personality and character. If we are to educate wisely we must understand what are the

Baptist as an illustration of the divine inspiration suddenly coming to make a really wonderful preacher, a thing that is still possible to-day when some great preacher might also arise from amongst the present generation of pupils in the Evangelical schools.

Dr. Max Exner then gave a brilliant thesis "The Sex Problem" as he had made a study of it, and he was followed by Emilio Fournier, the Inspector General of the Primary Institute of the Government of Uruguay, who strongly supported him in his ideas of surrounding young children with a more natural atmosphere and attitude in sex questions by the aid of simple biological studies, which would lead them without curiosity towards the higher or human forms of reproduction of species.

Dr. Cora Mayer, a lady doctor from Chile, substantiated the remarks of the previous speakers but considered that the first enlightening of a child's mind on such problems should begin at home even before the child was old enough to go to school, so that no casual or harmful knowledge should come to the child from outside influences before the teacher could impart the proper knowledge in the proper way as a preliminary to teachings of a more delicate nature later on.

Dr. Enrique Molina, President of the University of Concepcion then gave an able address on "Nationalism and Goodwill Among All Men," which ended the morning's session.

In the afternoon, Dr. Waddell, the learned President of the Mackenzie Institute, gave a most clever discourse on "The School and the State" which made a great impression on his hearers.

Mr. Tolbert F. Reavis, of Buenos Aires, read a paper on "The School in the Preparation of Leaders."

Mr. Parker from Rio Grande do Sul followed with "The School and Local Church Work," and was supported by Donna Corina Barrios from the Y. W. C. A. in Rio, who spoke in Portuguese.

In the evening, Dr. Maximiliano Salas Marchant, a Chilean Educational expert and Rector for the Normal School for men in Santiago, gave an address on "The School and International Goodwill."

This was followed by another clever address by Dr. Cora Mayer, which brought the Educational Conference to a successful conclusion after a crowded two days during which much was done towards the betterment and progress of Education and Educational conditions generally in South America.

The Report of the Findings Committee is as follows:—

Report of the Findings Committee.

This conference on the Spiritual and Social aspects of Education held at Montevideo, March 27-28, 1925, adopts the following findings as expressing its collective judgment regarding some of the problems which are faced by our Evangelical schools to-day.

1. We declare the purpose of these Evangelical schools to be

their natural impulses and desires out of consideration for one another.

Doctor T. W. Galloway says, "Just to illustrate what a wonderful and vital influence sex has in life, one only needs to remember that all that is meant by the following words grows out of sex and its results:— Manliness, womanliness, love, courtship, marriage, home, father, mother, family life, parental care and education, sons and daughters, brothers and sisters, filial devotion, brotherhood. These facts, ideas, and relations,—and the human virtues that grow up in connection with them,—could not have existed but for that which we call sex. Undertake to remove from our lives the mind of the ideas and facts for which these words stand and nothing worth while would be left in human civilization, history, literature, poetry or happiness."

Sex is then a creative force in human life from which have sprung, on the one hand, the finest human qualities and our most prized social institutions, and which, on the other hand, has given rise to some of the most difficult problems of our civilization.— prostitution, illegitimacy, venereal diseases, defectives, divorce, broken homes, unhappy homes, etc.

It is obvious that a force so pervasive, so vitally related to the development of personality, so intimately interwoven with the deepest human emotions, and so basic in the structure of society, cannot wisely be left to the play of haphazard influences. Like all of our natural endowments the sex impulses of the individual require that they be directed, disciplined, refined, socialised and spiritualized so that they may genuinely enrich the life of the individual and foster the welfare of society. All our schemes of education and training must function to this end. The sex (*) problems of our social life are in part due to faulty adjustment in our social organization as we advance in complexity of civilization, but they are intensified in great measure by neglect and mishandling of the sex factor in the education of the young. Only a very small proportion of young people receive at yet any adequate education as a basis for sound sex attitudes, for a wise control in their adolescent years, and for happy and successful marriage and parenthood. This is one of the most serious defects in our schemes of education and of character-training.

A glance at a few data taken from a study of nearly a thousand college men which I made some years ago will illustrate this educational inadequacy. It was a study of early boyhood sex impressions and experiences. The study fairly represented the college men of America. It showed that practically all children receive striking impressions at a very early age; that we do not have the choice as to whether or not children shall receive sex education. The environment is tremendously educative in this respect. The only choice we have is to best the street influence; to forestall unwholesome impressions and rob them of their power by timely, correct instruction in a wholesome atmosphere. It was found that 63.9 per cent had received their first permanent sex impressions before the eleventh year; 87.4 per cent had received them before the thirteenth year; the average age at which these impressions were received was 9.6 years.

It is, of course, of the utmost importance that these early impressions which inevitably influence attitude, be of a wholesome nature and that they come from desirable sources. It was found, however, that 91.5 per cent had received these early boyhood sex impressions from unwholesome sources; 80.4 per cent had received them from boy companions; only 4 per cent had received them from their parents.

79 per cent of these college men noted that this early information had a definitely bad effect on their lives. It led to a serious distortion and exaggeration of the subject in their minds, to abnormal curiosity about it, to a vulgar attitude, to unwholesome sex practices, and to much of mental misery in fear, worries, tensions and misguided conflicts. This sort of miseducation, probably more than any other one factor, has been responsible for what the newer psychology terms the "inferiority complex" which handicaps so many young people in their development.

Let us now note briefly a few essential considerations in reference to achieving a more successful adjustment in our social life to-day. In the first place there must be a re-education of the public mind. We must rid ourselves of taboos and cramping inhibitions. The attitudes of shame, embarrassment and evasion must give way to a natural, wholesome scientific, unemotional attitude which looks upon sex as in itself ignoble but as a normal constructive force in life. The common atmosphere of avert and jest about sex must give way to one of dignity, and respect. Such a public attitude of decency and wholesomeness is necessary to support and reinforce the best ideals of the young people in the community.

Another requirement for a more socially wholesome sex adjustment is a fuller recognition of the place of physical sex expression. There is as yet too great a tendency to view the sex life of man as belonging to the animal level, and to regard the analogy on animal sex behaviour as a guide for human conduct. This is a fundamental error. It has been by way of his physical sex endowment that man has attained unto the image of God. True, we have in common with the animals the biologic base of sex, that physical sex mechanism and its functions and selfish impulses which nature needed first for procreation of life. But it is out of this self centered physical core that the high affectional and social qualities have grown which have so greatly enlarged and enriched human life and have raised the sex life of man to a wholly different and infinitely higher level than that of the animal world. In the instinct guided animal, sex serves merely the primary purpose of procreation, and, just as electricity takes the shortest circuit between two poles, so sex expression takes the most direct route between desire and satisfaction. In the reasoning human species, however, sex serves not only the purpose of procreation, but also the purpose of affection, and of sustaining, vivifying and developing love in the world. In man, sex expression has become more and more to be long-circuited through all the wide ranges of affectional, aesthetic, social and spiritual responses. In human life physical sex expression, thus socialized, is under socially wholesome conditions, not only legitimate, but desirable. The failure to recognize and to appreciate this fact is an important contributing factor in the prevailing sex social problems of our day.

Another matter of vital importance is that the oncoming generations be furnished an adequate basis for a sound sex adjustment in their philosophy and their conduct, through the established means of education and training. In such a functioning of education lies the most fundamental attack upon the social problem of sex, and it is in this that society is as yet failing its young people most completely. To observe the prevailing methods of education and training in the home and the elementary schools, to study the curricula of the secondary schools, colleges and universities, and the character training programme of the church and of social agencies dealing with the young, one might easily be led to the conclusion that the human race were sexless. With but rare exceptions we find therein little or no recognition of the sex factor in life. The inhibitions of parent and teachers with respect to sex education, through their own miseducation, leads them to trust to knowledge and to character-training in general for the guidance and control of the sex interests and impulses of the young. This policy has miserably failed. As with all other basic human endowments, we must build up specifically with respect to sex, in the individual from early years right ideas, high ideals, wholesome attitudes, fine tastes, wise choices and right habits in order that we may develop sound sex-character. This does not mean that sex education is to be a process isolated from education as a whole. On the contrary it should be a normal feature of the whole programme and process of education as a whole, but in the whole, the sex factor must be specifically dealt with. The child or youth need not be conscious of the fact that sex education is being imparted, though the teacher needs to be conscious of that fact.

The primary responsibility for sex education lies in the home. The home has the care of children most continuously during the formative years, and being an institution which embodies the sex relationships of life, is the first school in which sex is inevitably interpreted to the child. No agency which touches the life of the child can compare with the home in its opportunity to create in him fine sex attitudes and ideals. If the atmosphere and conversation and examples with reference to sex in the home are clean and fine, if the home-life correctly interprets to the child the meaning of the family, such an ideal of family life and relationships will unconsciously become the child's own. If the home fails in this respect, no other agency can wholly make up for its failure.

The elementary schools must supplement and build upon the work of the parents. Teachers are for the most part better qualified than parents are to teach the elements of science such as biology which make the child acquainted with nature's universal processes and serves to normalize attitudes.

The secondary schools, dealing as they do with boys and girls in their early adolescent years, have a peculiar responsibility for sex-character training. These are the years in which sex consciousness,

consciousness enables man to fully develop, creating a new problem of adjustment and control. It is the time when sex blossoms into love and romance, creating a welter of conflicting emotion and impulses which perplex and harass youth. These are the years when some sort of an interpretation of the meaning of sex is inevitably arrived at, and when standards of conduct are likely to be accepted in accordance with that interpretation, whether it be high or low. It is folly to expect that young people will emerge through these difficult and strategic years. They require the most intelligent and sympathetic guidance of which we humans are capable. Can the secondary school escape responsibility for interpreting these new urges, emotions, and phenomena in terms of their developmental and social significance? The youth must be aided to understand that these are the normal experiences of developing manhood and of womanhood, identified with sex.

Opportunity is ever the measure of responsibility. The secondary schools have an unparalleled opportunity for sex education in normal unobtrusive settings, by integrating appropriate phases of it in the subjects to which it naturally belongs, such as those of biology, psychology, social studies, hygiene, physical education, general science, home making, sciences and literature.

Character development is one of the most important objectives and functions of the church and other religious agencies. Since the sex instinct plays so vital a part in character formation, an exceptional responsibility for sex guidance rests upon religious agencies. Furthermore, religion can bring the most effective aid of all in self-mastery in the sphere of sex, as in every other sphere. (*) As Galloway points out, the religious-minded man has no greater moral obligation for making his sex life sound and wholesome than the man who admits no religion, because this obligation does not spring from the tenets of religion but from the fundamental nature of the individual, of society and of the universe, but his religious ideal includes this obligation, reinforces it, and gives it an appeal which nothing else can give. The church has on the one hand, obligations for utilizing the sex endowment of the individual for the enriching of his religion, and it has on the other hand, obligation for bringing to the individual the aid of religion in controlling and spiritualizing the expression of his sex nature.

In the first of a series of conferences of representative religious leaders, in the United States, held in New York in 1923, a part of the preamble to the resolutions adopted reads as follows: "No issue is of more vital importance in the moral and religious life of the nation than that of sex education. The sex instinct or appetite is normal, universal God-given, and is so tremendous a fact in the life of the individual end of society that it calls for most earnest, thorough consideration. Unconvinced sex repressions are peculiarly disastrous to character. Uncontrolled, unguided sex indulgence is peculiarly degrading to the individual and destructive to society.

"The Church must meet her part of the responsibility for proper leadership and training on this fundamental question; and in her plan for the redemption of human society this subject must, because of its bearing, on life, have a prominent place."

The conference passed resolutions, typical of those passed by the theological schools, the religious press, the denominational agencies, the pastors, the church schools and the community to give studied attention to sex education in the programme of Christian character training.

The responsibility for directing the sex factor in life constructively rest not alone on the home, the school and the church but upon all educational and social agencies related to character training of the young.

The two essential means by which character is influenced are education and environment. We have emphasized the importance of dealing with sex in our consciously directed processes of education. We must now emphasize equally the importance of the unconscious influence of the environment. The environment is, indeed, the most educative of influences, for good or for ill, in our present stage of civilization our environment is excessively pervaded with the sex appeal. The animal plane, the sex instinct lends itself peculiarly to exploitation. It is viciously exploited in the field of literature; even the most superficial survey of the current reading matter in the United States to-day is convincing on this point. The sex appeal is exploited in the field of art. The sex appeal is made the very heart of the drama, and in this field, too, it is utilized basely. The sex appeal is extensively commercialized in the play and amusement life of the world. The sex instinct and the play instinct—two of the most powerful human forces—are intimately related, and hence offer to unscrupulous commercial interests opportunity for exploitation. Even in commercial advertising the sex appeal is largely resorted to.

Not only must we take account of these environmental influences but we must appreciate the fact that the human individual is the most highly sexed creature in the world. In contrast to the animal, which lives only in the present, the superior form of human consciousness enables man to fully appreciate and desire his memory of past indulgences and by anticipation of future ones. In this way man's appetites become more powerful than nature needs to serve his biological ends. While these gifts—memory and imagination—have infinitely enlarged and enriched the life of humans, they at the same time create for him great problems of self-control. We must realize that our young people are highly sexed individuals living in a sex-saturated environment, and hence face problems for the solution of which they need step by step the most intelligent and sympathetic guidance of which we are capable. The first obligation of the combined social force of the community is to make the sex environment of its young people decent, clean and wholesome, instead of viciously stimulating. Prostitution, especially in its openly accessible forms, must be reduced to its lowest minimum, and the whole problem of the commercial exploitation of sex interest in all its ramifications must be attacked with thorough study and with sound and aggressive measures. The community faces no more fundamental nor more difficult task than that of the wholesome direction and control of the leisure of its young people. This requires that amusements be supervised and controlled so that they shall be clean and wholesome. It requires that the community shall provide adequate facilities for supervised play and recreation. It demands a decent public press, and at least an adequate opportunity to choose between good reading and trash.

We must not fail to appreciate the intimate relation of educational and environmental measures in sex guidance. Environmental measures by themselves, without character education, are only palliatives. They provide only external controls. The individual needs most of all the internal control of a convinced personal choice. On the other hand, human nature being what it is, with primitive impulses ever close to the surface, we cannot expect full success with any programme of character education in a vicious environment. Education and the environment must mutually support one another.

Another important consideration in a rational attack upon social hygiene problems is the wise guidance and educative use of sex-social relations of young people. The mingling of the sexes at all ages is normal and desirable. "Man and woman created He them," and we make a serious mistake when we seek to suppress sex social expression in the way of companionship and friendship, on the assumption that each sex is a danger to the other. During the adolescent years especially, when love and romance create a new atmosphere for the boy and girl and colour the whole horizon of their lives, companionships and friendships with members of the opposite sex ought normally to become one of the most inspiring and safeguarding influences. (Co-education is a sound principle. Separation of the sexes only serves to increase sex tension and appeal.) This fact was strikingly demonstrated in the great war. When we took great masses of men out of their normal social setting and transferred them to military camps, away from the companionship of women of their own kind, this isolation enormously intensified the sex problem of the men. It was this emergency that brought into effect the tremendous war programme of play, recreation and educational interests designed to absorb the leisure of the men into wholesome activities. From the point of view of sex problems probably the most safeguarding measure in this programme was the sending of carefully chosen American women to serve the army in the canteens and to mingle socially with the men.

The sex-social relations of young people have, of course, their dangers as well as their constructive values. They involve the powerful forces and emotions of sex attraction. They require careful guidance, supervision, and control. If young people are permitted to follow the promptings of unguided instincts alone in their companionships and friendships, we need not wonder that their relationships drift so easily and so largely to the sensual levels of physical intimacies and familiarities now so commonly expressed in the terms "spooning", and "petting". Without convincing reasons and compelling ideals we need not expect them to forego these keen pleasures to which their instinctive impulses lead them.

Parents in the home, and the educational, religious, and social agencies of the community must study carefully the problem of guiding and constructively utilizing the sex-social impulses of youth, and of providing adequate facilities for their expression under wholesome conditions. The repression of these desires is not likely to succeed, and where it succeeds it is certain to result in warped and crippled personalities. This problem of adequate opportunity for wholesome sex-social expression for young people is intimately related to the problem previously mentioned of providing adequate facilities for wholesome play, recreation and amusement, for in these activities the companionship of the sexes is largely involved.

The basis for the wise direction of the relationships of young people must be laid in their education. Sex-social education must deal clearly and sympathetically with these relationships. Young people must be led to the convinced choice of placing their friendships with the opposite sex on the high plane of enjoyment of the whole of personality—mind,

sex emotion and sex urges genetically develop, creating a new problem of adjustment and control. It is the time when sex blossoms into love and romance, creating a welter of conflicting emotion and impulses which perplex and harass youth. These are the years when some sort of an interpretation of the meaning of sex is inevitably arrived at, and when standards of conduct are likely to be accepted in accordance with that interpretation, whether it be high or low. It is folly to expect that young people will emerge through these difficult and strategic years. They require the most intelligent and sympathetic guidance of which we humans are capable. Can the secondary school escape responsibility for interpreting these new urges, emotions, and phenomena in terms of their developmental and social significance? The youth must be aided to understand that these are the normal experiences of developing manhood and of womanhood, identified with sex.

Opportunity is ever the measure of responsibility. The secondary schools have an unparalleled opportunity for sex education in normal unobtrusive settings, by integrating appropriate phases of it in the subjects to which it naturally belongs, such as those of biology, psychology, social studies, hygiene, physical education, general science, home making, sciences and literature.

Character development is one of the most important objectives and functions of the church and other religious agencies. Since the sex instinct plays so vital a part in character formation, an exceptional responsibility for sex guidance rests upon religious agencies. Furthermore, religion can bring the most effective aid of all in self-mastery in the sphere of sex, as in every other sphere. (*) As Galloway points out, the religious-minded man has no greater moral obligation for making his sex life sound and wholesome than the man who admits no religion, because this obligation does not spring from the tenets of religion but from the fundamental nature of the individual, of society and of the universe, but his religious ideal includes this obligation, reinforces it, and gives it an appeal which nothing else can give. The church has on the one hand, obligations for utilizing the sex endowment of the individual for the enriching of his religion, and it has on the other hand, obligation for bringing to the individual the aid of religion in controlling and spiritualizing the expression of his sex nature.

In the first of a series of conferences of representative religious leaders, in the United States, held in New York in 1923, a part of the preamble to the resolutions adopted reads as follows: "No issue is of more vital importance in the moral and religious life of the nation than that of sex education. The sex instinct or appetite is normal, universal God-given, and is so tremendous a fact in the life of the individual end of society that it calls for most earnest, thorough consideration. Unconvinced sex repressions are peculiarly disastrous to character. Uncontrolled, unguided sex indulgence is peculiarly degrading to the individual and destructive to society.

"The Church must meet her part of the responsibility for proper leadership and training on this fundamental question; and in her plan for the redemption of human society this subject must, because of its bearing, on life, have a prominent place."

The conference passed resolutions, typical of those passed by the theological schools, the religious press, the denominational agencies, the pastors, the church schools and the community to give studied attention to sex education in the programme of Christian character training.

The responsibility for directing the sex factor in life constructively rest not alone on the home, the school and the church but upon all educational and social agencies related to character training of the young.

The two essential means by which character is influenced are education and environment. We have emphasized the importance of dealing with sex in our consciously directed processes of education. We must now emphasize equally the importance of the unconscious influence of the environment. The environment is, indeed, the most educative of influences, for good or for ill, in our present stage of civilization our environment is excessively pervaded with the sex appeal. The animal plane, the sex instinct lends itself peculiarly to exploitation. It is viciously exploited in the field of literature; even the most superficial survey of the current reading matter in the United States to-day is convincing on this point. The sex appeal is exploited in the field of art. The sex appeal is made the very heart of the drama, and in this field, too, it is utilized basely. The sex appeal is extensively commercialized in the play and amusement life of the world. The sex instinct and the play instinct—two of the most powerful human forces—are intimately related, and hence offer to unscrupulous commercial interests opportunity for exploitation. Even in commercial advertising the sex appeal is largely resorted to.

Not only must we take account of these environmental influences but we must appreciate the fact that the human individual is the most highly sexed creature in the world. In contrast to the animal, which lives only in the present, the superior form of human consciousness enables man to fully appreciate and desire his memory of past indulgences and by anticipation of future ones. In this way man's appetites become more powerful than nature needs to serve his biological ends. While these gifts—memory and imagination—have infinitely enlarged and enriched the life of humans, they at the same time create for him great problems of self-control. We must realize that our young people are highly sexed individuals living in a sex-saturated environment, and hence face problems for the solution of which they need step by step the most intelligent and sympathetic guidance of which we are capable. The first obligation of the combined social force of the community is to make the sex environment of its young people decent, clean and wholesome, instead of viciously stimulating. Prostitution, especially in its openly accessible forms, must be reduced to its lowest minimum, and the whole problem of the commercial exploitation of sex interest in all its ramifications must be attacked with thorough study and with sound and aggressive measures. The community faces no more fundamental nor more difficult task than that of the wholesome direction and control of the leisure of its young people. This requires that amusements be supervised and controlled so that they shall be clean and wholesome. It requires that the community shall provide adequate facilities for supervised play and recreation. It demands a decent public press, and at least an adequate opportunity to choose between good reading and trash.

We must not fail to appreciate the intimate relation of educational and environmental measures in sex guidance. Environmental measures by themselves, without character education, are only palliatives. They provide only external controls. The individual needs most of all the internal control of a convinced personal choice. On the other hand, human nature being what it is, with primitive impulses ever close to the surface, we cannot expect full success with any programme of character education in a vicious environment. Education and the environment must mutually support one another.

Another important consideration in a rational attack upon social hygiene problems is the wise guidance and educative use of sex-social relations of young people. The mingling of the sexes at all ages is normal and desirable. "Man and woman created He them," and we make a serious mistake when we seek to suppress sex social expression in the way of companionship and friendship, on the assumption that each sex is a danger to the other. During the adolescent years especially, when love and romance create a new atmosphere for the boy and girl and colour the whole horizon of their lives, companionships and friendships with members of the opposite sex ought normally to become one of the most inspiring and safeguarding influences. (Co-education is a sound principle. Separation of the sexes only serves to increase sex tension and appeal.) This fact was strikingly demonstrated in the great war. When we took great masses of men out of their normal social setting and transferred them to military camps, away from the companionship of women of their own kind, this isolation enormously intensified the sex problem of the men. It was this emergency that brought into effect the tremendous war programme of play, recreation and educational interests designed to absorb the leisure of the men into wholesome activities. From the point of view of sex problems probably the most safeguarding measure in this programme was the sending of carefully chosen American women to serve the army in the canteens and to mingle socially with the men.

The sex-social relations of young people have, of course, their dangers as well as their constructive values. They involve the powerful forces and emotions of sex attraction. They require careful guidance, supervision, and control. If young people are permitted to follow the promptings of unguided instincts alone in their companionships and friendships, we need not wonder that their relationships drift so easily and so largely to the sensual levels of physical intimacies and familiarities now so commonly expressed in the terms "spooning", and "petting". Without convincing reasons and compelling ideals we need not expect them to forego these keen pleasures to which their instinctive impulses lead them.

Parents in the home, and the educational, religious, and social agencies of the community must study carefully the problem of guiding and constructively utilizing the sex-social impulses of youth, and of providing adequate facilities for their expression under wholesome conditions. The repression of these desires is not likely to succeed, and where it succeeds it is certain to result in warped and crippled personalities. This problem of adequate opportunity for wholesome sex-social expression for young people is intimately related to the problem previously mentioned of providing adequate facilities for wholesome play, recreation and amusement, for in these activities the companionship of the sexes is largely involved.

The basis for the wise direction of the relationships of young people must be laid in their education. Sex-social education must deal clearly and sympathetically with these relationships. Young people must be led to the convinced choice of placing their friendships with the opposite sex on the high plane of enjoyment of the whole of personality—mind,

sex emotion and sex urges genetically develop, creating a new problem of adjustment and control. It is the time when sex blossoms into love and romance, creating a welter of conflicting emotion and impulses which perplex and harass youth. These are the years when some sort of an interpretation of the meaning of sex is inevitably arrived at, and when standards of conduct are likely to be accepted in accordance with that interpretation, whether it be high or low. It is folly to expect that young people will emerge through these difficult and strategic years. They require the most intelligent and sympathetic guidance of which we humans are capable. Can the secondary school escape responsibility for interpreting these new urges, emotions, and phenomena in terms of their developmental and social significance? The youth must be aided to understand that these are the normal experiences of developing manhood and of womanhood, identified with sex.

Opportunity is ever the measure of responsibility. The secondary schools have an unparalleled opportunity for sex education in normal unobtrusive settings, by integrating appropriate phases of it in the subjects to which it naturally belongs, such as those of biology, psychology, social studies, hygiene, physical education, general science, home making, sciences and literature.

Character development is one of the most important objectives and functions of the church and other religious agencies. Since the sex instinct plays so vital a part in character formation, an exceptional responsibility for sex guidance rests upon religious agencies. Furthermore, religion can bring the most effective aid of all in self-mastery in the sphere of sex, as in every other sphere. (*) As Galloway points out, the religious-minded man has no greater moral obligation for making his sex life sound and wholesome than the man who admits no religion, because this obligation does not spring from the tenets of religion but from the fundamental nature of the individual, of society and of the universe, but his religious ideal includes this obligation, reinforces it, and gives it an appeal which nothing else can give. The church has on the one hand, obligations for utilizing the sex endowment of the individual for the enriching of his religion, and it has on the other hand, obligation for bringing to the individual the aid of religion in controlling and spiritualizing the expression of his sex nature.

In the first of a series of conferences of representative religious leaders, in the United States, held in New York in 1923, a part of the preamble to the resolutions adopted reads as follows: "No issue is of more vital importance in the moral and religious life of the nation than that of sex education. The sex instinct or appetite is normal, universal God-given, and is so tremendous a fact in the life of the individual end of society that it calls for most earnest, thorough consideration. Unconvinced sex repressions are peculiarly disastrous to character. Uncontrolled, unguided sex indulgence is peculiarly degrading to the individual and destructive to society.

"The Church must meet her part of the responsibility for proper leadership and training on this fundamental question; and in her plan for the redemption of human society this subject must, because of its bearing, on life, have a prominent place."

The conference passed resolutions, typical of those passed by the theological schools, the religious press, the denominational agencies, the pastors, the church schools and the community to give studied attention to sex education in the programme of Christian character training.

The responsibility for directing the sex factor in life constructively rest not alone on the home, the school and the church but upon all educational and social agencies related to character training of the young.

The two essential means by which character is influenced are education and environment. We have emphasized the importance of dealing with sex in our consciously directed processes of education. We must now emphasize equally the importance of the unconscious influence of the environment. The environment is, indeed, the most educative of influences, for good or for ill, in our present stage of civilization our environment is excessively pervaded with the sex appeal. The animal plane, the sex instinct lends itself peculiarly to exploitation. It is viciously exploited in the field of literature; even the most superficial survey of the current reading matter in the United States to-day is convincing on this point. The sex appeal is exploited in the field of art. The sex appeal is made the very heart of the drama, and in this field, too, it is utilized basely. The sex appeal is extensively commercialized in the play and amusement life of the world. The sex instinct and the play instinct—two of the most powerful human forces—are intimately related, and hence offer to unscrupulous commercial interests opportunity for exploitation. Even in commercial advertising the sex appeal is largely resorted to.

Not only must we take account of these environmental influences but we must appreciate the fact that the human individual is the most highly sexed creature in the world. In contrast to the animal, which lives only in the present, the superior form of human consciousness enables man to fully appreciate and desire his memory of past indulgences and by anticipation of future ones. In this way man's appetites become more powerful than nature needs to serve his biological ends. While these gifts—memory and imagination—have infinitely enlarged and enriched the life of humans, they at the same time create for him great problems of self-control. We must realize that our young people are highly sexed individuals living in a sex-saturated environment, and hence face problems for the solution of which they need step by step the most intelligent and sympathetic guidance of which we are capable. The first obligation of the combined social force of the community is to make the sex environment of its young people decent, clean and wholesome, instead of viciously stimulating. Prostitution, especially in its openly accessible forms, must be reduced to its lowest minimum, and the whole problem of the commercial exploitation of sex interest in all its ramifications must be attacked with thorough study and with sound and aggressive measures. The community faces no more fundamental nor more difficult task than that of the wholesome direction and control of the leisure of its young people. This requires that amusements be supervised and controlled so that they shall be clean and wholesome. It requires that the community shall provide adequate facilities for supervised play and recreation. It demands a decent public press, and at least an adequate opportunity to choose between good reading and trash.

We must not fail to appreciate the intimate relation of educational and environmental measures in sex guidance. Environmental measures by themselves, without character education, are only palliatives. They provide only external controls. The individual needs most of all the internal control of a convinced personal choice. On the other hand, human nature being what it is, with primitive impulses ever close to the surface, we cannot expect full success with any programme of character education in a vicious environment. Education and the environment must mutually support one another.

Another important consideration in a rational attack upon social hygiene problems is the wise guidance and educative use of sex-social relations of young people. The mingling of the sexes at all ages is normal and desirable. "Man and woman created He them," and we make a serious mistake when we seek to suppress sex social expression in the way of companionship and friendship, on the assumption that each sex is a danger to the other. During the adolescent years especially, when love and romance create a new atmosphere for the boy and girl and colour the whole horizon of their lives, companionships and friendships with members of the opposite sex ought normally to become one of the most inspiring and safeguarding influences. (Co-education is a sound principle. Separation of the sexes only serves to increase sex tension and appeal.) This fact was strikingly demonstrated in the great war. When we took great masses of men out of their normal social setting and transferred them to military camps, away from the companionship of women of their own kind, this isolation enormously intensified the sex problem of the men. It was this emergency that brought into effect the tremendous war programme of play, recreation and educational interests designed to absorb the leisure of the men into wholesome activities. From the point of view of sex problems probably the most safeguarding measure in this programme was the sending of carefully chosen American women to serve the army in the canteens and to mingle socially with the men.

The sex-social relations of young people have, of course, their dangers as well as their constructive values. They involve the powerful forces and emotions of sex attraction. They require careful guidance, supervision, and control. If young people are permitted to follow the promptings of unguided instincts alone in their companionships and friendships, we need not wonder that their relationships drift so easily and so largely to the sensual levels of physical intimacies and familiarities now so commonly expressed in the terms "spooning", and "petting". Without convincing reasons and compelling ideals we need not expect them to forego these keen pleasures to which their instinctive impulses lead them.

Parents in the home, and the educational, religious, and social agencies of the community must study carefully the problem of guiding and constructively utilizing the sex-social impulses of youth, and of providing adequate facilities for their expression under wholesome conditions. The repression of these desires is not likely to succeed, and where it succeeds it is certain to result in warped and crippled personalities. This problem of adequate opportunity for wholesome sex-social expression for young people is intimately related to the problem previously mentioned of providing adequate facilities for wholesome play, recreation and amusement, for in these activities the companionship of the sexes is largely involved.

The basis for the wise direction of the relationships of young people must be laid in their education. Sex-social education must deal clearly and sympathetically with these relationships. Young people must be led to the convinced choice of placing their friendships with the opposite sex on the high plane of enjoyment of the whole of personality—mind,

sex emotion and sex urges genetically develop, creating a new problem of adjustment and control. It is the time when sex blossoms into love and romance, creating a welter of conflicting emotion and impulses which perplex and harass youth. These are the years when some sort of an interpretation of the meaning of sex is inevitably arrived at, and when standards of conduct are likely to be accepted in accordance with that interpretation, whether it be high or low. It is folly to expect that young people will emerge through these difficult and strategic years. They require the most intelligent and sympathetic guidance of which we humans are capable. Can the secondary school escape responsibility for interpreting these new urges, emotions, and phenomena in terms of their developmental and social significance? The youth must be aided to understand that these are the normal experiences of developing manhood and of womanhood, identified with sex.

Opportunity is ever the measure of responsibility. The secondary schools have an unparalleled opportunity for sex education in normal unobtrusive settings, by integrating appropriate phases of it in the subjects to which it naturally belongs, such as those of biology, psychology, social studies, hygiene, physical education, general science, home making, sciences and literature.

Character development is one of the most important objectives and functions of the church and other religious agencies. Since the sex instinct plays so vital a part in character formation, an exceptional responsibility for sex guidance rests upon religious agencies. Furthermore, religion can bring the most effective aid of all in self-mastery in the sphere of sex, as in every other sphere. (*) As Galloway points out, the religious-minded man has no greater moral obligation for making his sex life sound and wholesome than the man who admits no religion, because this obligation does not spring from the tenets of religion but from the fundamental nature of the individual, of society and of the universe, but his religious ideal includes this obligation, reinforces it, and gives it an appeal which nothing else can give. The church has on the one hand, obligations for utilizing the sex endowment of the individual for the enriching of his religion, and it has on the other hand, obligation for bringing to the individual the aid of religion in controlling and spiritualizing the expression of his sex nature.

In the first of a series of conferences of representative religious leaders, in the United States, held in New York in 1923, a part of the preamble to the resolutions adopted reads as follows: "No issue is of more vital importance in the moral and religious life of the nation than that of sex education. The sex instinct or appetite is normal, universal God-given, and is so tremendous a fact in the life of the individual end of society that it calls for most earnest, thorough consideration. Unconvinced sex repressions are peculiarly disastrous to character. Uncontrolled, unguided sex indulgence is peculiarly degrading to the individual and destructive to society.

"The Church must meet her part of the responsibility for proper leadership and training on this fundamental question; and in her plan for the redemption of human society this subject must, because of its bearing, on life, have a prominent place."

The conference passed resolutions, typical of those passed by the theological schools, the religious press, the denominational agencies, the pastors, the church schools and the community to give studied attention to sex education in the programme of Christian character training.

The responsibility for directing the sex factor in life constructively rest not alone on the home, the school and the church but upon all educational and social agencies related to character training of the young.

The two essential means by which character is influenced are education and environment. We have emphasized the importance of dealing with sex in our consciously directed processes of education. We must now emphasize equally the importance of the unconscious influence of the environment. The environment is, indeed, the most educative of influences, for good or for ill, in our present stage of civilization our environment is excessively pervaded with the sex appeal. The animal plane, the sex instinct lends itself peculiarly to exploitation. It is viciously exploited in the field of literature; even the most superficial survey of the current reading matter in the United States to-day is convincing on this point. The sex appeal is exploited in the field of art. The sex appeal is made the very heart of the drama, and in this field, too, it is utilized basely. The sex appeal is extensively commercialized in the play and amusement life of the world. The sex instinct and the play instinct—two of the most powerful human forces—are intimately related, and hence offer to unscrupulous commercial interests opportunity for exploitation. Even in commercial advertising the sex appeal is largely resorted to.

Not only must we take account of these environmental influences but we must appreciate the fact that the human individual is the most highly sexed creature in the world. In contrast to the animal, which lives only in the present, the superior form of human consciousness enables man to fully appreciate and desire his memory of past indulgences and by anticipation of future ones. In this way man's appetites become more powerful than nature needs to serve his biological ends. While these gifts—memory and imagination—have infinitely enlarged and enriched the life of humans, they at the same time create for him great problems of self-control. We must realize that our young people are highly sexed individuals living in a sex-saturated environment, and hence face problems for the solution of which they need step by step the most intelligent and sympathetic guidance of which we are capable. The first obligation of the combined social force of the community is to make the sex environment of its young people decent, clean and wholesome, instead of viciously stimulating. Prostitution, especially in its openly accessible forms, must be reduced to its lowest minimum, and the whole problem of the commercial exploitation of sex interest in all its ramifications must be attacked with thorough study and with sound and aggressive measures. The community faces no more fundamental nor more difficult task than that of the wholesome direction and control of the leisure of its young people. This requires that amusements be supervised and controlled so that they shall be clean and wholesome. It requires that the community shall provide adequate facilities for supervised play and recreation. It demands a decent public press, and at least an adequate opportunity to choose between good reading and trash.

We must not fail to appreciate the intimate relation of educational and environmental measures in sex guidance. Environmental measures by themselves, without character education, are only palliatives. They provide only external controls. The individual needs most of all the internal control of a convinced personal choice. On the other hand, human nature being what it is, with primitive impulses ever close to the surface, we cannot expect full success with any programme of character education in a vicious environment. Education and the environment must mutually support one another.

Another important consideration in a rational attack upon social hygiene problems is the wise guidance and educative use of sex-social relations of young people. The mingling of the sexes at

tastes, feelings, interests, etc.—and not merely on the plane of the sensuous. They must be aided to appreciate the fact that relations on a cheap plane of physical thrills must result in a crippling of their capacity ever to achieve the larger, richer, levels of love and companionship at their best.

One of the greatest of the factors which contribute to the sex problems of society is late marriage. On savage and barbarian levels young people mate, whether monogamously or promiscuously, as soon as adolescent sex urges impel them to it. They do not experience the strain and struggle over repressed desires. As civilization advances, educational, social and economic factors tend increasingly to defer marriage, thus intensifying problems of sex. In our present day the economic factor plays an increasingly important role. Young people of both sexes tend to set for themselves extravagant standards of economic requirement for marriage which, in the face of the general economic struggle of life, contributes to postponement of marriage.

This problem is too complex for any simple solution. We cannot follow the general trend of civilization. We may, however, by educational and every other possible means seek to counteract these tendencies. The savage practice of mating in the early years of immaturity is neither possible nor desirable. But when the individual has reached physical, mental and emotional maturity, — roughly between twenty-two and twenty-five for the man and between eighteen and twenty-two for the woman—marriage should be encouraged, so undue obstacles should be permitted to stand in the way, and the home and all our social institutions should combine to further this end.

There are, of course, other powerful factors which contribute to unwholesome sex-social conditions, which we cannot discuss in detail here. The unsolved and perplexing problems of our economic and industrial world contribute powerfully in this direction. Undoubtedly poverty is one of the largest of the factors contributing to sex delinquency. We shall find no full solution of social hygiene problems without a regeneration of our social life on a more equitable basis.

It is gratifying to be able to report that in the United States much study has already been given to these sex problems and that the social hygiene movement has made most gratifying progress during the past fifteen years. The educational work is increasingly recognizing and accepting its responsibility for the prevention of these problems and for contributing to human happiness and means of a wise culture of the human sex endowment. Many universities and colleges include sex instruction in their curricula; the lecture service of the American Social Hygiene Association reaches on the average an attendance of 150,000 students each year; and this Association, jointly with a national committee of fifty college educators and social hygiene committees representing them 200 universities and colleges is now making a study of this phase of college responsibility with a view to formulating an acceptable programme of education for sex-adjustment, marriage and parenthood, for integration into the curricula of the colleges.

The part of the secondary schools in the solution of social hygiene problems is receiving similar study and attention. A considerable proportion of schools are already meeting in part this phase of their responsibility. During recent years in more than fifty conferences held in different parts of the country, under the auspices of the United States Public Health Service, educators and social hygiene specialists have discussed principles and methods of sex education in the schools. In response to a demand growing out of these conferences, a manual has been prepared entitled, "High

Schools and Sex Education," for the purpose of guiding educators and teachers in integrating sex education most wisely into the existing courses of the secondary schools.

The fact that sex education must begin much earlier than in the years of secondary education, that a basis for sound knowledge and wholesome attitudes must be laid in the early years of the home and the primary schools is coming to be more and more appreciated. Several successful experiments have been made with teaching biology in which sex and reproduction are not excluded, in the early grades, and by teachers, specially trained for the task. In this way knowledge of sex and reproduction comes to the children in a natural setting and without sex emphasis. Only the teacher is aware that it is "sex education." The success of this method in creating in children a clean, scientific, unemotional attitude toward these natural processes is most encouraging.

Leaders in the field of religious education have been somewhat slow to recognize the basic role which sex plays in human life and to appreciate its importance in Christian character training. However, gratifying progress is now being made in this field also. In the past three years the American Social Hygiene Association has conducted four regional conferences of religious leaders to discuss sex-character problems. They have created widespread interest and a demand for educational materials suitable for the church and its agencies. The Federal Council of Churches has appointed a social hygiene committee to cooperate with the American Social Hygiene Association in the preparation of such materials and to foster the development of social hygiene education in the religious education field. Several courses of Sunday School lessons for parents and for young people of different ages are in preparation. Some of the leading theological seminaries have introduced courses of lectures in social hygiene to help in preparing coming church leaders to deal with these problems.

The growing recognition of sex as an important factor in all health and character education is indicated by the fact that most of the leading national educational and social agencies dealing with the education and welfare of the young are now studying these problems and many are incorporating social hygiene measures in their programmes.

Up to the present time the most conspicuous progress has been made in the environmental aspects of social hygiene, particularly in the repression of prostitution and the prevention and cure of the venereal diseases. Not many years ago open prostitution was tolerated in most of the larger cities of the United States. Today it is tolerated in comparatively few of them. Virtually all of the States have passed laws dealing with commercialized prostitution and these laws and their enforcement are being constantly improved. The aggressive united attack upon the venereal disease menace on the part of the Federal and State Governments, Boards of Health, physicians and various voluntary agencies has resulted in great progress in the education of the medical profession and of the public with reference to these diseases, and in providing facilities for early diagnosis and treatment of infected cases.

The group of sex-social problems is among the most complex and most difficult problems of modern civilization. They require the most intelligent and thorough study and the most concerted attack. No one of the community agencies can hope to cope with them successfully alone. They are the problems of the entire community. The situation requires first of all an enlightened public opinion on these matters, and the united and continuous effort of

the combined forces of the community. The objectives must be a clean, controlled sex environment and educational guidance of the inherited impulses of sex and reproduction as an integral part of education and training for life and citizenship.

These objectives achieved the normal sex endowment of the human race may be more fully directed to the incalculable enrichment of human life, and the serious social problems to which unguided sex impulses now give rise may be vastly minimized if not wholly prevented.

The School and the State.
(By Dr. W. A. Waddell.)



Dr. W. A. WADDELL,
President, Mackenzie Institute,
Sao Paulo, Brazil.

Our subject, The School and the State will not be interpreted in the broad sense of instruction in general and the state but in the strict sense of the relation between our schools, those maintained by Protestant elements and the state.

These schools divide themselves into three groups: 1. People's schools—those which have for their aim the ministrations of secular education to the children of the church and to others who may affiliate with them. 2. Church schools, which seek to satisfy the educational needs of ecclesiastical organizations, preparing ministers and other workers. 3. Other schools which I will call, for lack of a better term, schools for educational propaganda, whose end is to inject into the public school system the tenets of highly Protestant and democratic countries. I shall not deny the fact that the end in view in this class, also affects the organization of the other two.

The relation with the State varies according to the type. If the State were able to furnish adequate facilities the first class would have no reason for its existence. Unfortunately, it is a fact that centuries of promotion of ignorance by Romish officials have brought about the entrance into international relations in conditions of utter lack of resources accumulated for educational ends which constitute the greatest wealth of Protestant countries. The Roman Catholic Church has accumulated wealth for religious ends, monopolizing and sterilizing the generosity of the public, in detriment to educational endowments which constitute, in many countries, education's strongest arm.

Thus no South American country has the resources sufficient to meet the present imperative needs of instruction demanded by modern society, and the nascent churches, in order to maintain the essential qualities of Protestantism which is the possibility of each member being able to read and understand the scriptures for himself, must furnish schools for their children, and must also prepare instructors for those schools. In this case the Church is an aid to the State, so much so that many non-Protestant families find these schools to their liking, and the State is thus relieved of the instruction of those children, and thus strengthened in the increase of the number being educated.

These schools, as far as possible, should conform to the public school laws, but such conformity should not be mere inclusion. All that public instruction may demand and attain should be included. Especially the demands as to hygiene, discipline and civic loyalty should be conformed to and exceeded. Having attained this such schools should add such other elements as the public schools may not be able to give. The point of view of the teachers of these schools should be highly Christian and thus quite different from that of their colleagues of the other public schools. Thus, civic sense, ethics and discipline may have their base in religion and the work will have the advantage that comes from those thoughts having their foundation in such an unshakable base. Effort should be made to make these schools so perfect that the far-seeing representatives of the government may point to them as models of their kind.

There should be no possibility of any conflict whatever between these two schools and the govern-

(over)

carried on with all care, to obtain the true experiment. We must remember that in the beginning the experiment will perhaps have to be made by persons who do not believe in the possibility or the value of the results sought. This will necessitate the continuation of the experiment till the goodwill of the necessary personnel be obtained. The results should be watched very closely, and without bias. Small modifications many times will save an experiment from total failure, but the judging of the results obtained should be as free from partiality as possible, and the points incorporated definitely in the school system only after their complete approval.

Thus, step by step, the school system should be developed until a homogenous and satisfactory plan be obtained. When such a result shall have been attained, it will be found that the local schools will accompany enthusiastically the work of the school. The people of the South American republics are not adverse to innovations, and the leaders of public thought are even given to innovation. But in general, the innovations attempted have been heterogenous, isolated, taken out of their natural system and grafted into a strange system without having been adapted to the new situation so that often they become mere bones of contention among educators, without serving any useful end.

The Committee On-Cooperation in Latin America

(Continued from page 5.)

ment, save the case of the Government leaving its sphere to invade that of private activity. It is incontestably the right of the citizens to provide the instruction they may see fit for their children, when the Government fails to provide adequate means for the same, and even when it does furnish schools, parents have the right to supplement such official instruction with that which may furnish the special advantages they may desire.

A possible point of conflict may arise when the State exercises its right in determining the qualifications of those who may teach its youth.

In Brazil the tendency has been to liberalize the requirements in the preparation of teachers. The great State of Minas, during the administration of the present President of the Republic (when he was Governor of the State) and of the present (Federal) Minister of Justice as Secretary of the Interior, promulgated a law permitting the equiparating of schools to those of the Government when their programmes were recognized as equal or superior to those of the official schools. Perhaps this may become the spirit of the laws in South America which should govern the matter, and the form desired by all Protestant and liberal elements.

The South American Government which shall seek to limit the activities of Protestant schools, administered as above explained, will proclaim itself reactionary and the enemy of the progress of its citizens.

In the establishment of these schools, as also those of the other types which we shall consider, we must furnish a model of organization of great importance. Latin America had had the experiences of two classes of schools; those of the Government, and private schools organized for profit. The schools of the second class, being a source of wealth for the orders either from student fees or from offerings received on pretext of instruction of the poor. The school which is the right arm of higher instruction in the United States, autonomous, subject to State inspection without receiving from it any financial aid other than exemption from taxes, governed by "trustees"—a word which cannot be exactly translated into Portuguese,—and transmitting from generation to generation its accumulation of wealth of material resources and traditions, is here unknown.

Establishments like Mackenzie College, whose accumulations represent easily ten times that which was originally spent in its founding, and which offers to its students of to-day, advantages obtained by sacrifices of its foundera half century ago must meet with a vast amount of suspicion and criticism. But once it is verified that there exist absolutely no pecuniary advantages for its founders and promoters, but on the contrary a frank way of all generous souls to service the public not only of the present but of future generations, will attract naturally, the generosity of a supremely generous people, whose liberality is proclaimed by the immense masses of stone and mortar which dominate all the cities of the country, such as convents, churches, monasteries where the wealth of the people has disappeared to render the least known income to social enterprises.

Such schools at first will have to seek new laws which will permit them to exist, and new ideas as to instruction which will per-

mit their operation. Up to now I know of no country in South America having recognized, in its legislation the fundamental fact that a school which gives no profit whatever to its maintainers and is subject to Government inspection in all its acts has the right to the same regalias (privileges) that Government schools enjoy. This is the way in which we must seek the educational reorganization of South America.

The schools of the second type have no relations to the State. Theological seminaries, schools for lay workers, and other organizations of this order are private functions of the church, and save the observation of the legal requirements as to organization, have no relations with public authorities.

Schools of the third type, schools of educative propaganda, present the greatest problems. Of necessity they diverge from the processes and methods employed in the country. They are propagandists of new ideas and often ideas contrary to local prejudices. These differences vary in importance from things of least importance to those of the greatest.

The American school, in Sao Paulo, the first day ran counter to at least three of the fixed ideas of the local people. It opened its classes with three pupils, one a white boy, a black boy, and a girl. The separation of the sexes in the schools and the exclusion of the blacks were then established customs. The new arrangement struck at the foundation of the constituted orders.

A short time afterwards, a visitor having sought in vain to find the school, said to the director: "The school must not have been in session yesterday, for I sought it in the whole square and did not find it. I did not hear a single sound." It was then the custom to study (?) out loud, so that you could hear the school at great distance, while the American School had established silent study.

This insignificant part caused more comment than the social revolution. There were a thousand divergences between the methods brought by the school and local customs, as there always will be. Many of these customs have been consecrated in laws, which while they do not prohibit the change of customs, make official favours depend on their observation. Official courses, official methods of conducting examinations, methods of choosing teachers, etc., are consecrated by law as well as by custom. It would be possible to give illustrations but it is not necessary. Every experienced instructor has many such cases in mind. What should be the attitude of the missionary school in such cases?

The missionary educator ought to study the local customs as also those of his own country and then ask unreservedly: "Why do we do the work thus, and why do they do it here the other way?" "What is the result of the local plan, and what has been the result in our land of our customs?" "What would be the probable results here in these circumstances of the application of foreign methods?" "Is the change worth while?" "Are there other related points involved?" After having solved the problem, the result indicated should determine the plan of the school. No variation of local customs should be made unknowingly, or merely for the sake of change, and no change should be made without hope of compensating results.

Having determined the plan the school should follow, it should be



liberal and progressive ideas, and to the cause which we principally serve.

Conclusions.—Our schools 1) have a right to exist only when they offer educational advantages over the similar local schools; 2) they should conform in every thing, by inclusion, with the laws of those which rule the species; 3) they should conciliate sympathetically the democratic system of education with the local customs which deserve to survive; 4) they should promote the creation of the system of endowed schools as an expression of public generosity in favour of future generations.

It would be wise to promote in all lands the promulgation of two laws: one permitting the concession of legal recognition to schools whose programme are equal to or higher than the official programmes, without demanding identical programmes and forms of administration; and another marking as a condition for the giving of recognition, the organization of the school with the proper civil status (or character), with ends purely educational, for terms of years unlimited, applying all its surplus funds to the developing of its work, without permitting that any part of the earnings shall go into private pockets.

CONDENSATION OF PAPER ON "THE SCHOOL IN THE PREPARATION OF LEADERS."

(By Tolbert F. Reavis.)

1.—While the primary function of our schools is to teach, yet the justification for such institutions is in our ability to produce leaders by means of them.

2.—Every cause must sooner or later become self-nurturing and self-propagating. The mainstream of life must reside within itself. It must be autogenous. It was so with Christianity, it is so with Democracy and the doctrine of the rights of man, and it will prove true of modern leadership in these Latin lands. Leadership is the seed of the cause. Those who enjoy the fruits of liberty are those who co-operate.

3.—It is a law of life which has become almost axiomatic that: (1) The peril to institutions as well as to plants is in their transplanting. (2) Every organism which fails to adjust itself to its environment soon atrophies and dies. (3) Some organisms are benefited by transplanting.

4.—The Anglo-Saxon culture, the school as well as Church if propagated here, is like a plant which is being transplanted from a temperate to a sub-tropical climate, in which to be successful, the very laws of life must be mastered.

Under this heading the following points are suggested: (1) Our schools should be not merely nurseries to religious propaganda. (2) Good schools should be our first aim for the sake of the better service rendered. (3) Our programme should be shot through with that which no school programme either in North or South America contains: to wit: the Social and spiritual Gospel whose motto is, "The soul of education is the education of the soul."

(4) Only good school, schools as good as the best in these countries will attract the best of the young lives from which we should seek to select our leadership. (5) The national courses of the countries in which we operate should be followed.

5.—Two kinds of Leadership are sought. (1) Making such an impact upon the whole community that the highest good may result to the greatest number. That the Kingdoms of the earth may become the kingdom of the Lord, not in any dogmatic sense, but in a practical, ethical genuine spiritual sense. (2) That there be special institutions and special courses created to give a special preparation to those who dedicate their talents to the carrying forward to a larger and richer fruition the work so heroically but awkwardly thus far advanced.

Then the plea for Tolerance, that we be as willing to learn from our Latin Brethren as we are to teach them our noble ways of life, by recognizing the good in them, and the good things they have, and by freely and humbly confessing to them that we have not solved all our own educational, moral and religious problems.

Let our Motto be that of LEADING A HAND RATHER THAN THAT OF EXTENDING A SYSTEM. The greatest possible service to the largest possible number.

THE SCHOOL AND LOCAL CHURCH WORK.

(By George D. Parker.)

Mission schools naturally fall into three general classes; (1) Primary and Parochial, (2) Secondary and Academic and (3) Professional and Theological. The specific relation of each of these classes to the local church is unique and distinct, while general principles apply to all. Our appreciation of this subject may be greatly enhanced if we agree at the outset upon several rudimentary principles. (1) The local church or ecclesiastical family is the unit of the Mission,

just as family is the unit of society in the nation. (II) The school grew out of the church and not the church out of the school. The general rule and practice is that schools should follow and not precede the founding of Christian churches. The school, whatever its class, is an annex to the church and an adjunct to its various activities. (III) The school is simply a means to an end, that is that men may believe that Jesus is the Christ, the Son of God; and that believing they may have life in His name (John 20:31). Mission schools, like hospitals, dispensaries, soup kitchens and other institutional features of Christianity are simply tributaries to the great River of Life that issues out of the sanctuary (Ex. 27:16). The deplorable and tragic result of institutionalism in the Christian Church has been to divert it from its normal function of recreating souls, says Bishop James E. Freeman of the Protestant Episcopal diocese of Washington. He charges that it has shifted the emphasis from the concern of souls to a concern for bodies. (Literary Digest Dec. 27th, 1924) And while we may not be ready to underwrite this grave indictment yet we as laborers together in these Latin lands may profitably stop and ask ourselves if we are giving education the subordinate place to which it belongs in the economy of the Kingdom. "There is danger that the end may be sacrificed to the means. There is danger lest an advancement in education and the higher position to which education leads become the sole, or chief, objects of desire to Christians. The Church may be turned into a school for the worldly welfare of its sons. But if this, or anything like it, is to be the practical result it would be better that educational progress be even rudely checked. (Principals Miller of India before Congress of Missions at Chicago in 1893). It is the function of the State to educate its future citizens and the only justification that the Church can make for entering this field is that it can offer educational opportunities under positive Christian influences which do not obtain in State institutions; unless we can subordinate our system to this end we should abandon this fruitful field.

Granted these fundamentals we pass to the consideration of the main subject, the relation the mission school bears to the local church. (1) The Primary or Parochial School. As its name indicates, the parochial school is connected with a parish or local church in a very vital manner and consists of primary grades for day pupils. It generally holds its sessions in the chapel, social hall or Sunday School rooms of the church and making use of the furniture belonging to the congregation. The teachers are members of the local church and the pastor is its general superintendent. Preference as to space is generally accorded to children of believers but others are usually attracted by the nominal tuition and the excellent grade of teaching, which, as a rule, makes the school self-supporting. The pupils in this class of school are required to study of the rudimentary doctrines of the church under whose auspices it operates, since it is organized primarily for the children of its members, and to attend Sunday School. The majority of the pupils coming from Christian homes and the teachers co-operating with the pastor makes this feasible. In some cases the parochial school contributes financially to the local church budget from balances in hand above expenses.

(B) Only Christian teachers should be employed. (C) Such schools should be unqualifiedly Christian. When associated with a native congregation, primary schools should have the advantage of the closest supervision of the native pastor, who may often wisely be made responsible for catechetical instruction.

(D) In evangelistic primary schools it is wasteful not to utilize all the evangelistic opportunities offered by the opened homes of the pupils. A missionary in charge of such work must resist the temptation to open an agency of active Christians than now obtains from our educational activities. It is not enough that we accomplish a negative result, the breaking of their old idols, we must give them something positive or the last state will be worse than the first. (Luke 11:26.) One of the contributing causes of the apparent failure of the schools at this point is the lack of co-operation with the local church. There are many presumably good reasons for this condition which let us frankly confess.

(To be continued.)

cial and political mission. What is our aim in founding secondary and High Schools on this Continent? Is it to graduate scholars or form character? Is it to make expenses or make men and women? The aim of such schools is to develop Christian character and fit pupils for positions of influence and usefulness among their own people and in the native Church, not of course as professional preachers and teachers only; in a word to raise up Christian leaders both men and women.

Three principles must govern all educational institutional institutions of this character under the care of mission boards. (a) They must be thorough in their work. These schools may vary greatly in grade and range of instruction but whatever is taught must be taught thoroughly both for its effect on character, and because thoroughness is itself education. (b) They must provide education adapted to the requirements and characteristics of the people taught, and to the conditions of life and work for which the pupils are to be fitted. (c) They must be unqualifiedly Christian, bringing and keeping all their pupils under powerful and personal religious influence.

This aim and these principles suggest a few of the limitations of this grade of educational work in missions. (a) No more students should be received than can be trained thoroughly and influenced to the maximum. (b) The number of Christian students should be sufficient to give tone and character to the school. A predominant non-Christian influence is fatal to the best results. (c) The number of pupils should not be so large as to preclude the maximum of personal contact with the pupils. (d) Education should not be given beyond the needs of the pupils or the people whose leaders they are to become. It is essential to leadership that the gap between the leader and the led should not be too wide. (Speer, Principles and Practice pages 55-56) All teaching has two objectives—the subject taught and the person taught. No matter what the subject the greater of the two objectives is the pupil. This class of school makes its direct appeal to the non-Christian world by offering linguistic and other advantages unavailable in State institutions. Generally pupils from this class care little for our ethical and spiritual instruction but bear with it on account of the superior intellectual equipment which they seek. President Ewing of Foran Christian College, Indiana, has made this statement: "The great aim of all missionary effort is the bringing of the individual into personal relations to the Lord Jesus-Christ. No school or college in non-Christian lands which is satisfied with less than this has any claim to represent the true missionary spirit; it that burns in the heart of the Christian Church. Instances might be cited to show how even the highest intellectual culture when imparted to the individual has still left him as incapable of appreciating the things which we most prize as he was in the days of his mental darkness. The Indian, who after his return from England with honours from one of the British universities cheerfully undergoes the loathsome process of purification in a case in store of facts, but his moral perceptions are even duller than at the onset." (The Student Miss Appeal, page 458). We have to lament that very few of our graduates of mission schools have gone into the ministry or even Christian educational or philanthropic work. Given the amount of money invested and the number of consecrated men and women engaged we have have a right to expect a larger percentage of active Christians than now obtains from our educational activities. It is not enough that we accomplish a negative result, the breaking of their old idols, we must give them something positive or the last state will be worse than the first. (Luke 11:26.) One of the contributing causes of the apparent failure of the schools at this point is the lack of co-operation with the local church. There are many presumably good reasons for this condition which let us frankly confess.

The following principles may be suggested as to this grade of educational work. (A) Such schools require constant and thorough evangelistic supervision. No more schools should be established by a mission than can be thoroughly looked after and followed up.

(B) Only Christian teachers should be employed. (C) Such schools should be unqualifiedly Christian. When associated with a native congregation, primary schools should have the advantage of the closest supervision of the native pastor, who may often wisely be made responsible for catechetical instruction.

(D) In evangelistic primary schools it is wasteful not to utilize all the evangelistic opportunities offered by the opened homes of the pupils. A missionary in charge of such work must resist the temptation to open an agency of active Christians than now obtains from our educational activities. It is not enough that we accomplish a negative result, the breaking of their old idols, we must give them something positive or the last state will be worse than the first. (Luke 11:26.) One of the contributing causes of the apparent failure of the schools at this point is the lack of co-operation with the local church. There are many presumably good reasons for this condition which let us frankly confess.

(E) The primary schools of each mission should, as far as possible, have a uniform curriculum serving as a preparatory to the schools of higher grade. (Missionary Principles and Practice, page 55.)

The nexus binding the parochial school to the local church is the pastor, native or foreign, in whom no one is better qualified to superintend its activities. Usually in this grade of school we find little difficulty maintaining an intimate relation between it and the local church, owing in large measure to its daily identity with the church building, association with children from Christian homes and personal contact with the pastor. The Symbol of the Kingdom, according to Jesus, is not a cross nor a crown but a little child; God forbid that we should cause one of these little ones to stumble and fall as he gropes out of darkness seeking the Light: (Math. 18:6)

2. Secondary and High Schools. The aim of educational missions is not civilization nor Americanization but Christianization; if we cannot educate evangelistically we have no excuse as a Church for entering the education field any more than we have an industrial commu-

nication field any more than we have an industrial commu-

nication field any more than we have an industrial commu-

nication field any more than we have an industrial commu-

nication field any more than we have an industrial commu-

THE COMMITTEE ON CO-OPERATION IN LATIN AMERICA

Congress on Social, Educational and Religious Work in South America.

Representative Conference at Montevideo.

(By our own Special Correspondent.)

ARTICLE 3.

Montevideo, March 28th. CLOSING DAY OF EDUCATIONAL CONFERENCE.

Report of the Findings Committee.

Another very busy day brought the Conference on Education to a close after a series of discourses on the subject by several leaders of the Education movement attending the Congress on behalf of the Committee on Co-operation.

Some very learned addresses have been delivered, and the whole question of encouraging the progress of Christian Education in Latin America has been brought thoroughly into line with the necessities of modern development on the basis of character, culture and religion. Every aspect and phase of the educational system has been intensely gone into from the spiritual to the sociological, while the National and even sexual problems have been carefully handled and investigated so that the best and fullest influences can be brought to bear on the future curricula of the various Evangelical educational organizations associated with the conference.

The report of the Findings Committee which follows deal very fully with the questions discussed.

Today's conference opened with a spiritual address by Dr. Robert E. Speer who used John the

bringing of a Christian education to those who are largely un-reached or those who may desire this type of education in order that they may become better and more useful citizens for each state and community, alive to its needs and able to sustain the institutions which assure national progress. We seek to develop institutions which deserve the approval of each government and desire to bring our curricula into line with the best educational principles and methods.

2. We place our emphasis on the development of character based on the recognition of God in Jesus Christ holding this to be a part of every normal life.

3. We heartily approve the social importance of the school and recognize that our duty to our pupils and to the state demands increased attention to the relation of our schools to the homes, communities and countries which they serve.

4. We believe that we should spare no pains to impart to our pupils a spirit of international friendliness and increase their sense of true patriotism.

5. We recognize that the outstanding tasks of our schools are the discovery, the encouragement, and the training of leaders for the next generation and this development of an alert, responsive consciousness rendering effectual their ideals.

Dr. ROBERT E. SPEER.



Chairman, Committee on Co-operation in Latin America.

An illustration of the thing that the biologist said was still to-day when some great preacher might also arise from amongst the present generation of pupils in the Evangelical schools.

Dr. Max Exner then gave a brilliant thesis "The Sex Problem" as he had made a study of it, and he was followed by Emilio Fournier, the Inspector General of the Primary Institute of the Government of Uruguay, who strongly supported him in his ideas of surrounding young children with a more natural atmosphere and attitude in sex questions by the aid of simple biological studies, which would lead them without curiosity towards the higher or human terms of reproduction of species.

Dr. Cora Mayer, a lady doctor from Chile, substantiated the remarks of the previous speakers but considered that the first enlightening of a child's mind on home eveo before the child was old enough to go to school, so that, no casual or harmful knowledge should come to the child from outside influences before the teacher could impart the proper knowledge in the proper way as a preliminary to teachings of a more delicate nature later on.

Dr. Enrique Molina, President of the University of Concepcion then gave an able address on "Nationalism and Goodwill Amongst Men," and this ended the morning's session.

In the afternoon, Dr. Waddell, the learned President of the Mackenzie Institute, gave a most clever discourse on "The School and the State" which made a great impression on his hearers.

Mr. Tolbert F. Reavis, of Buenos Aires, read a paper on "The School in the Preparation of Leaders."

Mr. Parker from Rio Grande do Sul followed with "The School and Local Church Work," and was supported by Donna Corina Barreiros from the Y.W.C.A. in Rio, who spoke in Portuguese. In the evening, Dr. Maximiliano Salas Marchant, a Chilean Educational expert, and Rector for the Normal School for men in Santiago, gave an address on "The School and International Goodwill."

This was followed by another clever address by Dr. Cora Mayer, which brought the Educational Conference to a successful conclusion after a crowded two days during which much was done towards the betterment and progress of Education and Educational conditions generally in South America.

The Report of the Findings Committee is as follows:—

Report of the Findings Committee.

This conference on the Spiritual and Social Aspects of Education held at Montevideo, March 27-28, 1925, adopts the following findings as expressing its collective judgment regarding some of the problems which are faced by our Evangelical schools to-day:

1. We declare the purpose of these Evangelical schools to be

6. We recognize the value of the established courses of study which lead to degrees of honor in the various faculties of our universities. However, the study of these subjects should be practically and practically value, we express the hope that a way may be found for the official acceptance of such courses as a substitute when their cultural value shall have been recognized as equal by those in charge of national education.

In this connection, we would advise the workers in all countries to bring to the attention of their respective governments the progressive law recently enacted in Minas, Brazil, by which courses of cultural and professional value equal or superior to those given in the official schools, the government inspectors being the judges, are given equal recognition with those of the official courses.

7. We recommend to workers in all countries represented a study of the national law of trusteeship and if it be inadequate, efforts to secure the enactment of a suitable law that may be possible to safeguard endowments for the upbuilding of local institutions.

The Educational Conference just concluded through the agency of the Committee on Co-operation must not be confounded with the Congress itself which will be officially inaugurated tomorrow and for which a new body of officers will be elected.

Our thanks are due to the courtesy of all the controlling officials and assistants in giving us every access and facility to the compilation of our reports, while we are also indebted to Professor H. A. Holmes of New York University for translations from Spanish into English, and to Mr. Chas. A. Long, of Juiz de Fora, Brazil, for translations from Portuguese.

The Sex Factor in Social Health.

By Dr. Max Exner, M.D.



It is the function of education, whether secular or religious, to aid the individual to live life to the fullest and best, both for himself and for society. Education must be directed, therefore, not merely toward the acquisition of knowledge and the development of skills but fundamentally toward the fullest and most wholesome growth of personality and character. If we are to educate wisely we must understand what are the

basic elements which enter into personality and character, and we must not fail to utilize all of the elements. What is it in the human world that is educable?

Every individual comes into the world's mere bundle of inborn impulses, tendencies and capacities. These impel him toward certain modes of behaviour tending to adapt him to the necessary conditions of life so that he may survive and not perish. These inborn impulses and capacities are the raw materials out of which personality and character must be developed, just as a great work of architecture must be built out of the rough materials of the earth. The impulse of greed which impels the individual to seek possessions and power, the impulse of hunger which drives him to seek food, the impulse of curiosity which urges him to seek knowledge and upon which he builds his science, philosophy and religion, and the impulses of sex and reproduction which impel him to seek pleasure and the procreation of his kind—these are examples of inherited impulses that are the raw materials of human life.

No one of the inborn urges has any inherent moral quality. They are either good or bad in themselves. However, they have great capacity for good and for ill, for the enlargement and enrichment of life and for its degradation and defeat. Which it shall be will depend mainly on how we use these raw materials of life in the education and training of the individual. It is the function of education to direct these urges, and so to develop these capacities that they may make the most constructive contributions to the life of the individual and to society.

The sex impulse and appeal is one of the most powerful and most pervasive of these inherited human endowments. It permeates life from its crudest physical to its highest emotional and spiritual activities. Even before the body of the new individual has taken shape in his mother's womb, and on through the years of childhood it is the primary sex cells of the individual which are determining, in ways not fully understood, the characteristic development of his sex. The striking development of the human personality—physical, mental and temperamental—which takes place in the adolescent years, in which the adolescent undergoes a metamorphosis, and the individual emerges as a happy and contented person, and parenthood—the most serious of our schemes of character-training—these are all the work of the sex factor.

A glance at a study of college men and women will amply illustrate this educational leadership of early boyhood and girlhood, and especially fairly representative of America. It is not only a matter of sex impressions at the time of their early sex impressions, but of the whole environment of their early sex impressions.

It is of the utmost importance that these impressions which have been so carefully and so persistently directed, should be directed in such a way that they may result in a normal and wholesome development of the sex factor in life.

The sex and reproductive impulses are the second group of basic urges upon which life has been built. Their function is not self-preservative but race preservative. Reproduction means division, a giving of a portion of the living substance for the perpetuation of the species. It represents the first sacrificial process in nature. Although this was in no sense a conscious sacrifice, it became nevertheless the starting point for the whole range of sympathetic and social qualities found at their best in the human race today. With the introduction of sexual reproduction into the world making necessary the union of male and female elements for procreation, there arose a sex attraction, which served to assure this union. Out of this first spark of sexual sympathy has grown the whole marvellous range of human sympathy and love which enriches life today. The love of mates, parental love, and the social spirit which finds its satisfaction in the happiness and service of others, and which has made an organized society possible, have grown out of the basic impulses and functions of sex and reproduction. These impulses and functions have given rise to the family and the home, and the sex-derived family has in turn become the organic unit of the larger society which grew out of it. The moral capacities of the human race, which are the crowning development of human kind, grew out of the sex-based home. As Sutherland points out, (The Origin and Growth of the Moral Instinct, Alexander Sutherland) morality is based on sympathy. It had its beginning when mates in their relations first began to restrain

their natural impulses and desires out of consideration for one another.

Doctor T. V. Galloway says, "Just to illustrate what a wonderful and vital influence sex has in life, one only needs to remember that all that is meant by the following words grows out of the sex and its results:—Manliness, womanliness, love, courtship, marriage, home, father, mother, family life, parental care and education, sons and daughters, brothers and sisters, filial devotion, brotherhood. These facts, ideas, and relations—and the human virtues that grow up in connection with them,—could not have existed but for that which we call sex. Undertake to remove from our lives and minds the ideas and facts for which these words stand and nothing worth while would be left in human civilization, history, literature, poetry or happiness."

Sex is then a creative force in human life from which have sprung, on the one hand, the finest human qualities and our most prized social institutions, and which, on the other hand, has given rise to some of the most difficult problems of our civilization—prostitution and other forms of sex delinquency, illegitimacy, venereal diseases, defective marriages, divorce, unhappy homes, etc.

It is obvious, that a force so pervasively related to the development of our personality, so intimately connected with the deepest human motives, and so basic in the structure of society, cannot wisely be left to the play of haphazard influences. Like all of our nature, the sex impulses require that they be directed, disciplined, refined, socialized and spiritualized, so that they may genuinely enter into the life of the individual and foster the welfare of society. As our scheme of education and training must function to this end, so the sex factor in life must adjust itself to our social order and to the standards of civilization as we advance in our progress, but they are intensified by neglect and great misdeeds and mishandling of the education of the young. Only a wise control in the home, and in the school, and in the church, and in the community, and successful marriage and parenthood—these are the most serious of our schemes of character-training—these are all the work of the sex factor.

A few data taken from a study of college men and women will amply illustrate this educational leadership of early boyhood and girlhood, and especially fairly representative of America. It is not only a matter of sex impressions at the time of their early sex impressions, but of the whole environment of their early sex impressions.

It is of the utmost importance that these impressions which have been so carefully and so persistently directed, should be directed in such a way that they may result in a normal and wholesome development of the sex factor in life.

It is of the utmost importance that these impressions which have been so carefully and so persistently directed, should be directed in such a way that they may result in a normal and wholesome development of the sex factor in life.

It is of the utmost importance that these impressions which have been so carefully and so persistently directed, should be directed in such a way that they may result in a normal and wholesome development of the sex factor in life.

It is of the utmost importance that these impressions which have been so carefully and so persistently directed, should be directed in such a way that they may result in a normal and wholesome development of the sex factor in life.

It is of the utmost importance that these impressions which have been so carefully and so persistently directed, should be directed in such a way that they may result in a normal and wholesome development of the sex factor in life.

It is of the utmost importance that these impressions which have been so carefully and so persistently directed, should be directed in such a way that they may result in a normal and wholesome development of the sex factor in life.

nity, and respect. Such a public attitude of decency and wholesomeness is necessary to support and reinforce the best ideals of the young people in the community.

Another requirement for a more socially wholesome sex adjustment is a fuller recognition of the place of physical sex expression. There is as yet too great a tendency to view the sex life of man as belonging to the animal level, and to regard the suavity of animal sex behaviour as a guide for human conduct. This is a fundamental error. It has been by way of his physical sex endowment that man has attained unto the Image of God. True, we have in common with the animals the biologic base of sex, that physical sex mechanism and its functions and selfish impulses which nature ordered first for procreation of life. But it is out of this self-centred physical core that the high affectional and social qualities have grown which have so greatly enlarged and enriched human life and have raised the sex life of man to a wholly different and infinitely higher level than that of the animal world. In the instinct guided animal, sex serves merely the primary purpose of procreation, and just as electricity takes the shortest circuit between two poles, so sex expression takes the most direct route between desire and satisfaction. In the reasoning human species, however, sex serves not only the purpose of procreation, but also the purpose of affection, and of sustaining, vivifying and developing love in the world. If man, sex expression has become more and more to be long-circuited through all the wide ranges of affectional, aesthetic, social and spiritual responses. Sex expression, thus socialized, is under socially wholesome conditions, not only legitimate, but desirable. The failure to recognize and to appreciate this fact is an important contributing factor in the prevailing sex social problems of our day.

Another matter of vital importance is that the oncoming generations be furnished an adequate basis for a sound sex adjustment in their philosophy and their conduct, through the established channels of education.

In such a functioning of education lies the most fundamental attack upon the social problems of sex, and it is in this that society is as yet failing its young people most completely. To observe the prevailing methods of education and training in the home and the elementary schools, to study the curricula of the secondary schools, colleges and universities, and the character training programme of the church and of social agencies dealing with the young, one might easily be led to the conclusion that the human race were sexless. With but rare exceptions we find therein little or no recognition of the sex factor in life. The inhibitions of parents and teachers with respect to sex, acquired through their own miseducation, leads them to treat to knowledge and to character-training in general for the guidance and control of the sex interests and impulses of the young. This policy has miserably failed. As with all other basic human endowments, we must build up specifically with respect to sex, in the individual from early years right ideas, high ideals, wholesome attitudes, fine tastes, wise choices and right habits in order that we may develop sound sex-character. This does not mean that sex education is to be a process isolated from education as a whole. On the contrary it should be but a normal feature of the whole programme and process of education as a whole, but in the whole, the sex factor must be specifically dealt with. The child or youth need not be conscious of the fact that sex education is being imparted, though the teacher needs to be conscious of that fact.

The primary responsibility for sex education lies in the home. The home has the care of children most continuously during the formative years, and being an institution which embodies the sex relationships of life, is the first school in which sex is inevitably interpreted to the child. No agency which touches the life of the child can compare with the home in its opportunity to create in him fine sex attitudes and ideals. If the atmosphere and conversation and examples with reference to sex to the home are clean and fine, if the home-life correctly interprets to the child the meaning of the family, such an ideal of family life and relationships will unconsciously become the child's own. If the home fails in this respect, no other agency can wholly make up for its failure.

The elementary schools must supplement and build upon the work of the parents. Teachers are for the most part better qualified than parents are to teach the elements of science such as biology which make the child acquainted with nature's universal processes and serves to normalize attitudes.

The secondary schools, dealing as they do with boys and girls in their early adolescent years, have a peculiar responsibility for sex-character training. These are the years in which sex consciousness,

sex emotion and sex urges definitely develop, creating a new prole of adjustment and control. It is the time when sex blossoms into love and romance, creating a welter of conflicting emotion and impulses which perplex and harass youth. These are the years when some sort of an interpretation of the meaning of sex is inevitably arrived at, and when standards of conduct are likely to be accepted in accordance with that interpretation, whether it be high or low. People may safely be left to grope it is folly to expect that young through these difficult and strategic years. They require the most intelligent and sympathetic guidance of which we humans are capable. Can the secondary school escape responsibility for interpreting these new urges, emotions, and phenomena in terms of their developmental and social significance? The youth must be aided to understand that these are the normal experiences of developing manhood and of womanhood, identified with sex.

Opportunity is ever the measure of responsibility. The secondary schools have an unparalleled opportunity for sex education in normal, unobtrusive setting, by integrating appropriate phases of it in the subjects to which it naturally belongs, such as those of biology, psychology, social studies, hygiene, physical education, general science, home making sciences and literature.

Character development is one of the most important objectives and functions of the church and other religious agencies. Since the sex instinct plays so vital a part in character formation, an exceptional responsibility for sex guidance rests upon religious agencies. Furthermore, religion can bring the most effective aid of all to self-mastery in the sphere of sex in every other sphere. (*)

As Galloway points out, the religious-minded man has no greater moral obligation for making his sex life sound and wholesome than the man who admits no religion, because this obligation does not spring from the tenets of religion but from the fundamental nature of the individual, of society and of the universe, but his religious ideal includes this obligation, reinforces it, and gives it an appeal which nothing else can give. The church has on the one hand, obligations for utilizing the sex expression of the individual for the ennobling of his religion, and it has on the other hand, obligation for bringing to the individual the aid of religion in controlling and spiritualizing the expression of his sex nature.

In the first of a series of conferences of representative religious leaders in the United States, held in New York in 1923, a part of the preamble to the resolutions of the conference reads as follows: "No issue is of more vital importance in the moral and religious life of the nation than that of sex education. The sex instinct or appetite is normal, universal God-given, and is so tremendous a fact in the life of the individual and of society that it calls for most earnest, thorough consideration. Unconvinced sex expressions are peculiarly disastrous to character. Uncontrolled, unguided sex indulgence is peculiarly degrading to the individual and destructive to society.

"The Church must meet her part of the responsibility for proper leadership and training on this fundamental question and in her plan for the redemption of human society this subject must, because of its bearing on life, have a prominent place."

The conference passed resolutions, typical of those passed by subsequent conferences calling upon the theological schools, the religious press, the denominational agencies, the pastors, the church schools and the community to give studied attention to sex-social education in the programme of Christian character training.

The responsibility for directing the sex factor in life constructively rest not alone on the home, the school and the church but upon all educational and social agencies related to character training of the young.

The two essential means by which character is influenced are education and environment. We have emphasized the importance of dealing with sex in our consciously directed processes of education. We must now emphasize equally the importance of the unconscious influence of the environment. The environment is, indeed, the most educative influence, for good or for ill. In our present stage of civilization our environment is excessively pervaded with the sex appeal. It is abnormally stimulating on the animal plane. The sex instinct lends itself peculiarly to exploitation. It is viciously exploited in the field of literature; even the most superficial survey of the current reading matter in the United States to-day is convincing on this point. The sex appeal is exploited in the field of art. The sex appeal is made the very heart of the drama, and in this field, too, it is utilized heavily. The sex appeal is extensively commercialized in the play and amusement life of the world. The sex instinct and the play instinct—two of the most powerful human forces—are intimately related, and hence offer to unsuspecting commercial interests opportunity for exploitation. Even in commercial advertising the sex appeal is largely resorted to.

Not only must we take account of these environmental influences but we must appreciate the fact that the human individual is the most highly sexed creature in the world. In contrast to the animal, which lives only in the present, the superior form of human consciousness enables man to intensify the strength of his present appetites and desires by memory of past indulgences and by anticipation of future ones. In this way man's appetites become more powerful than nature orders to serve her biological ends. While these gifts—memory and imagination—have infinitely enlarged and enriched the life of humans, they at the same time create for him great problems of self-control. We must realize that our young people are highly sexed individuals living in a sex-saturated environment, and hence face problems for the solution of which they need step by step the most intelligent and sympathetic guidance of which we are capable. The first obligation of the combined social force of the community is to make the sex environment of its young people decent, clean and wholesome; instead of viciously stimulating. Prostitution, especially in its openly accessible forms, must be repressed to its lowest minimum, and the whole problem of sex interest in all its ramifications must be attacked with thorough study and with sound and aggressive measures. The community faces no more fundamental nor more difficult task than that of the wholesome direction and control of the leisure of its young people. This requires that amusements be supervised and controlled so that they shall be clean and wholesome; that the community shall provide adequate facilities for supervised play and recreation. It demands a decent public press, and at least an adequate opportunity to choose between good reading and trash.

We must not fail to appreciate the intimate relation of educational and environmental measures in sex guidance. Environmental measures by themselves, without character education, are only palliatives. They provide only external controls. The individual needs most of all the internal control of a convinced personal choice. On the other hand, human nature being what it is, with primitive impulses ever close to the surface, we cannot expect full success with any programme of character education in a vicious environment. Education and environment must mutually support one another.

Another important consideration in a rational attack upon social hygiene problems is the sex-guidance and educative use of the sex-social relations of young people. The mingling of the sexes at all ages is normal and desirable. "Man and woman created them," and we make a serious mistake when we seek to suppress sex-social expression in the way of companionship and friendship on the assumption that each sex is a danger to the other. During the adolescent years especially, when love and romance create a new atmosphere for the boy and girl and colour the whole horizon of their lives, companionships and friendships with members of the opposite sex ought normally to become one of the most inspiring and safeguarding influences. Separation of the sexes only serves to increase sex tension and, when it is prolonged, is strikingly demonstrated that great war. When we took great masses of men out of their normal social setting and transferred them to military camps, away from the companionship of women of their own kind, this isolation enormously intensified the sex problem of the men. It was the energy that brought into effect the tremendous war programme of play, recreation and educational interests designed to absorb the leisure of the men into wholesome activities. From the point of view of sex problems probably the most safeguarding measure in this programme was the sending of carefully chosen American women to serve the army in the cantons and to mingle socially with the men.

The sex-social relations of young people have, of course, their dangers as well as their constructive values. They involve the powerful forces and emotions of sex attraction. They require careful guidance, supervision and control. If young people are permitted to follow the promptings of unguided instincts alone in their companionships and friendships, we need not wonder that their relationships drift so easily and so largely to the serious levels of physical intimacies and familiarities now so commonly expressed in terms of "spooning," and "petting." Without convincing reasons and compelling ideals we need not expect them to forego these keen pleasures to which their instinctive innuities lead them.

Parents in the home, and the educational, religious, and social agencies of the community must study carefully the problem of guiding and constructively utilizing the sex-social impulses of youth, and of providing adequately for their expression under wholesome conditions. The repression of these desires is unlikely to succeed, and where it succeeds it is certain to result in warped and crippled personalities. This problem of adequate opportunity for wholesome sex-expression for young people is intimately related to the problem previously mentioned of providing adequate facilities for wholesome play, recreation and amusement, for in these activities the companionship of the sexes is largely involved.

The basis for the wise direction of the relationships of young people must be laid in their education. Sex-social education must deal clearly and sympathetically with these relationships. Young people must be led to the convinced choice of placing their friendships with the opposite sex on the high plane of enjoyment of the whole of personality—mind,

(*)—(The Biologic Basis of Sex, T. W. Galloway.)

(*)—(The Sex Factor in Human Life, T. W. Galloway.)

March 31-1925

(Continued)

tastes, feelings, interests, etc.—and not merely on the plane of the sensuous. They must be aided to appreciate the fact that relations on a cheap plane of physical thrills must result in a crippling of their capacity ever to achieve the larger, richer, levels of love and companionship at their best.

One of the greatest of the factors which contribute to the sex problems of society is late marriage. On savage and barbaric levels young people mate, whether monogamously or promiscuously, as soon as adolescent sex urges impel them to it. They do not experience the strain and struggle over repressed desires. As civilization advances, educational, social and economic factors tend increasingly to defer marriage, thus intensifying problems of sex. In our present day the economic factor plays an increasingly important role. Young people of both sexes tend to set for themselves extravagant standards of economic requirement for marriage which, in the face of the general economic struggle of life, contributes to postponement of marriage.

This problem is too complex for any simple solution. We cannot have the general trend of civilization. We may, however, by educational and every other feasible means seek to counteract these tendencies. The savage practice of mating in the early years of immaturity is neither possible nor desirable. But when the individual has reached physical, mental and emotional maturity,—roughly between twenty-two and twenty-five for the man and between eighteen and twenty-two for the woman—marriage should be encouraged, to undue obstacles should be permitted to stand in the way, and the home and all our social institutions should combine to further this end.

There are, of course, other powerful factors which contribute to unwholesome sex-social conditions, which we cannot discuss in detail here. The unsolved and perplexing problems of our economic and industrial world contribute powerfully in this direction. Undoubtedly poverty is one of the largest of the factors contributing to sex delinquency. We shall find no full solution of social hygiene problems without a reorganization of our social life on a more equitable basis.

It is gratifying to be able to report that in the United States much study has already been given to these sex problems and that the social hygiene movement has made most gratifying progress during the past fifteen years. The educational work is increasingly recognizing and accepting its responsibility for the prevention of these problems and for contributing to human happiness by means of a wise culture of the human sex endowment. Mac-universities and colleges include sex instruction in their curricula; the lecture service of the American Social Hygiene Association reaches on the average an attendance of 150,000 students each year, and this Association, jointly with a national committee of fifty college educators and social hygiene committees representing about 200 universities and colleges is now making a study of this phase of college responsibility with a view to formulating an acceptable programme of education for sex-adjustment, marriage and parenthood, for integration into the curricula of the colleges.

The part of the secondary schools in the solution of social hygiene problems is receiving similar study and attention. A considerable proportion of schools are already meeting in part this phase of their responsibility. During recent years in more than fifty conferences held in different parts of the country, under the auspices of the United States Public Health Service, educators and social hygiene specialists have discussed principles and methods of sex education in the schools. In response to a demand growing out of these conferences, a manual has been prepared entitled, "High

Schools and Sex Education." for the purpose of guiding educators and teachers in integrating sex education most wisely into the existing courses of the secondary schools.

The fact that sex education must begin much earlier than in the years of secondary education, that a basis for sound knowledge and wholesome attitudes must be laid in the early years of the home and the primary schools is coming to be more and more appreciated. Several successful experiments have been made with teaching biology in which sex and reproduction are not excluded, in the early grades, and by teachers specially trained for the task. In this way knowledge of sex and reproduction comes to the children in a natural setting and without sex emphasis. Only the teacher is aware that it is "sex education." The success of this method in creating in children a clean, scientific, unemotional attitude toward these natural processes is most encouraging.

Leaders in the field of religious education have been somewhat slow to recognize the basic role which sex plays in human life and to appreciate its importance in Christian character training. However, gratifying progress is now being made in this field also. In the past three years the American Social Hygiene Association has conducted four regional conferences of religious leaders to discuss sex-character problems. They have created widespread interest and a demand for educational materials suitable for the church and its agencies. The Federal Council of Churches has appointed a social hygiene committee to cooperate with the American Social Hygiene Association in the preparation of such materials and to foster the development of social hygiene education in the religious education field. Several courses of Sunday School lessons for parents and for young people of different ages are in preparation. Some of the leading theological seminaries have introduced courses of lectures in social hygiene to help in preparing coming church leaders to deal with these problems.

The growing recognition of sex as an important factor in all health and character education is indicated by the fact that most of the leading national educational and social agencies dealing with the education and welfare of the young are now studying these problems and many are incorporating social hygiene measures in their programmes.

Up to the present time the most conspicuous progress has been made in the environmental aspects of social hygiene, particularly in the repression of prostitution and the prevention and cure of the venereal diseases. Not many years ago open prostitution was tolerated in most of the larger cities of the United States. Today it is tolerated in comparatively few of them. Virtually all of the States have passed laws dealing with commercialized prostitution and these laws and their enforcement are being constantly improved. The aggressive united attack upon the venereal disease menace on the part of the Federal and State Governments, Boards of Health, physicians and various voluntary agencies has resulted in great progress in the education of the medical profession and of the public with reference to these diseases, and in providing facilities for early diagnosis and treatment of infected cases.

The group of sex-social problems is among the most complex and most difficult problems of modern civilization. They require the most intelligent and thorough study and the most concerted attack. No one of the community agencies can hope to cope with them successfully alone. They are the problems of the entire community. The situation requires first of all an enlightened public opinion on these matters, and the united and continuous effort of

the combined forces of the community. The objectives must be a clean, controlled, sex environment and educational guidance of the inherited impulses of sex and reproduction as an integral part of education and training for life and citizenship.

These objectives achieved the normal sex endowment of the human race may be more fully directed to the incalculable enrichment of human life, and the serious social problems to which unguided sex impulses now give rise may be vastly minimized if not wholly prevented.

The School and the State.
(By Dr. W. A. Waddell.)



Dr. W. A. WADDELL,
President, MacKenzie Institute,
Sao Paulo, Brazil.

Our subject, The School and the State will not be interpreted in the broad sense of instruction in general and the state but in the strict sense of the relation between our schools, those maintained by Protestant elements and the state.

These schools divide themselves into three groups: 1. People's schools—those which have for their aim the ministrations of secular education to the children of the church and to others who may affiliate with them. 2. Church schools, which seek to satisfy the educational needs of ecclesiastical organizations, preparing ministers and other workers. 3. Other schools which I will call, for lack of a better term, schools for educational propaganda, whose end is to inject into the public school system the ferment of the educational systems of highly Protestant and democratic countries. I shall not deny the fact that the end in view in this class, also affects the organization of the other two.

The relation with the State varies according to the type. If the State were able to furnish adequate facilities the first class would have no reason for its existence. Unfortunately, it is a fact that centuries of promotion of ignorance by Romish officials have brought about the entrance of the South American nations into international relations in conditions of utter lack of resources accumulated for educational ends which constitute the greatest wealth of Protestant countries. The Roman Catholic Church has accumulated wealth for religious ends, monopolizing and sterilizing the generosity of the public, in detriment to educational endowments which constitute, in many countries, education's strongest arm.

Thus no South American country has the resources sufficient to meet the present imperative needs of instruction demanded by modern society and the nascent churches, in order to maintain the essential qualities of Protestantism which is the possibility of each member being able to read and understand the scriptures and for himself to furnish schools for their children, and must also prepare instructors for those schools. In this case the Church is an aid to the State, so much so that many non-Protestant families find these schools to their liking and the State is thus relieved of the instruction of these children, and thus strengthened in the increase of the number being educated.

These schools, as far as possible, should conform to the public school laws, but such conformity should not be mere inaction. All that public instruction may demand and attain should be included. Especially the demands as to hygiene, discipline and civic loyalty should be conformed to and exceeded. Having attained this such schools should add such other elements as the public schools may not be able to give. The point of view of the teachers of these schools should be highly Christian and thus quite different from that of their colleagues of the other public schools. Thus, civic sense, ethics and discipline may have their base in religion and the work will have the advantage that comes from those thoughts having their foundation in such an unshakable base. Effort should be made to make these schools so perfect that the far-seeing representatives of the government may point to them as models of their kind.

There should be no possibility of any conflict whatever between these two schools and the govern-

J
C
E
C
F
L
J
F
(over)

(Continued)

The Committee On-Cooperation in Latin America

(Continued from page 5.)

ment, save the case of the Government leaving its sphere to invade that of private activity. It is inconceivable the right of the citizens to provide the instruction they may see fit for their children, when the Government fails to provide adequate means for the same, and even when it does furnish schools, parents have the right to supplement such official instruction with that which may furnish the special advantages they may desire.

A possible point of conflict may arise when the State exercises its right in determining the qualifications of those who may teach its youth.

In Brazil the tendency has been to liberalize the requirements in the preparation of teachers. The great State of Minas, during the administration of the present President of the Republic (when he was Governor of the State) and of the present (Federal) Minister of Justice as Secretary of the Interior, promulgated a law permitting the equipping of schools to those of the Government when their programmes were recognized as equal or superior to those of the official schools.

Perhaps this may become the spirit of the laws in South America which should govern the matter, and the form desired by all Protestant and liberal elements.

The South American Government which shall seek to limit the activities of Protestant schools, administered as above explained, will proclaim itself reactionary and the enemy of the progress of its citizens.

The establishment of these schools, as also those of the other types which we shall consider, may furnish a model of organization of great importance. Latin America had had the experiences of two classes of schools; those of the Government, and private schools organized for profit. The schools of the religious orders belong to the second class, being a source of wealth for the orders either from student fees or from offerings received on pretext of instruction of the poor.

The school which is the right arm of higher instruction in the United States, autonomous, subject to State inspection without receiving from it any financial aid other than exemption from taxes, governed by "trustees,"—a word which cannot be exactly translated into Portuguese,—and transmitting from generation to generation its accumulation of wealth of material resources and traditions, is here unknown.

Establishments like Mackenzie College, whose accumulations represent easily ten times that which was originally spent in its founding, and which offers to its students of to-day, advantages obtained by sacrifices of its founders a half century ago must meet with a vast amount of suspicion and criticism. But once it is verified that there exist absolutely no pecuniary advantages for its founders and protectors, but on the contrary a frank way of all generous souls to serve the public not only of the present but of future generations, will attract naturally, the generosity of a supremely generous people, whose liberality is proclaimed by the immense masses of stone and mortar which dominate all the cities of the country, such as convents, churches, monasteries where the wealth of the people has disappeared to render the least known income to social enterprises.

Such schools at first will have to seek new laws which will permit them to exist, and new ideas of instruction which will per-

mit their operation. Up to now I know of no country in South America having recognized, in its legislation the fundamental fact that a school which gives no profit whatever to its maintainers and is subject to Government inspection in all its acts has the right to the same Regalias (privileges) that Government schools enjoy. This is the way in which we must seek the educational re-organization of South America.

The schools of the second type have no relations to the State. Theological seminaries, schools for lay workers, and other organizations of this order are private functions of the church, and, save the observation of the legal requirements as to organization, have no relations with public authorities.

Schools of the third type, schools of educative propaganda, present the greatest problems. Of necessity they diverge from the processes and methods employed in the country. They are propagandists of new ideas and often ideas contrary to local prejudices. These differences vary in importance from things of least importance to those of the greatest.

The American school in Sao Paulo, the first day ran counter to at least three of the fixed ideas of the local people. It opened its classes with three pupils, one a white boy, a black boy, and a girl. The separation of the sexes in the schools and the exclusion of the blacks were then established customs. The new arrangement struck at the foundation of the constituted orders.

A short time afterwards, a visitor having sought in vain to find the school, said to the director: "The school must not have been in session yesterday, for I sought it in the whole square and did not find it, I did not hear a single sound." It was then the custom to study (?) out loud, so that you could hear the school at great distance, while the American School had established silent study.

This insignificant part caused more comment than the social revolution. There were a thousand divergences between the methods brought by the school and local customs, as there always will be. Many of these customs have been consecrated in laws, which while they do not prohibit the change of customs, make official favours depend on their observation. Official courses, official methods of conducting examinations, methods of choosing teachers, etc., are consecrated by law as well as by custom. It would be possible to give illustrations but it is not necessary. Every experienced instructor has many such cases in mind. What should be the attitude of the missionary school in such cases?

The missionary educator ought to study the local customs as also those of his own country and then ask unreservedly: "Why do we do the work thus, and why do they do it here the other way?" "What is the result of the local plan, and what has been the result in our land of our customs?" "What would be the probable results here in these circumstances of the application of foreign methods?" "Is the change worth while?" "Are there other related points involved?" After having solved the problem, the result indicated should determine the plan of the school. No variation of local customs should be made unknowingly, or merely for the sake of change, and no change should be made without hope of compensating results.

Having determined the plan the school should follow, it should be

carried on with all care, to obtain the true experiment. We must remember that in the beginning the experiment will perhaps have to be made by persons who do not believe in the possibility or the value of the results sought. This will necessitate the continuation of the experiment till the goodwill of the necessary personnel be obtained. The results should be watched very closely, and without bias. Small modifications many times will save an experiment from total failure, but the judging of the results obtained should be as free from partiality as possible, and the points incorporated definitely in the school system only after their complete approval.

Thus, step by step, the school system should be developed until a homogenous and satisfactory plan be obtained. When such a result shall have been attained, it will be found that the local schools will accompany enthusiastically the work of the school. The people of the South American republics are not adverse to innovations, and the leaders of public thought are even given to innovation. But in general, the innovations attempted have been heterogeneous, isolated, taken out of their natural system and grafted into a strange system without having been adapted to the new situation so that often they become mere bones of contention among educators, without serving any useful end.

The ground where a missionary school may monopolize almost completely the ground is in the adaptation of foreign ideas to national conditions and the incalculable results it may bring the country where it operates.

The public schools of Sao Paulo, which have become models for those of almost all the States of Brazil, brought about their reorganization, shortly after the founding of the Republic, the methods and plans of the American School (Escola Americana) which to-day forms a part of Mackenzie College.

The statesman of Sao Paulo honoured the eminent educator, Dr. Horace M. Lane, who knew how to conciliate American methods with the Brazilian environment, with a recognition and higher honours than have ever been given other foreigner in the history of the State. In the same manner, successive laws of public instruction in the Brazilian Republic have marched forward, alternatively nearer and farther away from the model of the high school programme of Mackenzie, and the last proposed law for higher education was characterized, by one who has read it as an embodiment of the curriculum of Mackenzie College.

While a school is working along the lines, it should not seek any favour from the public authorities, unless in such a case there is a law similar to the one now on the books in the State of Minas in Brazil, which permits the recognition of schools which have a programme equivalent or superior to the official course, even though different. Naturally the missionary school should have its course sufficiently superior to the official course, so that even the official judges cannot but recognize this superiority, and in case there exists a local law, by them to be declared equal. This condition is for the school a triumph because it is declared by an uninterested jury. It is worth while to note that public opinion will oblige the government under such circumstances as outlined above, to give the school adequate recognition, and many times the seat of this public opinion will be found in the legislative bodies or executive departments.

Perhaps someone will say that this plan presupposes inferiority on the part of the local schools, and therefore this is an arrogancy on the part of the missionary educators. This is not true. The schools of the Latin-American countries have always followed the type of the schools of Southern Europe. These follow in their development the theory that instruction is the privilege of certain classes, while the schools of the United States and of the European countries from which this country originated, proceed on the supposition that the education is the right of all. This causes a complete difference in the type of work done.

The development of democracy in the countries of South America demands a change to a democratic type, and it is our duty to present the democratic type in such a way that its advantages are very clear, and that it should not be destroyed by the subtle introduction of elements essentially hostile to its best development. In this way the schools of this type become the best co-operators with the government and without doubt, any aid that they give will be recognized with the greatest courtesy and gratitude. Thus all the classes or grades of schools in which we are interested can be fitted perfectly into the government demands and furnish at once great services to the people, and to the government which represents

liberal and progressive ideas, and to the cause which we principally serve.

Conclusions.—Our schools 1) have a right to exist only when they offer educational advantages over the similar local schools; 2) they should conform in every thing, by inclusion, with the laws of those which rule the species; 3) they should conciliate sympathetically the democratic system of education with the local customs which deserve to survive; 4) they should promote the creation of the system of endowed schools as an expression of public generosity in favour of future generations.

It would be wise to promote in all lands the promulgation of two laws: one permitting the concession of legal recognition to schools whose programmes are equal to or higher than the official programmes, without demanding identical programmes and forms of administration; and another marking as a condition for the giving of recognition, the organization of the school with the proper civil status (or character), with ends purely educational, for terms of years unlimited, applying all its surplus funds to the developing of its work, without permitting that any part of the earnings shall go into private pockets.



CONDENSATION OF PAPER ON "THE SCHOOL IN THE PREPARATION OF LEADERS." (By Tolbert F. Reavis.)

- 1.—While the primary function of our schools is to teach, yet the justification for such institutions is in our ability to produce leaders by means of them.
- 2.—Every cause must sooner or later become self nurturing and self propagating. The mainspring of its life must reside within itself. It must be autogenetic. It was so with Christianity, it was so with Democracy and the doctrine of the rights of man, and it will prove true of modern Christianity in these Latin lands. Leadership is the seed of the cause. Those who enjoy the fruits of liberty are those who conquer liberty.
- 3.—It is a law of life which has become almost axiomatic that (1) The perils to institutions as well as to plants is in their transplanting.
- (2) Every organism which fails to adjust itself to its environment soon atrophies and dies.
- (3) Some organisms are benefited by transplanting.
- 4.—The Anglo-Saxon culture as a school as well as Church if propagated here, is like a plant which is being transplanted from a temperate to a sub-tropical climate, in which to be successful, the very laws of life must be mastered.

Under this heading the following points are suggested.

- (1) Our schools should be not merely nurseries to religious propaganda.
- (2) Good schools should be our first aim for the sake of the better service rendered.
- (3) Our programme should be shot through with that which no school programme either in North or South America contains, to wit: the Social and Spiritual Gospel whose motto is, "The soul of education is the education of the soul."
- (4) Only good school, schools as good as the best in these countries will attract the best of the young lives from which we should seek to select our leadership.
- (5) The national Courses of the countries in which we operate should be followed.

Two kinds of Leadership are sought. (1) Making such impact upon the whole community that the greatest good may result to the greatest number. That the Kingdom of the earth may become the Kingdom of the Lord, not in any dogmatic sense, but in a practical, ethical genuine spiritual sense.

- (2) That there be special institutions and special courses created to give a special preparation to those who dedicate their talents to the carrying forward to a larger and richer fruition the work so heroic, but awkwardly thus far advanced.

Then the plea for Toleration, that we be as willing to learn from our Latin Brethren as we are to teach them our noble ways of life, by recognizing the good in them, and the good things they have, and by freely and humbly confessing to them that we have not solved all our own educational, moral and religious problems.

Let our Motto be that of LEADING A HAND RATHER THAN THAT OF EXTENDING A SYSTEM. The greatest possible service to the largest possible number.

THE SCHOOL AND LOCAL CHURCH WORK.

(By George D. Parker.)

Mission schools naturally fall into three general classes; (1) Primary and Parochial, (2) Secondary and Academic and (3) Professional and Theological. The specific relation of each of these classes to the local church is unique and distinct, while general principles apply to all. Our appreciation of this subject may be greatly enhanced if we agree at the outset upon several rudimentary principles. (1) The local church or ecclesiastical family is the unit of the Mission

just as family is the unit of society in the nation. (11) The school grew out of the church and not the church out of the school. The general rule and practice is that schools should follow and not precede the founding of Christian churches. The school, whatever its class, as an annex to the church and an adjunct to its various activities. (111) The school is simply a means to an end, that is that men may believe that Jesus is the Christ, the Son of God; and that believing they may have life in his name (John 20:31). Mission schools, like hospitals, dispensaries, soup kitchens and other institutional features of Christianity are simply tributaries to the great River of Life that issues out of the sanctuary (Ex. 7:12). The deplorable and tragic result of institutionalism in the Christian Church has been to divert it from its normal function of recreating souls, says Bishop James E. Freeman of the Protestant Episcopal diocese of Washington. He charges that it has shifted the emphasis from concern of souls to a concern for bodies. (Literary Digest Dec. 27th. 1924) And while we may not be ready to underwrite the grave indictment yet we as laborers together in these Latin lands may profitably stop and ask ourselves if we are giving education the subordinate place to which it belongs in the economy of the Kingdom. "There is danger that the end may be sacrificed to the means. There is danger lest advancement in education and the higher position to which education leads become the sole, or chief, objects of desire to Christians. The Church may be turned into a school for the worldly welfare of its sons. But if this, or anything like it, is to be the practical result, it would be better that educational progress be even rudely checked." (Principal Miller of Union College before Congress of Missions in Chicago 1893). It is the function of the State to educate its future citizens and the only justification that the Church can make for entering this field is that it can offer educational opportunities under positive Christian influences which do not obtain in State institutions; unless we can subordinate our system to his end we should abandon this fruitful field.

Granted these fundamentals we pass to the consideration of the main subject, the relation of the mission school to the local Church.

- (1) The Primary or Parochial School. As its name indicates, the parochial school is connected with a parish or local church in a very vital manner and consists of primary grades for day pupils. It generally holds its sessions in the chapel, social hall or Sunday School rooms of the church and making use of the furniture belonging to the congregation, the teachers are members of the local church, and the pastor is

in charge as to space is generally accorded to children of believers but others are usually attracted by the nominal tuition and the excellent grade of teaching, which, as a rule, makes the school self-supporting. The pupils in this class of school are required to study the rudimentary doctrines of the church under whose auspices it operates, since it is organized primarily for the children of its members, and to attend Sunday School. The majority of the pupils coming from Christian homes and the teachers co-operating with the pastor makes this feasible. In some cases the parochial school contributes financially to the local church budget from balances in hand above expenses.

The following principles may be suggested as to this grade of educational work. (A) Such schools require constant and thorough evangelistic supervision. No more schools should be established by a mission than can be thoroughly looked after and followed up.

(B) Only Christian teachers should be employed. (C) Such schools should be unqualifiedly Christian. When associated with a native congregation, primary schools should have the advantage of the closest supervision of the native pastor, who may often wisely be made responsible for catechetical instruction.

(D) In evangelistic primary schools it is wasteful not to utilize all the evangelistic opportunities offered by the opened homes of the pupils. A missionary in charge of such work must resist the temptation to open so many schools as to make this supervision and utilization impossible.

(E) The primary schools of each mission should, as far as possible, have a uniform curriculum serving as preparatory to the schools of higher grade. (Missionary Principles and Practice, Spear; page 55.)

The nexus binding the parochial school to the local church is the pastor, native or foreign, than whom no one is better qualified to superintend its activities. Usually in this grade of school we find little difficulty maintaining an intimate relation between it and the local church, owing in large measure to its daily identity with the church building, association with children from Christian homes and personal contact with the pastor. The Symbol of the Kingdom, according to Jesus, is not a cross nor a crown but a little child; God forbid that we should cause one of these little ones to stumble and fall as he gropes out of darkness seeking the Light. (Math. 18:6)

2. Secondary and High Schools. The aim of educational missions is not civilization nor Americanization but Christianization; if we cannot educate evangelistically we have no excuse as a Church for entering the educational field any more than we have an industrial commer-

cial and political mission. What is our aim in founding secondary and High Schools on this Continent? Is it to graduate scholars of form? character? Is it to make expenses or make men and women? The aim of such schools is to develop Christian character and fit pupils for positions of influence and usefulness among their own people and in the native Church, not of course as professional preachers and teachers only; in a word to raise up Christian leaders both men and women.

(B) Three principles must govern all educational institutions of this character under the care of mission boards. (a) They must be thorough in their work. These schools may vary greatly in grade and range of instruction but whatever is taught must be taught thoroughly both for its effect on character, and because thoroughness is itself education. (b) They must provide education adapted to the requirements and characteristics of the pupils taught, and to the conditions of life and work for which the pupils are to be fitted. (c) They must be unqualifiedly Christian, bringing and keeping all their pupils under powerful and personal religious influence.

This aim and these principles suggest a few of the limitations of this grade of educational work in missions. (e) No more students should be received than can be trained thoroughly and influenced to the maximum. (h) The number of Christian students should be sufficient to give tone and character to the school. A predominant non-Christian influence is fatal to the best results. (i) The number of pupils should not be so large as to preclude the maximum of personal contact with the pupils. (d) Education should not be given beyond the needs of the pupils or the people whose leaders they are to become. It is essential to leadership that the gap between the leader and the led should not be too wide. (Spear, Principles and Practice pages 53-56) All teaching has two objectives—the subject taught and the person taught. No matter what the subject, the greater of the two objectives is the pupil. This class to the non-Christian world by offering linguistic and other advantages unavailable in State institutions. Generally pupils from this class care little for our ethical and spiritual instruction but bear with it on account of the superior intellectual equipment which they seek. President Ewing of Forman Christian College, Indiana, has made this statement: "The great aim of all missionary effort is the bringing of the individual into personal relations to the Lord Jesus Christ. No school or college in non-Christian lands which is satisfied with less than this has any claim to represent the true missionary spirit; it that burns in the heart of the Christian Church, instances might be cited to show how even the highest intellectual culture when imparted to the individual has still left him as incapable of appreciating the things which we most prize as he was in the days of his mental darkness. The Indian, who after his return from England with honours from one of the British universities cheerfully undergoes the loathsome process of purification is a case in point. His intellect has been strengthened. He is master of a store of facts, but his moral perceptions are even duller than at the outset." (The Student Miss Appeal, page 458). We have to lament that very few of our graduates of mission schools have gone into the ministry or even Christian educational or philanthropic work. Given the amount of money invested and the number of consecrated men and women engaged we have have a right to expect a larger percentage of active Christians than we obtain from our educational activities. It is not enough that we accomplish a negative result, the breaking of their old idols, we must give them something positive or the last state will be worse than the first. (Luke 11:26.) One of the contributing causes of the apparent failure of the schools at this point is the lack of co-operation with the local church. There are many presumably good reasons for this condition which let us frankly confess.

(To be continued.)

The Congress Day by Day

BALTASAR BRUM ADDRESSES THE DELEGATES

MONTEVERDE PLEADS FOR SIMPLICITY

GENERAL NOTES

We draw the attention of Delegates and Visitors to the Congress to the fact that the whole of next week is a holiday in Uruguay known as *La Semana de Turismo*, which means that from Saturday, April 4 until Monday, April 13, the banks are closed. Cashing of letters of credit and any other banking transactions must therefore all be attended to this week, and the earlier the better as on the last days preceding the *Semana de Turismo* the rush of business in the banks is apt to cause much waiting.

Arrangements have now been made for the *Boletín Diario* to be delivered direct to the Delegates' rooms first thing in the morning. *The Sun* is to be found on a small table on the left on entering the Dining Room.

The new Dining System to ensure a better acquaintance amongst the Delegates is working well. The system provides for each table holding eight diners with a fixed host and hostess, the other six guests being changed every night. It is excellent for the digestion as it prevents Committee Meetings being carried on informally throughout meals.

The social life of the Congress was animated yesterday by birthday greetings to Dr. Exner the eminent Health expert and Miss Dabbs the well known authority on all Indian questions.

We intend publishing an Editorial Article tomorrow under the caption "THE MONZO DOCTRINE", which will deal with the press comments on the cabled accounts of Señor Monzo's address at the Cranford Institute Reception.

SUNDAY

The Congress opened on Sunday afternoon at the Hotel Pocitos. Dr. Erasmo Braga of Brazil, and Dr. John McKay of Peru were the speakers of the occasion. Dr. Robert E. Speer of New York presided.

Sunday evening was given over to a devotional meeting at which Dr. Speer spoke, in his usual impressive manner.

MONDAY MORNING

After the election of officers and Committees with the results reported in our issue of yesterday the Congress considered Report No. 1 (Unoccupied Fields). This report surveys the present status of Evangelical work in South America. It discusses the vast neglected interior and the unreached classes which include the cultured class in general. It gives some amazing facts concerning 6,000,000 square miles, containing immense rural populations, unnumbered small towns villages and Indian districts to none of which the Roman Catholic Church ministers.

The Report was ably presented by Mr. C. J. Ewald General Secretary of the Federation of Young Men's Christian Associations in South America and was discussed by thirteen of the Delegates, several of the speakers expressing strong approval of the approach to the student class made by the Y.M.C.A.

The Session closed with an address by Professor D. J. Fleming of New York who considered that insufficient time was given to meditation on spiritual matters.

MONDAY AFTERNOON

This session was devoted to a consideration of the Indian

South America. There were many confessions of governmental and religious neglect, especially culpable in view of the immense number of Indians and their ready response to all efforts at intellectual social and religious amelioration. The trend of opinion of those who had been in personal contact with the Indian was that work to be effective must be in broad humanitarian lines: agricultural and industrial training medicine and hygiene must collaborate with Evangelism.

MONDAY NIGHT

Monday night was given up to an Open Heart Conference in the course of which Professor Monteverde of Montevideo said that he considered that Christianity had made very little progress, which he considered the fault of its proponents who instead of going to the simple teachings of Christ had evolved a series of complicated doctrines, which their pupils did not understand and which he (the speaker) doubted if they understood themselves.

YESTERDAY MORNING

The outstanding educational problem in every South American State today is to bridge the gulf between the hereditary, highly cultured, but relatively small ruling class and the densely ignorant masses. Every Republic is awake to the necessities of popular education and some are doing their best to provide it yet illiteracy is very widely prevalent. The educational programs are professedly modern, and on some professional lines abreast of the best methods.

The Report presented on the subject deals with important phases both of state education and education under Evangelical auspices which latter has now developed during a period of fifty years.

The Report was presented by Dr. Frank Knight Sanders of New York and Professor H. D. Holmés of New York University. It was followed by an animated discussion in the course of which Mr. R. O. Christian Boy Work Secretary Y.M.C.A. Buenos Aires declared that Evangelical Schools do not justify their existence unless they are representative of the best in organization method and curricula.

YESTERDAY AFTERNOON

Much interest was manifested yesterday afternoon by a resolution presented by Doctor W. G. Hounshell of Mashville Penn. calling for a continent wide Evangelistic campaign to be participated in by all of the Evangelical forces. In introducing the resolution, which was signed by several members of the Congress, the mover declared that the spirit of the present Congress made it clear that the time had come when all of the Great Evangelical Churches could work together. The resolution at the request of the mover was referred to the Business Committee.

The Report on Evangelism was then discussed and the discussion revealed a unanimity of opinion on the importance of the Evangelistic method.

YESTERDAY EVENING

A tremendous reception was accorded Br. Baltasar Brum Ex-President of the Republic, who addressed the Congress last night. Dr. Brum who spoke in Spanish was very ably interpreted by Dr. Inman. Dr. Brum commercial by a reference to his League of American Nations

From Montevideo "Sun,"

April 1-1925-

CONGRESS PROGRAM APRIL 1

9.00 Morning session, Consideration of Report No. V, "Social Movements in South America".

11.30: Half-hour of devotional meditation to be led by Mrs. Robert E. Speer.

1.30: Afternoon Session. Six sectional meetings will be held under the auspices of the six Committees on Resolutions. Delegates will attend the meetings as their interest in the respective reports may determine. The places of meeting will be as follows:—Section I, Conference Hall of the Congress; Section of Hotel); Section II, Terrace Coffee Room next to Dining Room; II, Reading Room (South Entrance Section IV, Reception Hall (Where School Exhibits are displayed); Section V, Children's Dining Room (Next Reading Room); Section VI, Book Exhibition.

18.00: Address in the Ateneo by Dr. L. B. Horta Barbosa on the

subject, "The Indian Problem in Brazil".

20.30: Evening Session, Address by Dr. Enrique Molina.

AGENDA ON REPORT No. V

I. What relation exists between the teachings of Jesus and social problems?

II. What are the principal social problems in South America?

III. What is the Christian position in reference to such problems?

IV. Has the time arrived for the formulation of any definite statement in reference to such problems?

V. Should there exist a permanent commission charged with studying existing conditions for the purpose of finding the needed application of Christian principles to these problems?

VI. What are the elements to be included in the social program for the immediate future?

scheme, which it will be remembered he presented unsuccessfully at the Santiago Conference three years ago. He congratulated the U.S. ladies present on their social and political freedom, and prophesied that Uruguayan women would have the vote within one year. He concluded by reference to the liberal laws of Uruguay and to the social work being done by the Government notably in the question of prison reform.

PRO BONO PUBLICO

THE CONGRESS ARRANGEMENTS

During the Congress Conferences are being given each evening at 6 o'clock in the Ateneo to which the public are cordially invited. The following is the programme of these Conferences so far as at present arranged.

April 1 — *The Problem of the Indian in Brazil* by L. B. Horta Barbosa, the Official Delegate of the Brazilian Government to the Congress.

In connection with the Congress an interesting exhibition has been opened in the drawing room of the Pocitos Hotel of the work of pupils of the various Latin American Educational Institutions which had their origin in evangelistic effort. The public are cordially invited to visit this exhibition daily from 8 a.m. to 7 p.m. and *The Sun's* advice to the public is to profit by the invitation.

NORTH AND SOUTH.

CHILEAN POETESS ATTACKS UNITED STATES.

AN ANSWER TO DR. PALACIOS.

"MEN WITHOUT HONESTY OF PURPOSE"

[Special to THE HERALD.]

MONTEVIDEO, March 31.

The first wringing out of the dirty linen being washed in Montevideo comes in the report on a Chilean poetess's statement published in "The Herald" this morning from our Montevideo correspondent to the Religious Conference now being held in that city. The lady, described as "celebrated," states that "ninety per cent. of the North Americans who come to South America represent men and institutions which have no honesty of purpose in commerce and writers who easily sell themselves and are easily the most efficient and dangerous helpers of Yankee capitalism." The words are more those of a ranting soap-box orator than of one addicted to the Muses, and although Americans resident in South America will take them at their face value, which is nil, there will be an unfortunately large portion of the population that will take them as being the inspired statement of one who knows.

We feared the Religious Conference would put its foot into it and our fears have fructified. Intolerance is one of the long suits of modern religion, and in condemning the means that make the wheels of commerce go round the ranters at Montevideo have proved themselves worthy exponents of the modern trend. We are forced now to see the churches leagued against commerce, American religious leaders doing their best to set at naught the sacrifices made by people of their own blood in leaving their home to carry on peaceful trade in foreign lands, and we have to read, with disgust, that "the letter... met with approval and keen appreciation of the leaders of the Congress." We cannot take it that religion itself is ideal, for there are too many warring sects to allow of that construction, but the leaguings of the sects to overthrow legitimate commerce is much less ideal than even the war itself. Christianity may have a duty to perform, but it is surely not that of placing misconstructions upon legitimate commerce.

Ninety per cent of the North Americans who come to South America represent "men and institutions which have no honesty of purpose in Latin America." They are men who have venal purposes in commerce and writers who easily sell themselves and "are easily the most efficient and most dangerous helpers of Yankee capitalism," according to Doctora Gabriela Mistral, the celebrated Chilean poetess in an open letter to Dr. Alfredo Palacios, of the University of La Plata. The letter was read at a session of the Congress on Christian Work in South America, in Montevideo, and met with approval and keen appreciation of the leaders of the Congress, inasmuch as it is considered a refutation by a Latin-American of some of the charges made recently by Dr. Palacios against the church and educational leaders who are gathered for this conference.

The tone and sentiment of the Mistral letter may also be taken as indicative of the feeling of a certain class of intellectuals of the South American countries against so-called American "imperialism" and domination in South America, according to some of the delegates here. The Committee on Co-Operation in South America has made frequent charges that the commercial and financial interests of the United States are arousing resentment against Americans and seriously handicapping the religious work in these countries. It meets the claims of the religious leaders and supports the public writings and charges of some of them.

While the Mistral letter supports the charges of the church leaders, it also has a significant value to them in that it seems to dispose of the charge or insinuation made by Dr. Palacios in his letter refusing an invitation to participate in the Congress, that these church and educational workers were "partners with the Yankee capitalistic crowd seeking to gobble up all the riches and resources of South America."

One paragraph of the Palacios letter, which appeared several weeks ago in one or two of the Buenos Aires papers said in effect there was but little difference between the

United States and the "Conquistadores" to these parts and the American missionaries who come with the American commercial representatives. Dr. Palacios seemed to infer that the missionaries were seeking to also assimilate South America as a part of the general scheme of United States imperialism.

This view Dr. Mistral takes exception to, and takes Dr. Palacios to task for making such a charge. That portion of her letter in which she airs her views on American schemes to dominate South American countries and her defence of the American missionaries reads as follows:

"Precisely because you mean much among those in our continent who are working in a common spiritual task, the declarations which you make concerning the educational assembly of Uruguay become very serious.

"I do not deny a single word of what you say with regard to the aspiration of the United States to dominate our continent. However, in the three years that I have been travelling I have come to the conclusion that this domination has two aspects. The first one is natural and involuntary. It is what could be expected from a country which is enormously large, and which, like a strong man with great lungs, drinks in the air which rightfully belongs to others, and imposes upon them its commerce. I recognised that there is a conscious and deliberate attempt to direct the policies of our countries, drawing us further and further away from European influence which was until recently very strong among us, and which was less dangerous because of the distance and because it was exercised by several nations at the same time.

"I have a profound conviction, and that is that the men and institutions who have no honesty of purpose in Latin America, men who have venal purposes in commerce, and writers who easily sell themselves, are the most efficient and most dangerous helpers of Yankee capitalism. They are slowly mortgaging our future and may later on finish up their work, handing over to future generations, countries which are in theory free but which are in truth handed over with all their riches in the power of North America.

"In the legion which comes from the North, in search of knowledge, or connections, and of the opportunity for exchange of products, as opposed to ninety per cent who are merchants, there are ten per cent whose

purposes are altogether honourable. These are the North American professors who as regards religion may be Catholic, Protestant, or of diverse beliefs.

"They form the purest, most attractive portion of the populations of the United States, the part which really has a living, national consciousness. They are poor employees who do not belong to the intellectual bourgeoisie of their rich country. Every year they travel over Europe collecting in all parts the best they can secure from institutions of culture. They are international workmen who are perfecting the human harvest.

"The great majority of these people are altruistic entirely. They have a heroic sense of life and they pursue their travels with but slight resources. I owe to my contact with them and to that which they have published, a great deal of help and splendid ideas.

"Such men, compose the good North American emigration. They are useful to us, since they give us information in regard to the latest methods of education and we receive from them the contagion of a life filled with social service, tremulous with activity, and saturated with a religious fervour.

"We must open the way to this influence with the loyalty of good people, with Spanish honour, which looks the guest in the face and recognises nobility in the clean countenance and in the transparent intention. And at the same time we must spy upon that other class of immigrants, and keep our eyes upon those who try to form societies and syndicates, who bring with them many documents which are purely political, and money which is used as a bribe to corrupt our public men. To close our doors to the one and leave the others free to carry on their work would be a great mistake."

PAN-AMERICANISM.

MONTEVIDEO, March 31.

The delegates to the Congress on Christian Work were told by Dr. Enrique Molina, Dean of the University of Concepcion, that South Americans were sceptical of Pan-Americanism because it was an ideal corrupted by the commercial tendencies of the United States.

He spoke last night at what was described as an "Open-heart meeting," at which the South American delegates were invited to speak their minds frankly on any subject affecting contacts between North and South America. He declared that Pan-Americanism and the Monroe Doctrine were unable to exist side by side, as they were contradictory.

"The South Americans view Pan-Americanism with scepticism, because they regard it as a means for the United States to dominate South American countries. They feel deceived by it, because of its commercial aspects." He cited what he alleged to be unfortunate manifestations of this aspect on the part of the United States in Haiti, Santo Domingo, Honduras, and Panama, and asserted that while Americans individually were the best of people, they constituted as a whole a menace to Latin America. This feeling of scepticism was especially marked in the northern and Caribbean countries.

Pan-Americanism and the Monroe Doctrine were contradictory, because true Pan-Americanism must consist of a co-operation between all nations as equals before the law, while the Doctrine was a policy of the United States, which thereby constituted itself a protector of other nations. "We feel that we are free nations and have the right to maintain ourselves as such, but the Monroe Doctrine implies a hegemony of the United States over us. It is, in fact, a Doctrine which has expired. It is a dead letter, while Pan-Americanism is at present the only hope." Dr. Molina favoured the ideal of an Iberian-American Union, advocated in Mexico, which was approved by many of the intellectual leaders in Argentina and Chile, but resisted in the United States.

Several of Dr. Molina's South American hearers jumped to their feet at the conclusion of his speech, begging an opportunity to reply. Sr. Erasmo Braga (Brazil), who was today elected president of the Congress, informed them that they would be given a chance at a later meeting.

Dr. Ernesto Nelson, the Argentine educator, also declared that Pan-Americanism had too long been connected with commerce, and called for a type that found expression in terms of social and educational ideals, adding that the task of Evangelical missionaries in this respect was difficult.

(CONTINUED ON PAGE 8.)

April 1-1925-

(Continued)

NORTH AND SOUTH.

(Continued from page 1.)

cult, because they came to lands where religion in the popular mind was largely identified with immorality, and "were obliged to march under an already discredited banner." To save itself, morality in these countries had had to sever connections with religion and find its support in science.

EIGHT YEARS' WORK.

Delegates to the Congress on Christian Work now in session in Montevideo, were cheered this morning when the report of the work accomplished in Latin America within the past eight years was read, and showed a healthy growth all along the firing line.

Grey-haired men and women who have spent the greater part of their lives in missionary and educational work in South American countries, many of them in far distant posts of the interior where they seldom meet people of their own land, where they have had to carry on alone and often against seemingly overwhelming odds, felt that all of their time spent, the discomforts and discouragements they had felt and undergone, were worth while after all.

The field workers were cheered by the good reports. It was their balance sheet showing profits in human souls, offered to the Congress. Delegates from the United States include practically all workers actively identified with church work in some form or other incident to maintaining the missionary programmes of their different churches. Upon the home workers falls the task of raising the funds and to maintain the interest and support at home by which the field workers are to carry on here in South America.

Among the interesting sections of the report, which makes a book of valuable reading and a résumé of Protestant efforts in South America to reach the people, are those giving figures showing the distribution of the work, number of churches, schools, communicants and the like. All these are classified under the report on "Unoccupied fields" towards which the Congress hopes to be able to attract the attention of the church people "back home," so that financial assistance will be forthcoming to extend the efforts in Latin America as fast as trained workers can be prepared.

The report shows that between 1916 and 1924, the period of this survey, organised Protestant churches on the continent increased from 856 to 1,283, approximately 50 per cent. Nearly 30,000 new communicants were added to the membership rolls, increasing the total to 122,266; an increase of 31 per cent. A gain of 106 per cent in the number of Sunday school pupils and teachers, was recorded, there now being 108,599.

These increases have been made possible by a large augmentation of the staff of workers recruited from the ranks of the native workers, 622 national workers having been trained and incorporated into the ranks, there now being 2,004 native trained missionary workers and teachers, a gain there of 50 per cent.

The missionary societies "back home in the United States and Canada" have not been idle, but sent out 529 new workers to strengthen the work and to extend operations, increasing the number of workers from abroad to 1,736.

Brazil seems to have responded to

the missionary efforts of the American churches to a greater extent than any of the other South American countries. It may be that because of the size of that country the workers sent there were larger in numbers and the work carried on on a larger scale.

Rio de Janeiro, according to the report submitted, aside from Paris has become the foremost evangelical centre in the Latin world. There are about 100 preaching centres in that city, over sixty members to its pastors' association, and strong churches representing several different denominations. The First Presbyterian church claims over 1000 members, including some of the most prominent Brazilian men of affairs. The church alone conducts 14 branch Sunday schools in Rio de Janeiro.

After Brazil, the work in Argentina shows the most growth; then comes that in Chile. The report says that in Montevideo and Rio de Janeiro, the Government and general community looks upon the Evangelical church movement as a beneficial constructive asset. At present Montevideo is the continental headquarters of the Young Men's and Young Women's Christian Associations, the seat of the proposed International Seminary of Theology and Social Science, and Dr. W. E. Browning, educational secretary of the united forces of this movement makes his headquarters there.

Touching upon the work carried on in Buenos Aires and the needs of that work, the report says that the city is so immense that to perform their share of neglected ministry, the Protestant churches would need the same resources and equipment as New York. The work in Buenos Aires does not show the proportionate gain one might expect in so large a city.

That while some of the strongest and most active Evangelical churches carry on their work in all forms, and the Y.M.C.A. has a membership of 4,000 and a staff including some of the best-known leaders in social reform in all Argentina, the total membership of the 33 Evangelical congregations is but 12,002, and is composed mostly of the middle and working classes.

The report gives a very thorough exposition of the great needs of missionary and educational work in the South American States, each country being discussed minutely. The field among the people of the populated centres and large cities is also surveyed. In discussing the possible field among students and universities under the head of "Students and Christianity," the report says: "It cannot be said that the voice of the evangelist has been heard in academic halls, or that evangelical churches have impressed themselves with any clear, constructive influence upon student communities.

"In the universities the consciously religious element is relatively as small as it was before the stir of the present student movement. So far as clear knowledge and profession of Christianity are concerned the same conditions of ignorance, indifference, hegemony, radicalism, and hostility prevail. Of a current attendance of about 10,000 students at the University of Buenos Aires, investigation indicates that not more than 10 per cent are 'nominally identified' with Roman Catholicism; another 10 per cent are antagonistic to the Roman Church with a Protestantism which protests but has not contact with Evangelical Christianity. The remaining 80 per cent register no religious convictions whatever. It is pointed out that the conditions existing in the student body in Buenos Aires are

more or less indicative of the other educational schools in South America as to the interest toward religion.

VOTES FOR WOMEN.

MONTEVIDEO, March 31.

The delegates to the Congress on Christian Work vociferously applauded when Dr. Baltasar Brum, the ex-President of Uruguay, told them tonight, in the course of an address on peace among the nations, that the women of Uruguay would have the right to vote within a year. He said that a Women's Suffrage Bill was certain to be passed, thus making Uruguay the second nation on the American continent to give women equal rights with men.

They also cheered when Dr. Brum finished an exposition of his scheme for a Pan American League of Nations, which Uruguay suggested at the Pan-American Conference in Santiago in 1923, but which was not acted upon. He said he was not discouraged by the fact that the idea had not taken solid root, since it was always the case that any ideas involving radical changes were slow to be adopted. He regretted the American policy of isolation, which he declared would tend to provoke war, because it was evident that the rivalries of the European nations could not be contained unless the United States exercised an influence. The United States alone could keep world peace. He contended that a Pan-American League of Nations did not conflict with the Monroe Doctrine, and that the United States would not assume any obligations in addition to those which it had already assumed on its own account by maintaining the Monroe Doctrine. If the United States objected to entering a Pan-American League on the ground that this might limit its sovereignty, that need be no obstacle, since it could be agreed that no action of the League would go into force until it had been approved by the respective Congresses of the constituent nations. Such a League would be one of several regional Leagues, each with its own regional interests and problems, and which would correspond to States in a grand world federation of nations.

Sr. Erasmo Brago, the president of the Congress, assured Dr. Brum that the idea had the warm endorsement of all the delegates.

From Buenos Aires "Herald,"

April 1-1925

From Buenos Aires "Herald,"

April 1-1925

NORTH AND SOUTH.

CHILEAN POETESS ATTACKS UNITED STATES.

A POETESS ON THE WARPATH.

The first wringing out of the dirty linen being washed in Montevideo comes in the report on a Chilean poetess's statement published in "The Herald" this morning from our Montevideo correspondent to the Religious Conference now being held in that city. The lady, described as "celebrated," states that "ninety per cent. of the North Americans who come to South America represent men and institutions which have no honesty of purpose in commerce and writers who easily sell themselves and are easily the most efficient and dangerous helpers of Yankee capitalism." The words are more those of a ranting soap-box orator than of one addicted to the Muses, and although Americans resident in South America will take them at their face value, which is nil, there will be an unfortunately large portion of the population that will take them as being the inspired statement of one who knows.

We feared the Religious Conference would put its foot into it and our fears have fructified. Intolerance is one of the long suits of modern religion, and in condemning the means that make the wheels of commerce go round the ranters at Montevideo have proved themselves worthy exponents of the modern trend. We are forced now to see the churches leagued against commerce, American religious leaders doing their best to set at nought the sacrifices made by people of their own blood in leaving their home to carry on peaceful trade in foreign lands, and we have to read, with disgust, that "the letter... met with approval and keen appreciation of the leaders of the Congress." We cannot take it that religion itself is ideal, for there are too many warring sects to allow of that construction, but the leaguings of the sects to overthrow legitimate commerce is much less ideal than even the war itself. Christianity may have a duty to perform, but it is surely not that of placing misconstructions upon legitimate commerce.

AN ANSWER TO DR. PALACIOS.

"MEN WITHOUT HONESTY OF PURPOSE"

[Special to THE HERALD.]

MONTEVIDEO, March 31.

Ninety per cent of the North Americans who come to South America represent "men and institutions which have no honesty of purpose in Latin America." They are men who have venal purposes in commerce and writers who easily sell themselves and "are easily the most efficient and most dangerous helpers of Yankee capitalism," according to Doctora Gabriela Mistral, the celebrated Chilean poetess in an open letter to Dr. Alfredo Palacios, of the University of La Plata. The letter was read at a session of the Congress on Christian Work in South America, in Montevideo, and met with approval and keen appreciation of the leaders of the Congress, inasmuch as it is considered a refutation by a Latin-American of some of the charges made recently by Dr. Palacios against the church and educational leaders who are gathered for this conference.

The tone and sentiment of the Mistral letter may also be taken as indicative of the feeling of a certain class of intellectuals of the South American countries against so-called American "imperialism" and domination in South America, according to some of the delegates here. The Committee on Co-Operation in South America has made frequent charges that the commercial and financial interests of the United States are arousing resentment against Americans and seriously handicapping the religious work in these countries. It meets the claims of the religious leaders and supports the public writings and charges of some of them.

While the Mistral letter supports the charges of the church leaders, it also has a significant value to them in that it seems to dispose of the charge or insinuation made by Dr. Palacios in his letter refusing an invitation to participate in the Congress, that these church and educational workers were "partners with the Yankee capitalistic crowd seeking to gobble up all the riches and resources of South America."

One paragraph of the Palacios letter, which appeared several weeks ago in one or two of the Buenos Aires papers said in effect there was but little difference between the Jesuits who accompanied the Spanish "Conquistadores" to these parts and the American missionaries who come with the American commercial representatives. Dr. Palacio seemed to infer that the missionaries were seeking to also assimilate South America as a part of the general scheme of United States imperialism.

This view Dr. Mistral takes exception too, and takes Dr. Palacios to task for making such a charge. That portion of her letter in which she sets her views on American schemes to dominate South American countries and her defence of the American missionaries reads as follows:

"Precisely because you mean much among those in our continent who are working in a common spiritual task, the declarations which you make concerning the educational assembly of Uruguay become very serious.

"I do not deny a single word of what you say with regard to the aspiration of the United States to dominate our continent. However, in the three years that I have been travelling I have come to the conclusion that this domination has two aspects. The first one is natural and involuntary. It is what could be expected from a country which is enormously large, and which, like a strong man with great lungs, drinks in the air which rightfully belongs to others, and imposes upon them its commerce. I recognised that there is a conscious and deliberate attempt to direct the policies of our countries, drawing us further and further away from European influence which was until recently very strong among us, and which was less dangerous because of the distance and because it was exercised by several nations at the same time.

"I have a profound conviction, and that is that the men and institutions who have no honesty of purpose in Latin America, men who have venal purposes in commerce, and writers who easily sell themselves, are the most efficient and most dangerous helpers of Yankee capitalism. They are slowly mortgaging our future and may later on finish up their work, handing over in future generations, countries which are in theory free, but which are in truth handed over with all their riches in the power of North America.

"In the legion which comes from the North, in search of knowledge, or connections, and of the opportunity for exchange of products, as opposed to ninety per cent who are merchants, there are ten per cent whose

purposes are altogether honourable. These are the North American professors who as regards religion may be Catholic, Protestant, or of diverse beliefs.

"They form the purest, most attractive portion of the populations of the United States, the part which really has a living, national consciousness. They are poor employees who do not belong to the intellectual bourgeoisie of their rich country. Every year they travel over Europe collecting in all parts the best they can secure from institutions of culture. They are international workmen who are perfecting the human harvest.

"The great majority of these people are altruistic entirely. They have a heroic sense of life and they pursue their travels with but slight resources. I owe to my contact with them and to that which they have published, a great deal of help and splendid ideas.

"Such men, compose the good North American emigration. They are useful to us, since they give us information in regard to the latest methods of education and we receive from them the contagion of a life filled with social service, tremulous with activity, and saturated with a religious fervour.

"We must open the way to this influence with the loyalty of good people, with Spanish honour, which looks the guest in the face and recognises nobility in the clean intention and in the transparent intention. And at the same time we must spy upon that other class of immigrants, and keep our eyes upon those who try to form societies and syndicates, who bring with them many documents which are purely political, and money which is used as a bribe to corrupt our public men. To close our doors to the one and leave the others free to carry on their work would be a great mistake."

PAN-AMERICANISM.

MONTEVIDEO, March 31.

The delegates to the Congress on Christian Work were told by Dr. Enrique Molina, Dean of the University of Concepción, that South Americans were sceptical of Pan-Americanism because it was an ideal corrupted by the commercial tendencies of the United States.

He spoke last night at what was described as an "Open-heart meeting," at which the South American delegates were invited to speak their minds frankly on any subject affecting contacts between North and South America. He declared that Pan-Americanism and the Monroe Doctrine were unable to exist side by side, as they were contradictory. "The South Americans view Pan-Americanism with scepticism, because they regard it as a means for the United States to dominate South American countries. They feel deceived by it, because of its commercial aspects." He cited what he alleged to be unfortunate manifestations of this aspect on the part of the United States in Haiti, Santo Domingo, Honduras, and Panama, and asserted that while Americans individually were the best of people, they constituted as a whole a menace to Latin America. This feeling of scepticism was especially marked in the northern and Caribbean countries, Pan-Americanism and the Monroe Doctrine were contradictory, because true Pan-Americanism must consist of a co-operation between all nations as equals before the law, while the Doctrine was a policy of the United States, which thereby constituted itself a protector of other nations. "We feel that we are free nations and have the right to maintain ourselves as such, but the Monroe Doctrine implies a hegemony of the United States over us. It is, in fact, a Doctrine which has expired. It is a dead letter, while Pan-Americanism is at present the only hope." Dr. Molina favoured the ideal of an Iberian-American Union, advocated in Mexico, which was approved by many of the intellectual leaders in Argentina and Chile, but resisted in the United States.

Several of Dr. Molina's South American hearers jumped to their feet at the conclusion of his speech, begging an opportunity to reply. Sr. Erasmo Braga (Brazil) who was today elected president of the Congress, informed them that they would be given a chance at a later meeting.

Dr. Ernesto Nelson, the Argentine educator, also declared that Pan-Americanism had too long been connected with commerce, and called for a type that found expression in terms of social and educational ideals, adding that the task of Evangelical missionaries in this respect was difficult.

(CONTINUED ON PAGE 8.)

April 1-1925-

(Continued.)

NORTH AND SOUTH.

(Continued from page 1.)

cult, because they came to lands where religion in the popular mind was largely identified with immorality, and "were obliged to march under an already discredited banner." To save itself, morality in these countries had had to sever connections with religion and find its support in science.

EIGHT YEARS' WORK.

Delegates to the Congress on Christian Work now in session in Montevideo, were cheered this morning when the report of the work accomplished in Latin America within the past eight years was read, and showed a healthy growth all along the firing line.

Grey-haired men and women who have spent the greater part of their lives in missionary and educational work in South American countries many of them in far distant posts of the interior where they seldom meet people of their own land, where they have had to carry on alone and often against seemingly overwhelming odds, felt that all of their time spent, the discomforts and discouragements they had felt and undergone, were worth while after all.

The field workers were cheered by the good reports. It was their balance sheet, showing profits in human souls, offered to the Congress. Delegates from the United States include practically all workers actively identified with church work in some form or other incident to maintaining the missionary programmes of their different churches. Upon the home workers falls the task of raising the funds and to maintain the interest and support at home by which the field workers are to carry on here in South America.

Among the interesting sections of the report, which makes a hook of valuable reading and a resumé of Protestant efforts in South America to reach the people, are those giving figures showing the distribution of the work; number of churches, schools, communicants and the like. All these are classified under the report on "Unoccupied fields" towards which the Congress hopes to be able to attract the attention of the church people "back home," so that financial assistance will be forthcoming to extend the efforts in Latin America as fast as trained workers can be prepared.

The report shows that between 1916 and 1924, the period of this survey, organized Protestant churches on the continent increased from 856 to 1,282, approximately 50 per cent. Nearly 30,000 new communicants were added to the membership rolls, increasing the total to 122,266, an increase of 31 per cent. A gain of 100 per cent in the number of Sunday school pupils and teachers, was recorded, there now being 168,599.

These increases have been made possible by a large augmentation of the staff of workers recruited from the ranks of the native workers, 622 national workers having been trained and incorporated into the ranks, there now being 2,004 native trained missionary workers and teachers, a gain there of 50 per cent.

The missionary societies "back home in the United States and Canada" have not been idle, but sent out 529 new workers to strengthen the work and to extend operations, increasing the number of workers from abroad to 1,736.

Brazil seems to have responded to

the missionary efforts of the American churches to a greater extent than any of the other South American countries. It may be that because of the size of that country the workers sent there were larger in numbers and the work carried on on a larger scale.

Rio de Janeiro, according to the report submitted, aside from Paris has become the foremost evangelical centre in the Latin world. There are about 140 preaching centres in that city, over sixty members to its pastors' association, and sundry churches representing several different denominations. The First Presbyterian church claims over 1000 members, including some of the most prominent Brazilian men of affairs. The church alone conducts 14 branch Sunday schools in Rio de Janeiro.

After Brazil, the work in Argentina shows the most growth; then comes that in Chile. The report says that in Montevideo and Rio de Janeiro, the Government and general community looks upon the Evangelical church movement as a beneficial constructive asset. At present Montevideo is the continental headquarters of the Young Men's and Young Women's Christian Associations, the seat of the proposed International Seminary of Theology and Social Science, and Dr. W. E. Browning, educational secretary of the united forces of this movement makes his headquarters there.

Touching upon the work carried on in Buenos Aires and the needs of that work, the report says that the city is so immense that to perform their share of neglected ministry, the Protestant churches would need the same resources and equipment as New York. The work in Buenos Aires does not show the proportionate gain one might expect in so large a city.

That while some of the strongest and most active Evangelical churches carry on their work in all forms, and the Y.M.C.A. has a membership of 4,000 and a staff including some of the best-known leaders in social reform in all Argentina, the total membership of the 33 Evangelical congregations is but 12,002, and is composed mostly of the middle and working classes.

The report gives a very thorough exposition of the great needs of missionary and educational work in the South American States, each country being discussed minutely. The field among the people of the populated centres and large cities is also surveyed, in discussing the possible field among students and universities under the head of "Students and Christianity," the report says: "It cannot be said that the voice of the evangelist has been heard in academic halls, or that evangelical churches have impressed themselves with any clear, constructive influence upon student communities.

"In the universities the consciously religious element is relatively as small as it was before the stir of the present student movement. So far as clear knowledge and profession of Christianity are concerned the same conditions of ignorance, indifference, negation, radicalism, and hostility prevail. Of a current attendance of about 10,000 students at the University of Buenos Aires, investigation indicates that not more than 10 per cent are 'nominally identified' with Roman Catholicism; another 10 per cent are antagonistic to the Roman Church with a Protestantism which protests but has not contact with Evangelical Christianity. The remaining 80 per cent register no religious convictions whatever. It is pointed out that the conditions existing in the student body in Buenos Aires are

more or less indicative of the other educational schools in South America as to the interest toward religion.

VOTES FOR WOMEN.

MONTEVIDEO, March 31.

The delegates to the Congress on Christian Work unflinchingly applauded when Dr. Baltasar Brum, the ex-president of Uruguay, told them tonight, in the course of an address on peace among the nations, that the women of Uruguay would have the right to vote within a year. He said that a Women's Suffrage Bill was certain to be passed, thus making Uruguay the second nation on the American continent to give women equal rights with men.

They also cheered when Dr. Brum finished an exposition of his scheme for a Pan American League of Nations, which Uruguay suggested at the Pan-American Conference in Santiago in 1923, but which was not acted upon. He said he was not discouraged by the fact that the idea had not taken solid root, since it was always the case that any ideas involving radical changes were slow to be adopted. He regretted the American policy of isolation, which he declared would tend to provoke war, because it was evident that the rivalries of the European nations could not be contained unless the United States exercised an influence. The United States alone could keep world peace.

He contended that a Pan-American League of Nations did not conflict with the Monroe Doctrine, and that the United States would not assume any obligations in addition to those which it had already assumed on its own account by maintaining the Monroe Doctrine. If the United States objected to entering a Pan-American League on the ground that this might limit its sovereignty, that need be no obstacle, since it could be agreed that no action of the League would go into force until it had been approved by the respective Congresses of the constituent nations. Such a League would be one of several regional Leagues, each with its own regional interests and problems, and which would correspond to States in a grand world federation of nations.

Sr. Erasmo Brago, the president of the Congress, assured Dr. Brum that the idea had the warm endorsement of all the delegates.

From Montevideo "Standard,"
April 1-1925

THE COMMITTEE ON CO-OPERATION IN LATIN AMERICA

(Continued.)

1.—Fear of adverse criticism. Generally the majority of the pupils in this class of school come from non-Christian homes and from a class of society not largely reached, as yet, by the Gospel in the local church, hence our hesitation in bringing these pupils in very close contact with the humble believers. The pupils are marched to service on Sunday morning as a perfunctory part of the week's programme but are not allowed to take a real part in the church's activities, religious or social, except as spectators, which he it admitted, does not appeal to the average young person. The average South American, however, I have found democratic and I have to admit that missionaries in charge of schools, especially those for girls, sometimes have contrived to create a spirit of exclusiveness where none naturally existed and should have been corrected if it had manifested itself. Consequently attendance upon divine worship, especially one to which he is not accustomed, becomes irksome and it is not hard to find excuses to absent himself from it; and many a student is allowed to remain away from church on trivial pretexts which would not excuse him from a class room appearance. Attendance upon divine worship is not put on the same plane with the most ordinary class room performance whereas it should be emphasized as the most precious privilege of the week. In the parochial school the key man is the pastor but in the boarding school the key to the situation is the director or principal of the school. Upon him or her depends the spiritual as well as scholastic atmosphere of the school. The local pastor cannot bring his personal influence directly to bear upon the pupils as in many cases he is given to understand that his presence is not altogether acceptable in the boarding department, except perhaps as a casual visitor. On occasion of this lamentable condition Christian parents have often complained that their children in these schools have returned less spiritual than when they left home.

As for the criticism of the world we cannot escape. It matters not how we try, and we had better be criticized for leading our people to Christ and into his church than for anything else in our economy.

2.—The overtaxed principal and teaching staff would figure second in our sympathetic consideration of this question. Mission Boards, Councils, Societies and the appointing powers not infrequently lay so much school work upon the principal and his fellow-labourers that practically no time is left for local church work, and it often occurs that the best qualified men and women in the community are merely attendants upon the church services; nor can they find time to enter the many doors opened by the school and by the fervent heat of personal and arduous emergency into Christian character the elements prepared by the institution. The local pastor has not an entire into these homes and would exert little influence if he had. It often happens too, that in our ardent zeal to matriculate many students, build up great institutions and meet all current expenses we attempt to do what the appointing powers and the Church that we represent never intended that we should accomplish.

No work is higher and holier than that of the educational missionary who follows in the footsteps of the Teacher come from God but we will do well to remember that our Divine Master did not attach unto himself such a large body of disciples that he should not give them individual spiritual attention, as well as daily doctrinal teaching, and then have time for the cultivation of his own spiritual character and the ministry of healing and help to the needy multitude beyond the charmed circle of the twelve.

Educational missionaries should decline to take on so much school work that it would preclude an active participation in the work of the local church. May it not be on account of a lack of varied interests that so many educational missionaries, principally women, have nervous break downs and have to retire from the field? Candour compels us to admit that in some quarters an effort is made by the school to discriminate against the church and the pupils instinctively sense this to the detriment of their spiritual welfare; we cannot expect them to be more loyal than their leaders. Harmony should prevail and co-operation exist between these two principal and powerful evangelical agencies. The daily schedule of the school ought to be correlated with the local church programs. Educational missionaries have frequently claimed that their first duty is to the school; their first allegiance is to Jesus Christ and his Church without which the mission school would not exist.

3.—The local pastor is the third factor in the solving of this problem. We readily recognize the primacy of preaching in the propaganda of the Kingdom; "It was God's good pleasure through the foolishness of preaching to save them that believe." (1 Cor. 1:21) Nothing can substitute the public ministry of the Word. In college communities special care should be taken in the selection of the pastor. As a rule he should be as intelligent as the average professor in the college and if possible his superior. He ought to be able to make the church

services so attractive that the non-Christian student will want to attend. Social and literary features should be introduced and the students permitted to take part in them. It often happens that a man with neither pulpit power nor social gifts is chosen for these important appointments and thus a large contribution is made toward the alienation of the school from the church.

4.—The church building is the fourth factor in the analysis of this subject. Mission schools should be housed in the most commodious and comfortable buildings available in order that the best pedagogical results may be obtained. They should be constructed with a view to aesthetical as well as hygienic conditions, and it is encouraging to note that mission authorities are building according to these requisites. Architectural symmetry and artistic beauty make a special appeal to the Latin mind hence we find in every country in South America great church edifices, many of them profusely adorned with rare works of art in sculpture and painting, standing as magnificent monuments to the religious spirit and artistic temperament of the race. Frequently the most beautiful and only important building in a community is the church; in rural sections it is often surrounded by the rude homes of the people who are content to live humbly since the Lord has a fit dwelling place. Our pupils are accustomed to the sumptuous services of the Roman Catholic ritual and cannot understand our psychology when we take them from well-equipped modern school buildings to attend divine worship in shabby rented halls or unattractive little chapels unartistically and scantily furnished. How often we point with pardonable pride in our group of splendid school buildings but hang our heads in conscious shame before the Lord's house! The church ought, at least, to be as worthy a building as the school and capable of making an aesthetic appeal to the awakening soul of our youth.

In some instances the pupils are even deprived of attendance upon divine services in the sanctuary for lack of accommodation in the local church; this situation is not confined to congregations where congregations are poor and mission appropriations small; in the United States of America the Church which I have the honour to represent is, through its great Centenary Fund, helping local congregations to build representative churches at seats of learning where a considerable number of its members are matriculated in colleges and universities. This is a wise and far-reaching investment and this policy must be generally adopted on the mission field if we are to realize the object of our educational propaganda—the salvation of the souls as well as the minds and bodies of those confided to our care and their symmetrical formation into Christian characters.

In conclusion we beg leave to submit the following recommendations:—

- 1.—That the pastor in charge be considered the superintendent of the parochial school.
- 2.—That the pastor in charge of the local church be invited to hold chapel service at least once a week in the boarding school.
- 3.—That the boarding pupils, boys and girls, be allowed and encouraged to take part in the social as well as the religious life of the church under proper supervision.
- 4.—That the Christian students in boarding schools be permitted to attend mid-week prayer services and other means of grace for the cultivation of their spiritual life.
- 5.—That the centre of religious activity in this community be the local church and not the school.
- 6.—That teachers, native and foreign, plan their school work so that they can give the maximum of their trained talents to the service of the local church.
- 7.—That candidates for the ministry be allowed to assume only those local obligations that the principal of the school and the pastor of the church agree upon.
- 8.—That special care should be exercised by the appointing powers with reference to pastors for college communities.
- 9.—That Mission Boards be urged to financially aid local congregations to build and maintain representative churches at seats of learning.
- 10.—That the supreme end and object of all our educational enterprise be to bring the pupils into personal relationship to Jesus Christ and to encourage a public profession of faith in Him as Lord and Saviour; and that special evangelistic services be conducted each year to this end.

The "Liberation of Culture".
(By Prof. Ernesto Nelson.)
On Friday evening the second popular address of the Educational Conference which is being held in the Hotel Positos, Montevideo, was delivered by Prof. Ernesto Nelson, the well-known educator of Buenos Aires.

Congress on Social, Educational and Religious Work in South America.

Representative Conference at Montevideo.

(By our own Special Correspondent.)

Curiously enough, however, we humans lay far too much stress, at times, on the selfish development of the individual, and forget the law of service. Schools, said Mr. Nelson, too often reveal this egoistic tendency. Education which should raise all men to common levels, has been used to widen the gulf between rich and poor. When the state, as in Latin America lands, has controlled education, only the leisure classes have had the privileges of education. In spite of this, the speaker took comfort in recalling instances when from the universities themselves had come the first protest against social and political abuses.

Since culture undoubtedly increases the economic value of the individual, one would have thought that the state would have been anxious to extend its blessing to all, but, instead, the state has sought to protect and limit the numbers of the privileged, diploma-ed classes. Thus education ceases to fulfill its true functions and the only concern of the preparatory schools is with the ingress to the higher schools. Even in these secondary schools, entrance becomes exceedingly difficult. In the United States, allowing for the difference in population, there are twelve secondary students for every one in Argentina! But in the United States, they feel that there can be no risk in diffusing education as widely as possible, whereas in the Latin American country, each new student is another candidate for the privileged class, and therefore undesirable!

Sad to say, poverty becomes here the ally of the state, and the two together send Latin youth into the shops and other places of toil, instead of into the schools. Every attempt to make education more universal, meets with resistance from "vested interests."

But the time will come when the educational and social reformers will demand and obtain conditions which more nearly approach the fulfillment of their ideal for youth. It will be a long and bitter fight. When it is won, a result will be, in the United States, that the emoluments of the university graduate will be relatively smaller than at present; great financial returns will fairly represent real ability shown in open competition. To "liberate culture", then, is to free it from the barriers that denaturalize it. Prof. Nelson went on to mention in some detail many of these barriers, making clear now and again how they might be removed; and finished his eloquent address with the announcement of the ideal: free, universal education, wherein every class distinction shall be swept away.

DON JULIO NAVARRO MONZO,
The Brilliant Y. M. C. A. Orator.

The Cultural Aspect of the New Democracy in Latin America.
This was the theme of the very appealing and eloquent discourse pronounced last night in the public hall of Crandon Institute by Sr. Julio Navarro Monzo. The large room was filled to capacity and the audience gave the speaker frequent applause, as well as an enthusiastic ovation as he finished. He said, in part: "Though in the 15th century mysticism, which had been expressed by such German writers as Tauler, had flowered in Northern Europe in that supreme expression, 'The Imitation of Christ', there was no mystic element in the first Europeans who came to conquer and possess South America. In the northern countries of Europe, Christianity was a rule of life; in Spain, it was symbolized by the sword. Christianity was political. It has not in Latin America been cherished in the spiritual realm of ideas, but rather in combats due to personal and political ambitions.

In dreaming of this new democracy for Latin America, many lay great stress on the economic factor. Indeed, it was largely this factor which sent the impoverished Spaniards out or their too densely populated country to the lands of the New World, and caused a land-holding oligarchy, which still holds away, to develop in the Latin lands from Mexico to Patagonia. The programme of this oligarchy in South America, has been, and is the tourist may discover if he

be a careful observer, to keep the proletariat away from the land, herding them as near the great centres as possible, in order that the wealthy landowners may have undisturbed possession of their great estates and await the certain rise in the value of their property. Unless this economic slavery of the lower classes is abolished, any remedies proposed by sociologists are but palliatives. However, money will not make men, said the speaker. He had absolute no comprehension of the need to produce cereals, and other stuffs, for society, in order that society might give him other things in exchange. Thus the problem is seen to be not merely economic, but cultural.

The problem of a democracy, after a century of experiment, is seen to be acute in not merely Latin-American lands, but in all Latin lands. Italy welcomes joyously a Mussolini as a relief from the previous forms of constitutional Government. Charles Maurras in France preaches the abandonment of the democratic form, and similar utterances have not been unknown, said Sr. Navarro Monzo, in South America of late. Has democracy failed in Latin lands? Prof. José Nicolás Matten-zon of Argentina in his book, "El Sistema Federal Representativo en la Argentina" calls attention to the difference between a democratic constitution on paper merely, and the same thing in actual operation. But the speaker thought that the youth of Latin America would not abandon the ideal of democratic Government.

If the Latin Americans want a democracy, it must be evolved by them, and not brought from abroad, as such, he declared. And here the speaker emphasized the necessity of a Reformation here, saying that unfortunately Spain never had the great Reformation. Reformation is eternal discussion and interest in spiritual things. Reference was made to encouraging signs of an increased interest felt both by nationals and foreign educators in S. America in bringing about this cultural Reformation. The very hall in which the discourse was pronounced is a proof of the cultural work done by many North American Schools here.

The School and the Development of Character.
(By Hugh C. Stuntz.)

The fundamental principle of Education is the proper development of Character, and although the School is secondary to the Home in the influence it exerts for the development of character, nevertheless, it is one of the major agencies in the educational process.

Since the problem involved is so many-sided and so all-inclusive it seems best to limit our discussion to a consideration of the most effective means of character development offered by actual school conditions.

- 1.—The Personal Factor. The personal influence of the teacher is without doubt the most important single factor that has to do with the development of character in school pupils. And since this is true, nothing is so important as the careful selection of teachers, their training, their adaptability to and sympathy with the interests and life of their students. Moral and religious ideas are caught better than they can be taught. School teachers have a further duty in connection with the idea
2. Social civics, a course that will take the young people to visit actual social conditions and that will give them opportunity to practice altruistic methods of social work, and give them an understanding of the social needs of today.
3. Hygiene, Sex Education, Temperance. These three subjects are fundamental to the formation of healthful habits, which go a long way to establish robust character.
4. Morals and religion. Wherever possible it is my firm belief that a course, or courses in morals and religion should be included in school curriculum if based on the following principles:
 - a. The principle of providing useful moral and religious knowledge.
 - b. The principle of providing right motives for action.
 - c. The principle of providing means for the practical expression of this knowledge.
 - d. Religious services.

of their personal influence. Any subject can be so taught as to produce a moral result, and teachers must have in mind the character development of their pupils, whether the course they are teaching has to do with Science, with History, or with any other subject not strictly classed as a Character developing study.

The personal factor again comes into play when we as teachers and directors of schools invite outstanding leaders of thought and of action in the community to visit our schools and to address our pupils. Inspiration so received often becomes the guiding star of young life toward great achievement.

II. School Spirit. The discipline, the fact of doing good work and having pride in it, the spirit of working together at a common task of self-improvement in an atmosphere of cleanliness, and of good-will under expert direction that is friendly, all has an incalculable value in the development of character. Here in this atmosphere habits of punctuality, of obedience, and of similar qualities unconsciously are built into character.

School spirit depends largely on the spirit that exists between the teachers, and between teachers and pupils. Wherever there is animosity and ill-will between teachers and pupils there also exists an impossible condition for the successful development of robust christian character.

III. Games and Recreation. We are only beginning to realize the importance of organized play in the process of character development. With a careful study of the possible games which tend toward character development, which inculcate ideals and habits of sacrifice and team-play, of obedience and sportsmanship, it is possible to prepare a programme of play and recreation that will be of great service in strengthening the work of character development in the school.

IV. Curriculum. Certain subjects should be incorporated in the study programme of the school for the purpose of character development. The following subjects should be among those included:

1. Sociology, a course that will take the young people to visit actual social conditions and that will give them opportunity to practice altruistic methods of social work, and give them an understanding of the social needs of today.

2. Social civics, a course that will take every pupil cognizant of his duty to his country and to the local government, Boy parliaments, Constituent assemblies, preparation of Constitutions, carried out by school pupils are excellent means of training young life for the responsibilities of citizenship. And all this has a direct bearing on character development, for a good citizen is only as good as his character.

3. Hygiene, Sex Education, Temperance. These three subjects are fundamental to the formation of healthful habits, which go a long way to establish robust character.

4. Morals and religion. Wherever possible it is my firm belief that a course, or courses in morals and religion should be included in school curriculum if based on the following principles:

- a. The principle of providing useful moral and religious knowledge.
- b. The principle of providing right motives for action.
- c. The principle of providing means for the practical expression of this knowledge.
- d. Religious services.

In many schools it is the custom to observe some kind of religious exercise during the school period. It is my judgment that the measure of the value of this service is the amount of pupil initiative and participation that goes into the preparation and development of such a programme.

the preparation and development of such a programme.
The Influence of the Home on the School.
(By Dr. Oscar Griot.)



DR. OSCAR GRIOT,
Member, House of Deputies Uruguay.

Dr. Griot the well-known Uruguay Deputy spoke on the development of the school in the country and the punishment instituted in the Rural Schools; he then went on to the case of the father who believes that he is doing a service to the school by allowing or authorizing his child to be punished. The speaker next came to the new school era initiated by José Pedro Varela, his monument and the model school he established. Dr. Griot then illustrated the margins in the river of human life such as birth, youth, and death—the bridges to the river were childhood and maturity, and the bed of the river—knowledge. The school was the temple of learning, and the orator said that it was not the learning which filled the brain with facts but rather the learning which forges character that had the greatest influence towards a child's future welfare.

Dr. Griot alluded to the three great virtues of Faith, Hope and Charity as being typified in human life with Faith as the innocent days of Childhood; Hope as the aspirations of Youth, and Charity as the outcome of Maturity. The speaker ended by saying that it was not fair to expect everything from the teachers and the societies for the development of the schools, but that the real issue lay in the home influences to begin with which could mould the child into suitable material for the modelling process at schools. Dr. Griot paid a tribute to the various Evangelical Scholastic Institutions in South America such as the Crandon and Ward Institutes, etc.

Nationalism and Goodwill Among All Men.
(By Dr. Molina.)

This expert on education began by saying that one of the characteristics of the present time was the number of conflicts such as Racial, Religious, Class and Country that the resources of each country should be developed as far as possible by those to whom they rightly belong towards the formation of Nationalism in the true sense which meant a National solidarity in love of race and love of humanity.

The idea in South America was for the abolition of all private property, but Dr. Molina held this should not be abolished but be regarded as a function of community and not individual in the sense established under Roman Law—Capital should serve the public good whether it belonged to the State or individuals.

Another potential conflict was the rivalry in Religion, but the main theme was National Rivalry. National Rivalry was natural in a certain degree, but such rivalry must be legitimate and healthy not exaggerated and degenerate. Healthy Nationality meant true love of country such as affection for one's native land, hills, seas, valleys, race, traditions and customs. Every Nation ought to cultivate its own resources and not be concerned about the exploitation of exclusive interests of others but seek to fit itself in a harmonious circle of simple nationality.

The tragedy of South American History was the tendency of every country to proclaim its own superiority over every other republic, and this lecturer declared, was the great drama of South American History.

Dr. Molina compared the peoples of North and South America to two brothers who came from Europe—one going North and the other South. Both gave rise to numerous families—the ones in the North succeeded in working together and dwell in harmony and cooperation; the ones in the South, however, found it impossible to work together and view each other with suspicion, and although Continental Unity had thus been established in the North, such a happy state of affairs had been found impossible of establishment so far in the South. All the South American Republics devoted their energies to watching their neighbours with the sword and pistol always at hand, instead of developing the resources at their command. The North took advantage of their natural resources and exploited them by their own initiative, while the National wealth of South America was allowed to be exploited by foreigners until the true Nationality had been mortgaged with their resources, and this was the great tragedy of the South American States.

There was no use speaking against the brethren of the North no use complaining about the foreign exploitation of South America. The solution, added the orator, did not lie in protest but in work towards establishing unity as a basis for the solution of their own problems. Education, culture and the wiping out of all kinds of suspicion dividing South Americans one from the other was the only way to a true Nationalism and what it means.

Nationalism was really dangerous in the exaggerated form of developing itself at the expense of its own interests when it then becomes a menace to human society. Dr. Molina illustrated this by alluding to what was happening at the present time since the great war which had primarily been fought to bring about universal peace when the unhappy spectacle was witnessed of those very Nations who went to fight for peace once again increasing their potential capacity to initiate another war in the race for military power.

Experience of this was heard recently at the Pan-American Congress in Lima, the lecturer went on, when a famous South American poet openly declared that "we are now entering the epoch of the sword" and this in a Republic that boasted of having more school-teachers than soldiers.

This, declared the speaker, was symptomatic of what beats at the heart of humanity in certain circles. The tragedy of South American History was the tendency of every country to proclaim its own superiority over every other republic, and this lecturer declared, was the great drama of South American History.

Dr. Molina compared the peoples of North and South America to two brothers who came from Europe—one going North and the other South. Both gave rise to numerous families—the ones in the North succeeded in working together and dwell in harmony and cooperation; the ones in the South, however, found it impossible to work together and view each other with suspicion, and although Continental Unity had thus been established in the North, such a happy state of affairs had been found impossible of establishment so far in the South. All the South American Republics devoted their energies to watching their neighbours with the sword and pistol always at hand, instead of developing the resources at their command. The North took advantage of their natural resources and exploited them by their own initiative, while the National wealth of South America was allowed to be exploited by foreigners until the true Nationality had been mortgaged with their resources, and this was the great tragedy of the South American States.

There was no use speaking against the brethren of the North no use complaining about the foreign exploitation of South America. The solution, added the orator, did not lie in protest but in work towards establishing unity as a basis for the solution of their own problems. Education, culture and the wiping out of all kinds of suspicion dividing South Americans one from the other was the only way to a true Nationalism and what it means.

In conclusion, Dr. Molina exhorted all the students and university classes of North America to throw all their weight and influence into the balance against everything in their own country that might be interpreted as Political or Economic Imperialism. He ended by declaring that the resources of each country should be developed as far as possible by those to whom they rightly belong towards the formation of Nationalism in the true sense which meant a National solidarity in love of race and love of humanity.

(To be continued.)

April 2-1925

April 2-1925

RIO JURISTS' CONFERENCE.

THE LEAGUE IN A NEW FORM.

It must be confessed that we are not unduly impressed by the thirty elaborate conventions which have been drawn up by a committee of the American Institute of International Law for the purpose of regulating the future affairs of this hemisphere. All this talk of the outlawry of war, pacific and hostile embargoes, blockades, courts of inquiry and justice, and the like, we seem to have heard before from a pleasant Swiss resort. The same vast schemes have been laboriously concocted in Europe, and have been discussed and wrangled over ad nauseam, with no very perceptible result. The idea may be magnificent enough, but frankly we do not see the nations of South America pooling their respective policies and interests in one common stock, and setting up an equivalent of the League of Nations in the form of a Pan-American organization. It is simply the Geneva Protocol all over again; an ending of war on paper, with every possible emergency carefully provided for. And after a multitude of praiseworthy sentiments have been enunciated over these pious aspirations, we shall be greatly surprised if the whole project does not become in due course what the Geneva Protocol is to-day, as dead as a doornail. The pity of it is that those who are taking such great pains to reform the world cannot, or will not, recognize the fact that one must cut one's coat according to one's cloth. There is much useful work to be done, but instead of concentrating on what is practicable they must needs embark on large plans which have not the faintest likelihood of being realized. It is all very well for the poet or idealist to want to hitch his wagon to a star, but the sensible politician realises his limitations, knowing that his reputation must stand or fall, not by what he would like to do, but by whatever practical benefit accrues to mankind as the result of his labours. Had the amateur regenerators of Pan-America drawn up a less ambitious programme, we should have looked forward with more confidence to something really tangible in the way of performance.

THIRTY DRAFT CONVENTIONS ON LIST FOR DISCUSSION.

AMERICAN LEAGUE PROJECTED.

WASHINGTON, April 1. The publication of a series of thirty draft conventions, proposed for discussion at Rio de Janeiro by the jurists commissioned by the Fifth Pan-American Conference to begin the codifying of American international law, reveals a vast tentative project for knitting the American republics into a cohesive community of sovereign States pledged to a solidarity of aims and actions, the principal aim being the outlawry of wars of conquest among themselves.

The conventions sweep the whole gamut of international relationships between the republics, it being pointed out that the codification of American international law, on which a start is to be made, is a progressive work to be followed up year after year.

A BOLD PROPOSAL.

The conventions were drawn up by a committee of the American Institute of International Law, headed by Mr. James Brown Scott. The proposal to outlaw wars of conquest is probably the boldest departure, and is the subject of almost the briefest of the draft conventions. It declares that future acquisitions of territory "by means of war, under the menace of war, or in the presence of armed forces to the detriment of any American republic, shall be unlawful." A further convention would declare the title to any territory thus obtained to be "null in fact and in law." This proposal is preceded by a trio of conventions designed to bring about a pacific settlement of all disputes between American republics. Permanent machinery would be established for the employment of good offices in mediation, and also for an exhaustive and impartial inquiry into the causes of friction, with inquiry commission empowered to summon witnesses and administer oaths, and also to resort to the Governing Board of the Pan-American Union as a council of conciliation. The convention also provides for arbitration if other means fail to produce results.

The second convention of this group would establish a "Pan-American Court of Justice," with defined fields of jurisdiction, its judgments to be final after limited rights of appeal for a revision have been exhausted. This court would decide questions on a majority vote of its members. The obligatory jurisdiction of the court would cover treaty interpretations and alleged treaty violations, but the tribunal would also receive other classes of disputes which might be referred to it for adjudication, being itself the final judge of its power to consider any specific case.

The third proposed convention covers measures of repression not involving war. These are of two kinds, pacific and coercive. Pacific measures are a severance of diplomatic relations, pacific embargo, and non-intercourse, while coercive measures are retorsion, reprisals, hostile embargo, and pacific blockade. Retorsion is described as action taken to compensate for damages suffered through "another nation taking the law into its own hands," a naval display in or near the waters of such an offending nation is defined as a typical resort to retorsion. Measures of repression are defined as the limits to which an offended nation could go without resorting to war. The concluding paragraph of this convention adds:—"As the use of force against any American republic is a matter of concern to all the republics of the continent, any republic against which any attempt is made to enforce any one of the above-mentioned measures should immediately notify the Pan-American Union in order that the Governing Board thereof may consider the matter and take such action as it may deem advisable."

This provision is closely related to a separate proposed convention reconstituting and widening the scope of the Pan-American Union to form part of the general machinery suggested to prevent war as "a permanent organ of conciliation and co-operation between the republics of the New World." The Union, however, even with these additional powers would remain very largely a secretariat agency in the general scheme of preserving peace.

EXPANDING THE MONROE DOCTRINE.

An expansion of the Monroe Doctrine is contained in a proposed convention headed, "Fundamental Rights of the American Republics," which says in part:—"No American republic can cede any part whatsoever of its territory to a North American nation, even although it should desire to do so. No nation shall hereafter, for any reason whatsoever, directly or indirectly occupy, even temporarily, any portion of the territory of

an American republic in order to exercise sovereignty there, even with the consent of the said republic. No nation has the right to interfere in the internal or foreign affairs of an American republic against the will of that republic. The sole lawful intervention is friendly and conciliatory action without any character of coercion." This convention is one of a group that includes also a definition of what constitutes a nation within the meaning of the various treaties proposed, a declaration of the rights and duties of nations, which refers to the "political philosophy of the Declaration of Independence of the United States," and a code of rules to govern the recognition of new nations and Governments, which includes the following clauses:—"Every legally constituted Government has the right to be recognized, and the refusal of recognition by one of the republics is an unfriendly act. Every abnormally constituted Government may be recognized if it is capable of maintaining order and tranquility, and is disposed to fulfill the international obligations of the nation."

The shortest convention is headed "Immigration," and reads:—"Every republic may determine, taking into consideration the local conditions, what persons or class of persons it shall permit to enter its territory, and to whom it may eventually, and at its own discretion, concede nationality."

The conventions are prefaced with a general declaration asserting that "By the act of incorporating themselves into the community of nations," the American republics have recognized the application to themselves of the international law in force in Europe, but have also claimed the right to establish the "fundamental bases of an American International society." This action "in no way tends to create an international system resulting in a separation of the republics of this hemisphere from the world concert." Then there follows a formal declaration of "Pan-American Unity and Corporation," which embodies the statements made by Mr. Root to the Third Pan-American Conference, and again at the laying of the cornerstone of the Pan-American Building at Washington, together with a convention outlining the "Fundamental bases of International Law," which includes an assertion of the right of any republic to protest against violations of international law, "even if those violations do not directly involve them."

Among the less sweeping conventions proposed is one defining the elements forming a national domain, whether of land, water or air, but leaving open the question of the extent of "territorial waters" and dealing with matters of national jurisdiction within such domain, and one defining the rights and duties of "natural and juridical persons."

A brief convention regarding the responsibilities of Governments in cases of damages suffered by foreigners within their jurisdiction is followed by definitions of "diplomatic protection." Next comes an exhaustive proposal to cover all questions of extradition, which shall be obligatory except as to certain classes of offenders, including those charged with purely political, religious, or military offences, but not including those participating in the murder of heads of nations. Freedom of transit for goods or passengers, without distinction of nationality, is provided in another convention. Another proposal covers the navigation of international rivers, while the draft treaty No. 35 deals separately with aerial navigation. Afterwards follow rules to govern treaty-making, the establishment of the status of diplomatic agents, provisions affecting consuls, the exchange of publications and of professors and students, marine neutrality, and finally the pacific settlement and Pan-American Court proposals, followed by the convention to outlaw wars of conquest.

A separate convention discusses disputes over territorial boundaries, outlining the rights and duties of the nations involved, the status of such territory during the dispute, and rules to govern the ultimate determination of sovereignty.

HAGUE AS MODEL.

The convention for pacific settlement was taken, with the necessary modifications, from the similar Hague Convention. It stipulates that good offices may be solicited of or tendered by nations remote from the question in dispute, and that such offices shall have "exclusively the character of advice, and never have binding force." Controversies not disposed of by direct negotiations or arbitration otherwise initiated would be submitted to a commission of inquiry on the mo-

RIO JURISTS CONFERENCE.

(Continued from page 1.)

tion of any interested nation, through application to either of the Permanent Commissions, one to sit at Washington and one at Montevideo, each composed of three senior American diplomats stationed at the respective capitals. The permanent commissions would act merely as agents for the convoking of an inquiry commission, the question in controversy to be suspended once the inquiry machinery has been set in motion. The inquiry commission would be composed of five members, all Americans, two being nominated by each Government, and the fifth, who would be the president, to be elected by those four. He must be the national of a State which is not involved in the dispute, and of the two named by each Government must be other than its own national. The man selected as president may be rejected by either party without any public announcement of the reasons, a substitute to be named in thirty days by mutual consent, or failing that, by the President of a Republic having friendly relations with both disputants, and who shall be selected by lot from lists of six of such persons submitted by the parties. Where more than two Governments are involved in a dispute, a flexible provision is made to ensure equality of representation on the inquiry commission for both sides of the case. The commission, which would have the power to fix the ad interim status of the parties, must report its findings within half a year at the outside, its conclusions having now the force of judicial decisions, and the same to be communicated to both parties and to the Pan-American Union when the six months shall have elapsed, during which period attempts to promote a friendly settlement may be undertaken. Should these fail, either party may invoke the powers of the Governing Board of the Pan-American Union under its enlarged duties to function as a court of conciliation. If none of these means solves the difficulty, the services of the President of any of the republics as "friendly compositors," and under special agreement of the parties may be sought. An added feature of this convention is a provision that, failing a settlement in any other way, the dispute may be carried before the Permanent Court of International Justice at the Hague, "or any other court of justice which may be constituted for this purpose by the American republics."

he, in the absence of a specific arrangement to the contrary. Included in the budget of conventions is the text of a Costa Rican plan for a Pan-American Court, submitted at the Fifth Pan-American Conference and which the international committee considered in formulating its adaptation of the Hague Court plan to American uses.

P.-A. UNION ELECTION.

WASHINGTON, April 1. Mr. Kellogg was elected chairman of the Governing Board of the Pan American Union at today's meeting, thus succeeding Mr. Hughes. The election was unanimous, although both the Chilean and Peruvian ambassadors were absent on a plea of illness.

WASHINGTON, April 1.

Mr. Velarde sent a message to the meeting saying that he would have voted for Mr. Kellogg if he had been present. Mr. Kellogg, during the course of a speech, said that he regarded the Pan-American Union "as destined to play a most important part in the development of the highest standards of international action on the American Continent." Sr. Alfaro, the Minister from Panama, informed the Union that the Panamanian Government intends to hold a Congress next year in Panama to celebrate the centennial of the first Pan-American Congress called by Bolívar.

A resolution was passed assuring Panama of the Union's cooperation toward the success of the Congress. The last official act of the Acting Chairman, Sr. Velarde, before Mr. Kellogg took office, was to arrange a Pan-American reception for May 29, at which will be present both President Coolidge and Mrs. Coolidge.

In welcoming Mr. Kellogg to the chairmanship, Sr. Varela, of Uruguay, the vice-chairman, said: "You have only been a brief period in your present exalted position, and have already demonstrated forcibly your devotion to lofty Pan-American aims, supporting right and justice not only with noble words, but with efficient action. We know that in the future we shall work harmoniously in promoting that friendly understanding among the American republics to which this institution is dedicated, and we take pleasure in offering our unreserved co-operation."

Mr. Kellogg replied gratefully accepting the post, and promised to spare no effort in accomplishing the Board's function in "the development of the highest standards of international action on the American Continent. For many years I have felt the deepest interest in the development of closer relations between the American republics, and this interest was greatly strengthened by the visit which I was permitted to make to Panama, Peru, Chile, Argentina, Uruguay, and Brazil, on the occasion of the Fifth International Conference of the American States."

Mr. Kellogg replied gratefully accepting the post, and promised to spare no effort in accomplishing the Board's function in "the development of the highest standards of international action on the American Continent. For many years I have felt the deepest interest in the development of closer relations between the American republics, and this interest was greatly strengthened by the visit which I was permitted to make to Panama, Peru, Chile, Argentina, Uruguay, and Brazil, on the occasion of the Fifth International Conference of the American States."

Table with columns for Bank of America, Bank of London, and other financial institutions. Includes terms like 'At sight', 'London', 'Paris', etc.

Table with columns for Grain Market, Official Prices in B. Aires, and Official Prices in Rosario. Lists prices for various agricultural products.

Table with columns for Chamber of Cereals and Livestock Markets. Includes prices for wheat, maize, and various types of livestock.

Table with columns for Stocks and Shares, Last Prices of the Day, and Public Funds. Lists various stock prices and government fund details.

BERALD MEDICAL DIRECTORY. Continued from page 10. Lists various medical professionals, including Dr. Alberto Manrique Soto, Dr. Carlos Nye, and Dr. Bafico.

STOMACH SPECIALIST. Intestines, abdomen, debility, attention, blood and lungs. Medical electricity and ultra-powerful X Rays.

Fity the tired office worker. I'm dead tired! One often hears the expression from business men and women when returning home after a day's work. Yet how can they get tired when they are sitting down all day?

STOMACH Radical treatment of Dyspepsia, Colitis, Constipation, Hemorrhoids, and indigestion of the digestive organs in general. Ultra Violet and X Rays.

STOMACH Doctor GEORGE E. SAWAYA From Harvard University and the University of Maryland, U.S.A.

STOMACH Doctor JULIO C. BERRI Of the Cátedra de Clínica Ginecológica of the Faculty, and surgeon to the Hospital de Clínicas.

STOMACH Doctor ENRIQUE FEINMANN CLINICA MEDICA. Enfermedades pulmonares, reumatismo y venéreas.

STOMACH Doctor JESÉ INGENIEROS. Enfermedades nerviosas. Consultas todos los días de 15 a 17 horas.

Dr. JOHN HALAHAN. 850 SANTA FE. Consulting hours: 1:30 to 5. Saturdays: 12 to 2. UNION TEL. 2020 PLAZA.

KIDNEYS, BLADDER, PROSTRATE GLANDS SECRET DISEASES D. GRIMALDI SECRET DISEASES SYPHILIS Specialist in Diseases of the Urinary Canal.

INSTITUTO MEDICO-FISIOTERAPICO Doctor A. FERNANN SECRET-SYPHILIS IMPOTENCE or SEXUAL DEBILITY treated by modern scientific methods.

Dr. JUAN A. TESTA Medical Surgeon. Completa X Ray Installations. Electrical treatment for internal disorders.

Dr. DINKELDEIN Has returned from Berlin. Specialist in skin complaints, venereal diseases and impurities of the blood.

Dr. ORLANDO P. CURTI Ex-Chief of the Faculty, Medical Professor (infectious diseases) of Huhis Hospital.

Dr. A. J. BYRNE SURGEON DENTIST Graduate of, and former Instructor in University of Pennsylvania, U. S. A.

Dr. CARLOS GUTBROD SURGEON DENTIST Consulting hours: 10-12 and 14-19. English spoken.

Dental Surgery and Laboratory ERUGUAY 145 (1st floor). U.T. 38 Mayo 4698.

Dr. MIGUEL ELKIN Awarded prize by Medical Faculty. Specially in fixed teeth without bridge-work.

Drs. KEMP & KEMPTER AMERICAN DENTISTS U. T. 6584 Rivadavia Suipacha 612.

Dr. LUIS WENCELBLAT DENTAL SURGEON. Consulting hours: 14 to 18. PARAGUAY 77, 1st fl.

Dr. HENRY A. JUNOR SURGEON DENTIST PARAGUAY 609. 5th floor. U. T. 31, Retiro 2362.

OPPORTUNITIES al Prices. Illustration of a man in a suit and hat.

STOCKS AND SHARES (Continued from page 3.) Jan. 7 Jan. 28. Wood pulp, moist, 108 105.

Public Funds m/a. 'dita Argentino Interno 1911. 'dita do 1922, 6 o/a, 95.29. 'dita do 1923, 6 o/a, 95.10.

EDUCATION AND THE CHURCHES.

DISCUSSION AT MONTEVIDEO

[Special to The Herald.]

MONTEVIDEO, March 31.

Consideration of the educational situation in Latin America from the view point of the Evangelical churches of North America, Canada, and England furnished an interesting session to-day of the delegates to the Congress on Social Work in South America. Under discussion was the educational report submitted by the commission headed by Dr. Frank K. Sanders. In general the report was accepted, although some divergent views were expressed by a few of the delegates but the differences were not outstanding. In all probability, the report will be accepted later when the recommendations of the findings committee are made.

The survey of these church and educational workers of the educational situation in the countries of this continent is that "the quality of professional education in South America is excellent," although they seem to feel that the degree of doctor of philosophy seems to be secured with greater ease than in North America. The report does not go into detail nor does it hint at the ease with which many young men gain their degrees in these countries with such infrequent attendance of classes and lessons.

But it is considered one of the greatest problems facing the educators from the North, how to bridge the gap between the two classes existing throughout Latin countries in this part of the world. It is this gulf between the rich and poor, the educated and illiterate, that raises the most difficult problem of the Evangelical churches to bring them work to them on a common ground.

The report finds that the rapid changes in political, social, and industrial life in these countries has created a problem of how to carry on educational work. The hereditary ruling class is highly educated, has great capabilities, but is slow in exercising them too often, on the other hand there are the ignorant, illiterate masses without education and the opportunity to improve their conditions in life and standards of living, simply because they have been denied the simplest rudiments of education.

The report seems to have discovered to some of these countries the nucleus of a middle class, limited in numbers and relatively ignorant, too.

The missionary workers and the educators have directed their energies extending the opportunity to gain an education to this middle class, which seems to have finally found a narrow ledge upon which to stand and hold its own, in the economic transition through which these countries are slowly evolving. Naturally they came up from the masses, from the circles of the labourers and peones. Educational work among the illiterate masses has hardly been attempted.

The inattention given to education of the people of the interior of these countries in the past by their Governments is shown in the report which says: "even to-day the educational conditions in the country districts and in the small towns, in contrast with those in the large cities and especially in the national capitals, are highly deplorable."

The progress of education in Argentina is given first place by the report. "Argentina is on the verge of unprecedented progress as regards education," it says. "During the last eight years there has been a notable development of public sentiment in Argentina filling the schools to overflowing."

The great danger to the cause of healthy educational progress in Argentina is political administration, in the opinion of the writers of the report.

Responsibility of providing schools rests upon the federal government, much the same as the establishing of post offices in the United States is solely a federal right. The system of national and state schools creates a dual school system with gives rise to real difficulties, in the opinion of the writers of the report, especially as such control is divided between federal, provincial, and state government with provinces possessing autonomous control of education.

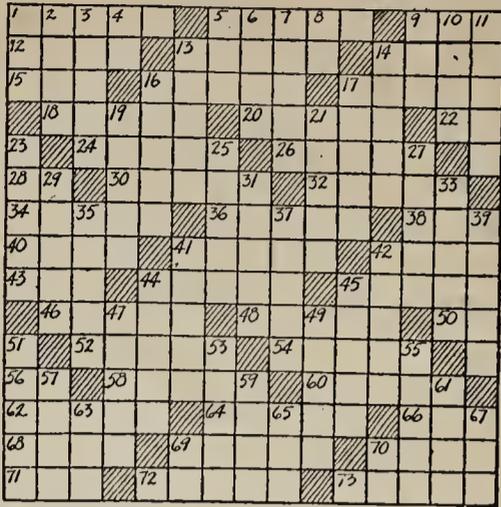
The other educational opportunities of the republic are provided by the Catholic and Evangelical churches, the former from the earliest period of the country's history and the latter within the last half century under missionary promotion.

In outlining the interest being shown towards the cause of education in Argentina, since 1916 over 2,000 new primary schools have been opened, seven colleges, fourteen normal schools and a number of ad-

Today's Cross-Word Puzzle

A MYSTIC MAZE—PUZZLE NO. 26

Edited by J. C. Boyd



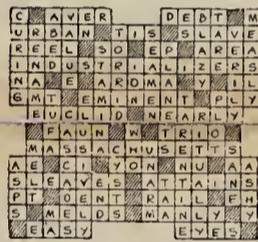
HORIZONTAL

- 1—forcibly
- 5—American buffalo
- 9—offer
- 12—outfits
- 13—external
- 14—to be borne in a vehicle
- 15—aromatic beverage
- 16—not so early
- 17—pattern
- 18—salt-peter
- 20—those who are dumb
- 22—preposition
- 24—baseball teams
- 26—specks
- 28—preposition
- 30—viper
- 32—nuisances
- 34—scourges
- 36—theatre boxes
- 38—implement for rowing
- 40—mental image
- 41—finely ground grain
- 42—a small spot in the skin
- 43—vehicle
- 44—pleasing to the palate
- 45—salines
- 46—boundary
- 48—type of automobile
- 50—pronoun
- 52—arctic duck
- 54—to trifle
- 56—pertaining to (suffix)
- 58—polite address to a woman
- 60—emitted
- 62—danger
- 64—pondered with close application
- 66—to be ill
- 68—heroic poem
- 69—chartered
- 70—large plant
- 71—barrier to prevent flow of a liquid
- 72—yielded
- 73—rondeau

VERTICAL

- 1—skill
- 2—bearing
- 3—once more
- 4—verb
- 5—except
- 6—detail
- 7—serous fluid
- 8—conjunction
- 9—enjoin
- 10—concept
- 11—divided river
- 13—propelled by oars
- 14—rasettes
- 16—loans
- 17—measures
- 19—crownlike head ornament
- 21—set
- 23—melody
- 25—vends
- 27—a seat without a back
- 29—pertaining to the foot
- 31—underground parts of a plant
- 33—saline
- 35—eagle's nest
- 37—made an object of ridicule
- 39—to set again
- 41—destined
- 42—brave
- 44—periodical
- 45—a dish of herbs
- 47—ape
- 49—bazzard
- 51—two-legged animal
- 53—quick
- 55—to long
- 57—an onion
- 59—further
- 61—ceased
- 63—margin
- 65—one of the primary colors
- 67—constellation of the lion
- 69—pronoun
- 70—preposition

Solution to No. 25.



Solution to-morrow.

A WORD FOR BEGINNERS.

The best way to solve a cross-word puzzle is to run quickly over the list of horizontal and vertical synonyms and compare them to the spaces in the puzzle extending cross-wise or downward from the number of the synonym. Some word which will just fit in the number of space available will quickly occur to you in some instances, giving you a foundation from which to solve the more difficult words. The words must interlock perfectly.



books and literature of South America, and absolute dearth of matter for them. In fact there are no pamphlets devoted with stories for interest them or desire to achieve.

The response of this plea of reading matter is splendid manner. The magazines are in too plainly the Congress one printed Sao Paulo called toward the future of the Chile, called "El Aud." "Bem-Te-Vi," (I see) where only launched two years ago may be able Methodist Publishers are no news-Paulo with Miss (the people seldom editor. The story of to see a hook, or the little Brazilian pictures, let alone and starving for a one to read. One touch the hearts of the editor ad unsympathetic send no more movements and everyone in her city magazine is replete could read. "But," tires and good read who cannot read stories, puzzles, when a new magazine is read out loud to them features found" with over 400 people, children's magazines children, have me carries no promise of the rural religious appeal likewise portrayed dren an opportunity age to the govern- short stories also ward state of Sao never imagined ex little girl from the

The story of the Paulo sent her sub-Te-Vi" among the along with a bill zilian children and was no post office of the State of Sao she could buy a just now has the no banks to sell her also brings out of neglect that the Juventud" fills a tuals have shown of the Spanish field citizens of their for giving to the poorer classes. ories with a moral The little magazi there are a few the remotest spotg to the children or two in a comm, "El Amigo ds la to read, where ths to be in field by papers and where In its third year have an opportuni a magazine with own one or have little girl writing vised that she co subscriptions as e row took it who she said, "those come to me and zine comes I read and so every mod meo, women and read Bem-Te-Vi to The backwardne tricta of Brazil is to no good advan ment or to the fo Paulo, when one interior of Sao I scription by frelg of lading for ther in her town whe money order and a draft.

"El Amigo de long felt need in in South Americ children clean st attached. While magazines cateri of these countri Juventud" it too is

the Portuguese language until recently. These works are now published by American church publishing plants in Sao Paulo, all the work done in the plant from the printing, engraving and binding, and some of the most attractive bindings seen on books have been incorporated in the products from some of these publishing concerns.

A glance at the booklet, "Robinson Crusoe," in Portuguese, shows it is presented most attractively for the children. First, the story was written by Miss Epps in the simplest English, and then the children of the school translated it themselves into Portuguese and in this form it was printed with excellent illustrations, bound to attract and hold the interest of the juvenile mind that gets hold of this delightful tale.

"The Life of Livingstone," in Portuguese, written especially for the children, brings to them for the first time the knowledge of this great English explorer and evangelist and the first edition of 10,000 copies of "Pilgrims' Progress," appearing in Portuguese a few months ago, disappeared as if by magic.

Included in these publications are, of course, translations in Portuguese of the Bible, and recognised books on church work, pedagogy, social hygiene and practically every phase of church and missionary work, furnishing interesting information of the work the church press is doing in Brazil.

DR. NELSON'S WARNING.

Montevideo, April 1.

Dr. Ernesto Nelson, the Argentine educationist, warned the delegates to the Christian Work Congress that there prevailed in South American countries, and especially among cultured classes and notably among university students, a suspicion that a connection exists between their movement of "spiritual penetration" and the great commercial and industrial enterprises of the United States. Dr. Nelson spoke at the discussion of the report before the Congress on social movements in South America: "However absurd this suspicion may be, it is a natural result of the ignorance wherein we live concerning the true spirit and morality of the Protestant religion. Moreover, sad experience as accustomed these people to distrust religious movements." He said that, in order to prove their sincerity, missionaries in their educational work ought to participate directly in the solution of social problems. He remarked that education was one of the most penetrating of religious activities, and one which is resisted by the directors of these countries "because it is supposed, and perhaps not without reason, that it is a means of gaining a hold on the wills of men at an early age and instruct them in doctrines favourable to its action. "Education is a ground which ought to be travelled with care." He said he was pleased to see that a decision had been taken by missionaries to interpret Chris-

ditional schools offering courses in engineering, agriculture and commerce. Criticism is made of the increase of normal schools, and their registration raises some doubts as to the value of such from an educational standpoint.

It points out that many young women are graduated from them who are indifferently qualified to teach and who merely have had some more years of schooling at the expense of the state. Many of these are without position and to get such employment too often are willing to render second-rate service at almost half-pay.

The growth of private schools in Argentina is commented upon by the report, which finds that in the city of Buenos Aires alone there are 273 private primary schools accommodating 25 per cent of the total city enrolment. The greater part of these are conducted by the Catholic church through a subsidy from the federal government. Throughout the nation, from ten to twenty per cent of the primary enrolment is taught in private schools under the auspices of religious organizations.

Larger educational budgets will be necessary before the Evangelical churches can enlarge their activities in Argentina, the Congress is told. There is a lack of money from home, to increase the educational plants and facilities. The incorporation of the Colegio Americano in Buenos Aires, jointly owned by the Methodists and Disciples is mentioned. It is the only mission school in the River Plate district authorised to offer the complete secondary course of study for the bachelor's degree. The educational work of the Lutherans is more or less recent as is that of the Baptists. The Mennonites are of longer founding. Six denominational boards maintain schools, and report 23 boarding schools, eight others of primary and secondary grades and six schools for training workers, with a total enrolment of 3,042 pupils.

One of the most interesting side lights of the congress is the display of books and magazines published in Portuguese and Spanish by the different religious societies and organizations of the United States carrying on as a part of their missionary and educational work in South America. The large number of books on various subjects by some of the best known writers of the world, past and present, have been translated into Portuguese and Spanish at the instance of these church workers and made available to those who show an interest in the work.

American and Canadian delegates were surprised to see the unusual array of good books some published by their own church publishing

houses, for distribution in these countries. The subjects include works on health and hygiene, biographies, history, ethics, philosophy, education, religious education and pedagogy. The greater portion of the book display has been prepared and published under the auspices of the Committee on Cooperation in Latin-America which is in charge of the Congress, but private publishing houses are also showing some of their publications of the better type of reading matter in Spanish and Portuguese which have the approval of the missionaries and educational workers.

It has long been recognised that one of the greatest needs to Latin America has been books and publications for women and children. The culture of Latin America in the past has to a very large extent been devoted to writing and publishing of books and literature for men especially, with the result that Latin Americano women are hungry for books and literature that offers something feminine for them to read in their too many leisure hours.

This dearth of good reading of a certain type for women seems in a fair way to be supplied soon to the women in these countries, to a very limited field of course and in limited quantities, but with the start of the work and the unusual response by the women of South America in purchasing or securing copies of these books of good fiction or other subjects in their own language, the production of books for women is no doubt due for rapid enlargement.

But the church and educational workers from North America are turning their attention to producing

NOTICE

The "Foreign Exchange" and "Stock Exchange" information published in "The Sun" is supplied by Mr. David Herald, Broker, 25 de Agosto 405

FOREIGN EXCHANGE

YESTERDAY'S 5 P.M. RATES

EXCHANGE ON	Cable	Cheque
England	47 5/16	47 7/16
United States	106 20	105 90
France	11 1/8	11 1/8
Belgium	18 5/8	15 5/8
Switzerland	4 8/7	4 8/8
Italy	24 9	24 95
Spain	6 60	6 61
Holland	2 36	2 37
Brazil	413 300	418 600
Argentina	112 010	112 010

STOCK EXCHANGE

FALL IN MORTGAGE BONDS

At yesterday's market there was a heavy drop in Z Mortgage Bonds at the 2nd call, from 89.80 these fell to 89.30, recovering 30 cents at the close. Consolidateds made certain improvement.

The following operations were registered—

Consolidated:

7,520 at 65.90
20,680 at 66.00
9,400 at 66.40 (Apr. 30)
4,410 at 66.10

Internal 1916, 1st. Series:
2,000 at 92.20

Legislative Palace:
5,000 at 93.30
1,000 at 83.40

Internal 1923:
3,000 at 91.00
10,000 at 90.80

1905 Conversion:
932.50 at 88.40

Brazilian Loan:
2,000 at 86.80

Mortgage Bonds:

L 2,900 at 93.50
S 4,700 at 92.00
" 12,500 at 91.60 (Apr. 3)
" 2,500 at 91.70
" 4,500 at 91.60
T 7,000 at 91.50
U 4,000 at 91.50
" 2,000 at 91.30
V 10,550 at 91.50
X 10,250 at 90.00
" 3,000 at 89.90
" 1,000 at 89.70
Z 26,100 at 90.00
" 23,900 at 89.80
" 12,500 at 89.70
" 11,000 at 89.60
" 8,000 at 89.50
" 9,500 at 89.40
" 13,800 at 89.30
" 5,000 at 90.30 (Apr. 30)
" 5,000 at 90.30 (April)
" 10,000 at 90.00 (Apr. 30)

SHIPPING

ARLANZA (River Plate — Southampton) is scheduled to leave here today for Southampton.

SOUTHERN CROSS (River Plate — New York) left Rio yesterday.

DESEADO (River Plate — Liverpool) arrived yesterday at Rio.

ORANIA (Amsterdam — River Plate) arrived yesterday at Las Palmas.

REAL ESTATE

\$ 11,100, casa en la 15.ª sección, calle Presidente Berro N.º 2534, de 354 metros.

\$ 1,570, terreno en la calle Julio César (18.ª sección), de 207 metros.

\$ 7,925, terrenos calle Galicia (15.ª sección), de 826 metros.

\$ 4,560, chacaras en la 7.ª sección del departamento de Canelones, de 12 hectáreas.

The Congress Day by Day

CONGRESS PROGRAM, APRIL 2

9.30: Morning session. Consideration of Report VI, "Health Ministry".

10.30: Half-hour of devotional meditation to be led by the Rev. Nemesio d'Almeida.

14.00: Afternoon Session. Consideration of Report VII, "The Church in the Community".

There will be no meeting in the Atheneum.

20.00: Open session for discussion and exchange of opinions.

AGENDA ON REPORT NO VI Health Ministry

Meeting of the more pressing needs for medical service and health promotion in South America should seem to depend upon the solution of the following general problems:

I. The problems of providing more trained medical personnel and hospital and clinical facilities.

(1) What can the evangelical forces do to promote more adequate provision for medical hospital and clinical facilities in the large centers of population?

(2) What can be done to provide such facilities and service in the neglected communities and areas?

II. The problem of training nurses for hospital, home and public health work.

(1) What can be done to promote thorough training of nurses.

(2) How can the missionary forces aid in raising the social status of the nurse in South America and to establish nursing as an honorable profession?

III. The problem of securing license to practice by foreign physicians and surgeons.

IV. The problem of promoting health education.

(1) What part can the evangelical forces now in the field play in educating the masses concerning sanitation and hygiene?

(2) Is it feasible to put into the field, under interdenominational auspices, a trained health expert to develop a comprehensive, progressive health program in cooperation with the evangelical forces and the public health forces of the nationals?

V. The problem of cooperation with South American Public Health authorities.

(1) How can the evangelical forces cooperate with the Public Health ministries in extending their health propaganda into the areas outside the large cities?

VI. The problem of training missionary forces in the field for the specialized work of health education.

(1) How may the missionary

EDITORIAL NOTICE

On the occasion of the Laying of the Corner Stone of the New Methodist Church on Sunday next Bishop Oldham has kindly consented to write an article specially for *The Sun*.

We shall follow our usual system this year of only coming out once during Holy Week but instead of on Thursday as heretofore, we shall appear on Tuesday or Wednesday out of compliment to our Congress Visitors, who are practically all leaving on Wednesday night.

We draw the attention of Delegates and Visitors to the Congress to the fact that the whole of next week is a holiday in Uruguay known

forces be aided in fitting themselves better for the work of health education and propaganda for which few of them are adequately equipped?

VII. The problem of evangelism in connection with hospitals and clinics.

1. In what way can the opportunities for evangelism in connection with hospitals and clinics be most wisely and effectively utilized?

AGENDA ON REPORT NO VIII. The Church and the Community

I. To what extent is a general public opinion an effective force in aiding or hindering Christian progress in South America?

II. Is Latin American feeling toward the political and economic policies of the United States a serious hindrance to work conducted by religious agencies of the United States?

III. Is there place for community enterprises of a religious nature which do not directly connect themselves with the churches? (See page 39, paragraph 12).

IV. Can larger use be made of community surveys in South America?

V. To what extent are the city churches of South America making specific studies of their communities to discover the best type of distinctive service for each community?

VI. Are the evangelical churches making all reasonable use of their buildings for community enterprises such as lectures on themes having to do with general public welfare? Are the church recreational centers open to all?

VII. Is the organization of South American rural life such as to make rural community enterprises possible? Do the agricultural enterprises conducted under evangelical leadership include the development of better agencies of social expression and enjoyment in rural communities?

VIII. What lessons for community church problems in the United States can be learned from the study of South American conditions?

NOTICE

All Methodist delegates are asked to meet in the reading room of the Pocositos Hotel (South Entrance) at 5.30 p.m. today April 11.

YESTERDAY'S EVENTS

Owing to mechanical difficulties at a late hour we have had to hold over the account of yesterday's proceedings.

as *La Semana de Turismo*, which means that from Saturday, April 4 at midday until Monday, April 13 all Banks are closed. Cashing of letters of credit and any other banking transactions must therefore all be attended to this week, and the earlier the better as on the last days preceding the *Semana de Turismo* the rush of business in the banks is apt to cause much waiting.

NOTICE

AMERICAN ASSOCIATION
The Annual Meeting and election of officers of the American Association of Uruguay, will be held at the office of the Cia. Uruguaya de Cemento Portland, Zabala 1561, at 9.30 p.m. Thursday, April 2.

IT IS EXPECTED THAT EVERY MEMBER WILL BE PRESENT.

PRINTING

PRINTING WORKS

Undertake all kinds of printing without exception at prices defying competition in Montevideo and offer the following

SPECIAL ADVANTAGES

- (1) **PROMPT DELIVERY:** Delivery on date fixed at reception of order is guaranteed.
- (2) **ENGLISH PRINTING:** All English printing is corrected by an English proof reader.
- (3) **URGENT WORK:** The works being open all night, in cases of emergency orders can be left up to 3 a. m. and executed within 24 hours.

717 —PLAZA INDEPENDENCIA — 717

Telephone: 2764 - Central

THE MONZO DOCTRINE

(Continued from Page Two)

spiritually, is to attempt to provoke the Reformation; they must not attempt either to produce it or to guide it, and the best way they can render this service is by fostering the practice of the teachings of Christ, on their own intrinsic value, and without any theological considerations concerning their author.

We should have liked to stop here, but we feel bound to answer the concluding part of the Herald article. Of course the Congress is presumption. Everything done in a foreign country beyond asking the way or the time is presumption. It was for instance presumption when some disappointed oil magnates occupied two columns of the *Herald* a few weeks ago trying to show how little the Argentine Government knew about the management of its own oil fields.

But when we reflect on: The Benet College, Rio; Southern Cross College, Port Alegre; Mackenzie College, San Paulo; The Escuela Popular Valparaiso; The Deaf and Dumb School, Rio; The Agricultural College Lauras; The Centenary College Santa Maria; The Evangelical Hospital, Rio; The International College, Asunción, the Crandon Institute; and a host of minor activities all resulting from the efforts of the type of men and women who form the Congress — when we think of all these works, when we think that the Congress is held to perfect them and plan more, when we think that the holding of a Congress brings roughly \$30000 to the country where it is held, we cannot help also thinking, that any Latin American Government having to choose between a Congress and the crocodile tears of a petroleum prince, would say: "Boy, Congresses for this kid every time".

RELIGIOUS NOTICES

CHRISTIAN SCIENCE
Christian Science Services will be held in the Victoria Upper Hall (Rio Negro 1483) every Sunday at 10.45 a.m., and every Wednesday at 6.30 p.m. All are welcome.

METHODIST EPISCOPAL
Public Worship is held in the Methodist Church, Médanos and Constituyente, every Sunday Morning at 10.30 and in the McCabe Hall, Sunday. Evening at 9.00. All are invited. Seats are free. Hymn-Books are provided.

GOLF

CHIMONT GOLF CLUB

The Chimont Golf Club of Montevideo, wishes to announce that the formal opening of the 1925 season will take place, on Sunday, April 5.

In making this announcement it wishes to extend a cordial invitation to the members of all Golf Clubs in South America, to participate in the competition on that day, and to utilize the Chimont Club house and facilities to the fullest extent.

In the morning there will be a competition for mixed two ball foursomes, with suitable prizes. Lunch will be served at noon, and the course free in the afternoon for all who care to play with no official competition scheduled.

At 5 o'clock will start a The dancing, for all who care to avail themselves of a good orchestra, and the spacious room for dancing.

The Chimont Golf Club assures all fellow golfers, that a pleasant day is in store for those who come.

MONTEVIDEO GOLF CLUB

The Secretary of the M.G.C. wishes to inform Members that they have been invited to the opening day at the Chimont Golf Club on April 5.

SPORTS DIARY

APRIL 5 (Sunday)
Golf: C.G.C. Opening Day, Cerro.
MAY 1 (Friday)
Tennis: M.T.C. Mixed Doubles Club Tournament, Parque Central.

SHOPPING GUIDE

COAL MERCHANTS

WILSON, SONS & Co., Ltd.
Best Household Coal. Lowest Prices
MISIONES 1513

DRESSMAKERS

MAUD NEUBERGER (de Paris)
Dresses to order. Models from Paris
JULIO HERRERA Y OBES 1444

ELECTRICIANS

CHARLES GROVE
Electrical Installation and Appliances. Estimates Free
FLORIDA 1487

IRONMONGERS & BAZAARS

FERRERIA GANDOS
Kitchen a Household Requirements
Pyrex Dishes in All Sizes
RINCON 650 (esq. B. Mitre)

From Montevideo "Sun"

April 2-1925

THE SUN

Thursday, April 2, 1925

PAGE 2

THE SUN

A DAILY PAPER FOR THE ENGLISH LANGUAGE COMMUNITIES OF URUGUAY

PROPRIETOR & EDITOR A. MAVER

OFFICES:

ALZAIBAR, 1367

TERMS OF SUBSCRIPTION

Subscription: Uruguay, Paraguay and Argentine

One Month \$ 1.25
Three Months 8.50
Six Months 16.00
One Year 32.00

Subscriptions, other countries. One Year \$ 16.00
Shorter periods by arrangement

ADVERTISING RATES ON APPLICATION

THE MONZO DOCTRINE

MODERN CHRISTIANITY

THE XXTH CENTURY REFORMATION

In reporting the proceedings of the Reception to the Congress Delegates at the Crandon Institute, we opined that the Congress should, as an act of justice to the orator order the printing in several languages of the Address of Welcome of Dr. Julio Navarro Monzo.

Our opinion was based on the view that any précis of the address would but travesty it, and our view has been proved correct by the way in which the cabled reports have succeeded in creating a false impression.

We do not blame the cabled, our own report would have been no better, without the light thrown on it

by our prefatory remark, that Dr. Monzo's views would be acceptable to the leading intellects of the Congress.

But what we advocated as an act of justice to Dr. Monzo, now seems an act of necessity for the Congress itself, because the de-tracking cables have produced the following editorial (which is sure not to be the only one of its kind) from our esteemed contemporary the *Buenos Aires Herald*:

There was some plain speaking by the Argentine Delegate to the Religious Congress at Montevideo on Thursday. Dr. Monzo, the publicist, asked the American delegates to settle their own differences before coming so far South to settle ours. He scouted the idea of spreading Protestantism in Latin America, where the Reformation had yet to come. Dr. Monzo looked upon Protestantism as a form of Anglo-Saxonism, and the previous idea was no more feasible than the latter. In referring to the problems besetting the Congress Dr. Monzo "hoped they would not take it amiss if he referred to their own. The American Churches," he said, "ought to bury their differing creeds and the quarrels over Modernism and Fundamentalism". And he advised them not only to "bury them here" but to "bury them there". There is a deal of good advice going begging in Dr. Monzo's words and we trust that they will give the delegates food for reflection. South America has never struck us as the ideal spot for congresses pertaining to cults that do not form the staple thought here, and however much we may sympathise with the objects of such meetings there is something about them that savours of presumption. To anyone who knows Dr. Monzo, to anyone who knows the theo-

THE INTERNATIONAL SCHOOLS

Calle Brandzen 2054, Corner of Municipio

(Half a square from Avenida de Julio)

ESTABLISHED 1920

Founder and Headmistress: Frances Hanna, B.A. (R.U.I.)

THE NEW TERM OPENED MARCH 2

Work at the International Schools is done entirely in English and follows in every way the methods adopted in the best educational establishments for boys and girls in the United Kingdom

Airy and Spacious Premises

ries for which he stands, the falsity of the *Herald's* comment is obvious; but to those who know neither the one nor the other, the comment is a subtle form of poison, against the evil effects of which, a better understanding is the only antidote. But before we administer this antidote, before we introduce Dr. Monzo, it is perhaps prudent to take a rapid survey of the present day situation of Christianity.

The Sixteenth Century Reformation was a revolt against the bigotry of the Roman Catholic Church: it was a fight for mental enfranchisement. But although it bore some wonderful fruit, it never came to full plenteousness, because it soon shared the fate of all similar movements and caught the disease, altered in form certainly, which it had come into existence to cure.

The bigotry of the Protestant Churches never reached the disciplined force of the Mother Church, but by the middle of the last century it had prepared the ground for the divorce between religionists and scientists, of which the discoveries of Darwin lead to the pronouncement of the *decreo nisi*.

Science was hailed as the revealer of the mysteries which theology had only succeeded in obscuring; but the *intelligencia* amongst the scientists soon realised that all their new found toy had done, was to lead them in logical array up to a blank wall, beyond which they knew nothing. They felt that the wall would be pushed steadily further back with the passing of the ages, but they also realised that the mental equipment of the average man could not stand the strain of leaving it at *agnosco*; and that the sanity of the world depended on a spiritual explanation of the otherwise inexplicable. They had found religious science.

And in the meantime, the *intelligencia* amongst the religionists had gradually realised: that Christianity had side-tracked; the teachings of Christ had been lost and buried in the clumsy theology of his preachers; and that if Christianity was ever to become a real force it must get back untrammelled to the teachings of Christ. They had found scientific religion.

The divorce was never made absolute: the parties came together again, and their reunion gave birth to *Modern Christianity*, which recognises in the Sermon on the Mount the greatest enactment of all times, the Magna Charta of the world. In

Modern Christianity the one thing that matters is the daily application to life of the principles of the Sermon on the Mount, that is of the original teachings of Christ, individually and hence nationally and internationally. Besides this one vital necessity, all those other questions which have filled the world with tragedy for two thousand years are of secondary if of any importance. *Modern Christianity* has in its womb the realisation of the dream of *Pan-Christianship*, an ideal in which Jew, Catholic, Protestant and every sect based on the principle of *force*, are well hand in hand for the common benefit of the human race.

Modern Christianity has never produced a sect, it could not, it would be a contradiction of itself. Its principles have however been largely if not entirely followed by the Young Men's Christian Association, an Association of which Dr. Monzo is one of the most valued servants, having given up his other occupations about three years ago in order to enter the Y.M.C.A. first as lecturer and now as Secretary in Montevideo. He is not a delegate to the Congress, he was chosen by the Local Committee to deliver the Address of Welcome because of his charm as an orator.

How for is the reality from the *Herald's* picture of the Argentine Delegate saying to the rest of the Montevideo Congress: Physician heal thyself.

Now in leading this article "The Monzo Doctrine" we did not intend to refer to Dr. Monzo's views as a *Modern Christian*, but to his views on the requirements in spiritual matters not only of Latin America but of the whole Latin race. The Monzo Doctrine may be briefly syllogised as follows:—

The value to the Nordic races of the Sixteenth Century Reformation was the Reformation itself, not the Protestantism which was its result.

Protestantism implanted, without the Nordic races having gone through the experience of the Reformation, would have been of no benefit to them.

And similarly the Latin races must have for their moral and social welfare, the experience of their own Reformation, the Trent Century Reformation; without this previous experience, neither Protestantism nor any form of made religion could be of any use to them.

Consequently the most that Evangelists can do for the Latin races

(Continued on Page Four)

R. M. S. P. THE ROYAL MAIL STEAM PACKET COMPANY

Sailings from Montevideo

ARLANZA for Southampton about April 2
DESNA for Liverpool about April 11
AVON for Southampton about April 15

Fortnightly Service between Hamburg, Southampton, Cherbourg and New York by the R. M. S. P. 'O' Boat.

P. S. N. C. THE PACIFIC STEAM NAVIGATION COMPANY

Sailing from Montevideo Punta Arenas and West Coast only

LAGUNA April 15

For further information apply to the Agents

MACLEAN & STAPLEDON
PIEDRAS, 332

Camport & Holt Line

PASSENGER SERVICE TO NEW YORK

Calling at Santos, Rio de Janeiro, Trinidad & Barbados

NEXT SAILINGS FROM MONTEVIDEO

«VANDYCK» on April 14
«VAUBAN» on April 18

AGENT

M. REAL DE AZUA — CERRITO 382 (1st Floor)

LLOYD REAL HOLANDES

Sailings for Santos, Rio Janeiro, Bahia, Pernambuco, Las Palmas, Vigo, Lisboa, Leiroes, Cherbourg, Southampton and Amsterdam

S. S. ZEELANDIA on APRIL 11

Agent in Montevideo

ANTONIO PIAGGIO Piedras 425 Tel 821 Central

THE BRITISH BANK OF SOUTH AMERICA Ltd.

ESTABLISHED 1863

Head Office: 4 Morgate, E. C. 2 Londres. Branches: Manchester, Buenos Aires, Rosario de Sania Fe, Pergamino, Rio de Janeiro, Sao Paulo, Bahia, Pernambuco, Porto Alegre, Rio Grande, Santos.

Montevideo: Zabala 1480. Agencies: Rondeau, Avenida O'neal Rondeau 1671, Cordón, Constituyente 1014; Mercedes, Montevideo 719, Mercedes, (Soriano).

The Bank draws on all the principal cities of the world, and undertakes all kinds of banking business

Rates of interest until further notice

In Current Account from \$ 1,000 to \$ 50,000, 1 0/0 per annum

Other Deposits Conventional

SAVINGS BANK DEPOSITS WITH PASS BOOK

At sight after 60 days }
Falling due every 3 months . . . } CONVENTIONAL
Falling due every 6 months . . . }

C. W. Drever Manager.

April 25 - 1924

BANK OF LONDON & SOUTH AMERICA LTD.

FORMERLY THE LONDON & RIVER PLATE BANK LTD.

WITH WHICH IS AMALGAMATED THE LONDON & BRAZILIAN BANK LTD.

ESTABLISHED 1862

PAID UP CAPITAL AND RESERVE FUND £7,140,000

HEAD OFFICES: 7 Princess Street, London, E. C. 2.

REGISTERED OFFICE: 25/31 Moorgate, London, E. C. 2.

BRANCHES IN MONTEVIDEO: 418 Carrito; 1699 Rio Negro (Agency). Agencies at Paysandú, Salto and Rivera.

BRANCHES AND AGENCIES: in Argentina, Brazil, Chile, Paraguay, Colombia, also at New York, Paris, Antwerp, Lisbon, Oporto, Manchester, and Bradford.

AGENTS THROUGHOUT THE WORLD

Exchange transactions with all Financial Centres

ALL KINDS OF BANKING BUSINESS TRANSACTED

Affiliated with LLOYD'S BANK LIMITED. Head Office: 71 Lombard Street London E. C. 3. Subscribed Capital £71,864,780. Paid up Capital £14,372,956. Reserve Fund £10,000,000. 1,600 Offices in England and Wales.

O. H. FULLER, Manager.

AVOID ALL TROUBLE BY RUNNING YOUR CAR WITH NAFTA "ENERGINA" SOLD BY ALL DEALERS AND AT THE BLUE PUMPS

THE SUIZO "For EGGS and BACON or a real JUICY STEAK" (PLAZA INDEPENDENCIA) OPEN DAY AND NIGHT

A DREAM REALISED

«A NON-PUNCTURABLE TIRE WHICH CANNOT PUNCTURE»

For Particulars Apply:

G. A. SYMONDS

LAVALLEJA 1818

«The British Motor Repairing Works»

STUDY THIS TIRE BEFORE BUYING ONE OF THE OLD TYPE

«O YES! O YES!»

We have been requested by the President of the American Women's Club to give publicity to the following invitation:

The Minister of the United States of America requests the honor of the company of the Members of the American Women's Club of Montevideo at Tea at the Parque Hotel on Friday, April 3, 5 to 7 o'clock to meet the Delegates to the Latin American Congress.

The American Association is the first in the field with Winter Amusements. It has organized a tea dance at the Parque Hotel on Tuesday April 7 from 5 to 8 at the ridiculously low price of 50 cents. The British Community is cordially invited to attend, and it is hoped that the American Community will turn out in full muster. We understand Mr. Hoffman Philip has already signified his intention of being present, and this is certain to bring out a big crowd as to many it will be the only chance of bidding him goodbye. He is leaving for the United State on April 10.

At tomorrow's Rotary Lunch, Mr. Henry Ewing, Mr. Ernest Nelson, Mr. H. M. Stiles all of Buenos Aires, Dr. Robert McGregor of New York and Dr. Day of Canton will give talks on the development of Rotary on the American Continent.

There will be no charge for admission to the Methodist Church on Friday night next when the Cantata *Penitence, Pardon and Peace* will be rendered, but a collection will be made in aid of the Funds of the New Methodist Church.

Tickets (Price \$1.50) are now on sale at the English Club and the Central Library for the Concert in aid of St. Dunstan's being organized by the Services Association for April 25. All seats are unreserved.

Recent arrivals in Montevideo include Mr. and Mrs. John Willett at present staying in the Parque Hotel. Mr. Willett who was raised in San Antonio Texas is the Sub-Manager of the National City Bank of New York in Rio de Janeiro. He has come here to act as manager to the Montevideo Branch of the same bank during Mr. Anson May's absence in Europe.

Mr. and Mrs. Williamson have moved from Obligado 1294 to Libertad 50 (almost corner of Avenida Brasil).

Amongst other passengers by the *Arlanza* today is Mr. Kenneth Henderson who is playing a flying business visit to London.

Mr. A. MacDonald has just returned from a trip to Melo where he was the only British member of

URUGUAY DAY BY DAY

The scarcity of nickel money reported in the last few days is denied as the Bank of the Republic has \$30000 worth in reserve.

The visit to the River Plate has been announced of the Spanish politician Don Santiago Alba, actually living in Paris, enclbed by the Military Directorate.

A Conference in favour of the construction of a Russian Orthodox Church in Montevideo will be held on Sunday at the Y.M.C.A.

Yesterday's Tablada entries were 2256 sheep and 4800 cattle. Market active and prices firm. Today 218 waggons of cattle are expected and 2 of sheep.

Readers of THE SUN who require fuller details of the items of news published in *Uruguay Day by Day* are referred to *La Mañana* and *El Dia*

AT THE OPERA

Tosca is not one of the best of Puccini's efforts, it is perhaps superior to *Butterfly* but considerably inferior to *Manon Lescaut* and *Boheme*. It was not particularly well done on Tuesday night, the *Mario* being a Montevideo amateur. He has a few pretty high notes when he is not singing too loudly, but his low notes are of extreme poverty. He was however loudly applauded by a very friendly house, but with Agostinelli as *Tosca* he was quite outclassed. The Concert Part of the Programme in the hands of Mansueto, Tabanelli and Lina del Re, fulfilled its promise.

Tonight *Aida* with Agostinelli and tomorrow *Favorita* with Mansueto, Tabanelli, De Lima and Italia Knering.

the 9th. Congreso Rural, Mr. MacDonald reports the breaking up of the drought throughout the camp and also states that the prospects are good.

We remind Members of the American Association of this evenings Annual General Meeting

We understand that the date of the Entertainment Society Annual General Meeting will be changed so as not to clash with the Tydeman-Coles Wedding.

We remind everybody of the film *The Wandering Jew* which will be exhibited at the Chic Salón, 25 de Mayo today.

Miss Ethel and Tuttle Coates will be at home on Friday next at their residence Canelones 667, to any friends who wish to see them before their departure for England next week.

TODAY'S EVENTS

American Association Annual General Meeting. Offices of Artigas Cement Co., 1561 Zabala, 9.30 p.m.

TOMORROW'S EVENTS

Rotary Club Lunch, Alhambra Hotel 12.15.

Performance of Cantata "Penitence Pardon and Peace", Methodist Episcopal Church

Fixtures at a Glance

APRIL 5 (Sunday)

Laying of Foundation Stone of New Methodist Episcopal Church.

APRIL 6 (Monday)

Ladies Aid Society Reception to Bishop and Mrs. Oldham and Dr. and Mrs. Truscott, San José 1466.

Girl Guides Picnic to Carrasco Myster Rivera y Compañía 8.30.

APRIL 7 (Tuesday)

American Association Tea Dance, Parque Hotel 5-8

APRIL 8 (Wednesday)

Christian Work Congress Closing Session, Pocitos Hotel.

APRIL 15 (Wednesday)

Tydeman-Coles Wedding Holy Trinity Church 9.30 p.m.

Entertainment Society Annual General Meeting, Victoria Hall 9.30.

APRIL 22 (Wednesday)

British Society Annual General Meeting, Victoria Hall 9.30.

APRIL 24 (Friday)

American Business Lunch, Alhambra Hotel 12.15.

Bridge Drive (Organised by Montevideo Tennis Club) Victoria Hall

APRIL 25 (Saturday)

St. Dunstan's Concert (Organised by the Services Association), Victoria Hall 9.15.

MAY 5 (Tuesday)

Goode-Davie Wedding Cripta de Santa Maria Auxadora, 9.30.

MAY 9 (Saturday)

Annual Bal (Organised by the Montevideo Tennis Club.

MAY 16 (Saturday)

Private Evening Party. British Schoolsazaar, Victoria Hall.

LAIBR DATES - NO CHANGE

Professional Directory

LAWYER

Dr. GUILLERMO WILSON, O. B. E. Legal adviser to His Britannic Majesty's Legation in Montevideo. Calle 25 de Mayo 395. Tel. 1895 Central.

DOCTORS

Dr. ALFREDO PERSICO, English speaking Physician and Surgeon (of the Staff of the Maciel Hospital). Consulting hours 2.30 to 4.30 daily and from 8.30 to 10.30 p. m. on Mondays, Wednesdays and Fridays. Calle Rio Branco 1271 (two minutes from Plaza Independencia). Tel.: 2474 Central.

DENTIST

Drs. T. E. GALLAUGHER and G. E. IVEY North-American Dental Surgeons. Calle Sarandí 669. Telephone 1932 Central. Consulting Hours 9-6.

EDUCATIONAL

HENRY CASTLE AYRE Professor of English (Professor at the National High School of Commerce and at the Naval School) Gaviabó 1508.

Besides the Central and Herberts Library THE SUN is now on sale at the Carlitos Kiosko, Plaza Independencia just opposite Sarandí.

GUÉRET'S

Anglo - Uruguayan COAL Co. Ltd.

IMPORTERS OF

CARDIFF GLASGOW FORGE

COAL

ANTHRACITE FOUNDRY COKE GAS COKE



GALVANISED IRON SHEETS



CERRITO 307

Teléfonos: Central 3608 - Cooperativa

HIGH CLASS ENGLISH TAILORS

SICA HERMINOS

Ituzaingó 1336

SOUND ADVICE

Before installing any of the substitutes to gas in your bathroom, study and discover how economical gas itself really is

WHEN YOU WANT TO DYE, BE SURE YOU GET

SUNSET DYES

AND DIE SOONER THAN TAKE ANY OTHER Importers Oscar Pintos - 18 de Julio esq. Paraguay



PIANOS

CARLOSOTT y Cia. 25 de Mayo 509

LIBBY'S PRODUCTS are ALWAYS the BEST

JUST RECEIVED A NEW LOT OF

Libby Sliced Pineapples, Asparagus, Sour Mixed Pickles, Mustard, Sweet Relish, Sour Gherkins, Tomato Catchup, Red Salmon, Sauer Kraut.

SOLD IN ALLGOOD STORES

Cia Swift de Montevideo S.A

THE COMMITTEE ON CO-OPERATION IN LATIN AMERICA

ARTICLE 1. INAUGURATION OF THE CONGRESS PROPER.

Springtime for South America Declares Speaker at Opening Session.

Montevideo, March 29th. To-day saw the opening of the 4th session of the Congress proper when at 4 p.m., Dr. Robert Speer took the platform supported by Bishop Oldham, Drs. C. W. Drees, J. Mackay, Erasmo Braga and F. Figueroa.

Dr. Erasmo Braga of Rio, then gave an address in which he exhorted everyone to put all their heart and confidence into the work before them.

The besetting sin of South America is pessimism. Without question one of the great problems for which a solution must be found is this spirit of despair and distrust.

Dr. John Mackay, of Lima, was the next to address the members of the Congress and he awakened an enthusiastic response by declaring that South America has come to the Springtime of its national life.

Paul, the apostle, if he were living to-day would most certainly be a missionary, the speaker said. In this statement he took issue with E. Renan who fifty years ago asserted that the St. Paul of this time would not be a missionary.

Christianness, that we may lay human life open to admit more of the power and truth which we possess in Christianity but have not drawn on and made use of in life.

We are here to push out the limits of our life and thought. We are not to add anything to Christ and the truth that has come in Him, but we are to make fresh discoveries in this truth and new demands upon this power.

We are here in this Congress to discover how rich and varied the Christian Gospel is. Many aspects of it are to be brought into view and we shall find them not in conflict, but in accord, supplementing each other.

We shall see the social principle as Jesus Christ came not to lose, but to save the world. We must draw out the law of brotherhood which does not destroy but fulfill and consecrate the law of nationality and race.

We shall see the new values which emerge from a return to the earliest conception of Christianity as a way of life. We shall discover the meaning of the doctrine of the Resurrection as a principle of life and power here which anything that ought

to become possible. And we shall discover the one hope for the world in Jesus Christ as the real head of men and nations, the one world Emperor.

And this is not a correction or enlargement of Christianity. It is simply the discovery of what is already there and waits to be drawn out and made use of now in South and North America alike, and in all the world.

The American Section of the Committee on Cooperation in Latin America is the clearing house for all those evangelical mission boards and societies in the United States and Canada which maintain work in the Spanish and Portuguese-speaking countries of North, Central and South America and the West Indies.

The committee has reached its present (1925) stage of importance through a growth covering approximately 15 years.

Outstanding events in that history may be outlined as follows: 1. The meeting together twice during the World Missionary Conference at Edinburgh in 1910.

SOCIAL - EDUCATIONAL AND RELIGIOUS WORK IN SOUTH AMERICA

THE CONGRESS AT MONTEVIDEO

(By our own Special Correspondent.)

The committee was instructed to enlarge itself by inviting each board working in Latin America to elect its own representative.

The issuance (February, 1914) of a letter by this committee to the missionaries in Latin America on the program and purpose in education and literature. This letter also suggested the holding of a general conference on the work in Latin America and requested advice on this point.

The committee, enlarged by representatives of fifteen boards, met again in New York in September, 1914. It was voted that a Latin American conference should be held, and Panama was selected as the place.

At the request of the Chairman, Dr. Speer, the Christian Women's Board of Missions set apart Rev. S. G. Inman for this purpose. Mr. Inman had previously visited South America, bearing personally the above-mentioned letter of the committee, and while there had attended an interdenominational conference in Montevideo held under the auspices of the Y.M.C.A. A committee of arrangements for the conference was appointed and the Committee on Cooperation in Latin America opened offices in New York, November 9th, 1914.

The first section provides for an American and Canadian section and a European section of the committee, to be made up of a representative of each society working in Latin America which should care to enter upon the plan and carry members chosen by the committee itself in number not to exceed one-half the total of representative members, as well as the president and secretary of each regional committee organized on the several fields.

Following the Congress in Panama deputations visited various sections of South America and the West Indies. These visits resulted in the holding of several regional conferences and the organization of six regional committees on cooperation—two including Argentina, Uruguay and Paraguay and one each for Peru, Bolivia, Brazil, Chile, Porto Rico and Cuba.

The routine work of the committee is distributed among the following ten sub-committees, the names of which indicate their functions: The Executive Committee on Survey and Occupation, on Education, on Literature, on the Home Base, on Finance, on Mexico, on Sunday Schools. The Executive Committee meets quarterly, the others, as far as possible, monthly.

Present at the Congress are some two hundred registered delegates representing all of the countries of South America and a delegation of forty-four leaders in Educational, Social and Religious work in North America.

The committee represents the purpose of 28 of the principal evangelical agencies engaged in Christian work in Latin America, to cooperate effectively in educational, social and evangelistic effort, among these are represented the following:

American Bible Society; United Lutheran Church in America; Board of Foreign Missions of the Methodist Episcopal Church; Woman's Board of Foreign Missions of the Methodist Episcopal Church; Board of Missions of the Methodist Episcopal Church, South; Woman's Missionary Council of the Methodist Episcopal Church, South; Board of Foreign Missions of the Presbyterian Church U.S.A.; Executive Committee of Foreign Missions of the Presbyterian Church U.S.; National Board of the Young Women's Christian Association; United Christian Missionary Society; World's Sunday School Association; Women's American Baptist Home Mission Society; American Baptist Home Mission Society; American Baptist Publication Society; American Board of Commissioners for Foreign Missions; American Friends' Board of Foreign Missions; American Missionary Society; Women's Foreign Missionary Society; Methodist Episcopal Church, Board of Home Missions; Methodist Episcopal Church, Board of Christian Education; United Brethren; General Conference of Seventh Day Adventists; Mission Board of the Christian Church Christian and Missionary Alliance; Canadian Baptist Foreign Mission Board; International Committee of the Y.W.C.A.; Woman's Board of Foreign Missions; Board of National Missions, Pres. Ch. U.S.A. (West Indies); Board of National Missions, Pres. Ch. U.S.A. (Dept. Schools and Hospitals).

The following officers were selected for the Congress: President: Erasmo Braga; Vice-Presidents: Samuel Valenzuela, E. C. Knight, Sr., Vera Cushman, H. C. Tucker, Grot, H. E. Wintemute, Erwin Hubbe; Executive Secretary: S. G. Inman; Secretaries: Alvaro Reis, Carlos Araujo, A. E. Elliott.

Press Committee Chairman: W. C. Berclay; H. A. Holmes, J. Goulart, R. E. Brown, Albert Cadier, E. C. Knight, W. W. Sweet, H. E. Ewing, A. E. Elliott, E. Montevideo, Isabel de Rodriguez, E. Tron, Erasmo Braga, F. C. Da Corso, Carlos Araujo, Oscar Gacina, J. P. Howard.

Literature Exhibit Chairman: D. J. Fleming; W. F. Jordan, Miss Lela Taylor E. Moura, A. Telford, F. C. Muñoz, Bernardino Pereira, J. M. Clay.

To list the delegates present at the Congress from South America would be to recite the names of the leading educators, preachers, evangelists, teachers and other Christian lay workers of practically all of the Evangelical bodies at work in the various South American countries. Some of the outstanding figures of this group are Doctor Hugo C. Tucker of Brazil; Doctor W. E. Brownning, Charles W. Drees, Mr. George W. Howard, and Professor Fred Aden of Argentina; Bishop W. F. Oldham, Mr. A. E. Turner, Miss Florence Smith and Mrs. Smith, of Chile; Dr. and Mrs. McCormack, Dr. John Mackay and Dr. John Ritchie, of Peru; Mr. W. W. Redd of Ecuador; Mr. W. E. Vandell of Columbia, and Mr. W. V. Phillips of Venezuela.

Contributing to the Congress by addresses and discussion are several of the most notable persons in public life in South America. Among others are Doctor Ernesto Nelson, Doctor B. Horita Barbosa, commissioner of Indian Affairs for Brazil; Doctor Enrique Molina, rector of the University of Concepcion; Doctor Emilio Fournier, Inspector General de Instituto Agrario de Chile; Doctor Maximiano Sales Merchant, Director of the Normal School of Santiago; and Doctor Cora Meyers, physician and member of the Board of Health of Santiago; Juan Frasco Perez, of Ascension, former secretary of the National Congress of Paraguay.

Among the members of the delegation from North America, in addition to the chairman and executive secretary of the Committee on Cooperation in Latin America, Bishop Francis J. M. McCoil of Pittsburgh, Penna.; Dr. J. Corey, secretary of Foreign Missions, United Christian Missionary Society; Dr. Frank Kit Sauters, Educator and Author; Egbert Smith, Missionary Secretary of the Presbyterian Church, South; Professor H. A. Lee, New York University; Prior W. W. Sweet, De Paul University, Greenacres, Indiana; M. Bowman, New York Mission; Dr. Max Exler, Aron Social Hygiene Association; Edith M. Dahb, Secretary of Women's Christian Association; S. Gilmore, Superintendent of Wesley Hospital, Chicago; Portes P. Hargraves, Superintendent of Foreign Department of Education, Methodist Episcopal Church; Dr. W. G. Ishell, Secretary Board of Methodist Episcopal Church; W. R. Wheeler, Sec. of the Board of Foreign Missions, Presbyterian Church, A.; Dr. Wade Crawford, Editor of teachers public, Methodist Episcopal Church; Dr. Juan Orts-Gonzalez, Ed. of the New Democracy.

The Congress continues morning, afternoon and evening, daily until Wednesday. Reports of the various missions will be presented in form, and these reports will be the principles of discussion. Formal sessions will be held on each important subject during the sessions.

Daily Bulletin Chairman: H. C. Stuntz; P. A. Couard, C. P. Hargraves, D. E. Hall, A. G. Tallon, H. S. Harris. Ladies, Ushers Chairman: E. M. Bowman; A. F. Turner, Mrs. C. M. Spiring, Mrs. J. S. Cushman, W. W. Crowe, Srta. D. J. Moreira, Miss Lela Epps, Fred McMillan, Srta. Elisa Cortez.

REPORTS ON "UNOCCUPIED FIELDS" and "THE INDIANS OF SOUTH AMERICA"

THE NIGHT OF THE OPEN HEART.

Some Candid Statements By Professor Nelson.

Montevideo, March 30th. The real work of the Congress commenced this morning when the first of the series of reports drawn up for discussion at the conference was presented. The forenoon session was devoted to the Report on "Unoccupied Fields."

This report surveys the present status of the Evangelical enterprise in South America and the recognized responsibilities of boards and churches; discusses the extent and character of the vast neglected interior and the unreached classes, including the cultured classes in general, the student class, special work for women, immigrants, foreign colonies, industrial groups, rural communities, soldiers, Indians and others. The report presents some amazing facts concerning the continent within a continent, a vast expanse of 6,000,000 square miles that is practically unoccupied territory, the largest unoccupied field to be found on the face of the earth.

In this area there are immense rural populations, unnumbered small towns and villages and Indian districts to which the Roman Catholic Church does not minister. For the most part, up to the present time evangelical missions have done their largest work with the humble classes. While modification of this statement is necessary with reference to metropolitan centres it holds good for the continent as a whole. It is to be recognized that there are effective points of contact of Evangelical Christianity with the cultured classes. Multitudes of the learned and cultured, secret-

ly longing for an inward spring of peace and power, would lend a sympathetic ear to the pure gospel. It must be a gospel for the modern mind, presented by teachers who are competent to interpret and defend it, not only with clear conviction, but with thoroughgoing Christian scholarship. Thousands of young men and women now in the higher processes of cultural and professional training—the makers of South America's tomorrow—must be included among others within the unreachd classes.

The report, forty-six printed pages in extent, was ably presented by C. J. Ewald, of Montevideo, general secretary of the federation of Young Men's Christian Associations in South America. Mr. Ewald in the course of his address alluded to the conviction on the part of South American students that missionaries are at work primarily to build up ecclesiastical institutions. Whether or not well founded this conviction has alienated very large numbers. The Young Men's Christian Association, in view of this situation, has taken a position which, though it has been misinterpreted by many, perhaps is giving the Association an effective appeal to the student groups. An appeal was made for a united evangelistic campaign in which all of the evangelical agencies should cooperate. In such a movement it would be possible at the present juncture to accomplish in five years what otherwise it would take at least 25 years to accomplish. Very evidently this appeal met with the approval of many of the delegates.

The report was discussed by thirteen of the delegates including John Ritchie of Peru; G. S. Matathias of Brazil; D. C. Brackenridge of Peru; H. A. Tucker of Brazil; Alvaro Reis of Brazil; Nataniel Cortez of Brazil; Juan Orts-Gonzalez of New York, U.S.A.; Jorge Geolart of Brazil; W. W. Reed of Ecuador; W. A. Waddell of Brazil; W. F. Oldham of Argentina; Florence Smith of Chile; and John A. Mackay of Peru.

Dr. H. C. Tucker called attention to the movement in Brazil for the segregation of lepers, a leper farm having been established at Parati. It is known that there are 15,000 lepers in Brazil at the present time and some believe the total number to be not less than 30,000. An appeal was made for the establishment of evangelical work among these stricken people, the suggestion being also made that possibly the American Mission to Lepers might undertake the ministry upon appeal from the Congress. Various speakers strongly endorsed the strategic character of the approach made to the student problem by the Young Men's Christian Association. Strong endorsement was also expressed by a still larger measure of cooperation in social, educational and evangelistic work. The closing period of the morning session was devoted to an address by Professor D. J. Fleming, of the Union Theological Seminary, New York, in which the speaker made an appeal for a stronger faith in the living Christ. The possibilities before us are limited only by the power and the love of God. We should give more time to meditation on what we need to ask from the God of infinite resources. After earnest prayer the Congress adjourned to meet at 2:30 P.M. THE AFTERNOON SESSION.

There were not many dull moments in the afternoon session devoted to a consideration of the Indians of South America. The feeling of many of the delegates was expressed by Adilon Moraes, of Brazil, who in summing up the discussion said: "The time of the Indians has come." There were many confessions of general and religious neglect and hearty affirmations that such neglect was especially culpable in view of the great number of the Indians and their ready response to all efforts at intellectual, social and religious amelioration.

A wide variety of speakers was heard during the afternoon. Miss Dabb, an authority on Indian work in North America, brought to the conference the greetings of the Indian Office at Washington, U.S.A., and spoke of the great interest which the educated Indian youth of North America have in the welfare of their brethren in the South. "What can we do to help," is their great cry. She gave a most interesting resume of the difficulties under which Indian work has been carried forward in North America, and closed by relating the story of Ruth Miskrat, who in a speech made in China, said: "We have suffered many things at the hands of the white people, but they have done one thing for us which has more than compensated for the evil, they have given us Jesus Christ."

One of the distinguished delegates to the Congress is Dr. Herta Barbosa, Inspector of Indian Work for the Brazilian Government. He took occasion to speak of the readiness with which the Government officially despatched him upon his mission here. He said, he came to get new contacts and new ideas. His conviction is that there are two main objectives in work among the Indians: First, to save the physical and economic basis of a complete life; second to transform character, giving newer and higher ideals and fitting them to take a worthy place in national life. This latter work cannot be undertaken by the government, for it demands religious instruction.

(To be continued)



ERNEST C. KNIGHT President of the Conference

The Congress Day by Day

CONGRESS PROGRAM APRIL 3

9.00: Morning Session. Consideration of Report VIII.

10.30: Half-hour of devotional meditation to be led by the Rev. Dr. Egbert W. Smith.

14.00: Afternoon Session. Six sectional meeting will be held under the auspices of the six Committees on Resolutions. Delegates not members of the committees will attend the meetings of their choice.

From 17 to 19 o'clock. At the Parque Hotel; the members of the Congress are invited to a reception and tea to be given by the United States Minister to Uruguay, Mr. Hoffman Philip.

18.00: Bishop McConnell will speak at the Atheneum on the subject, "The relations between capital and labor as seen from the Christian point of view".

21.00: At the Methodist Episcopal church. The choir of this church, under the direction of Mrs. Browning, will give a Musical Concert, which will include the cantata entitled, "Penitence, Pardon and Peace".

AGENDA ON REPORT VIII

I. The possible service of religious education to South America.

(1) Is the significance of religion in the report?

(2) Should we endeavor to bring into control in all our educational work the principle that education in religion is brought about fundamentally by activity in the religious life rather than by instruction concerning it? (pp. 8-9-47).

(3) Should the commissions recommended in the report be set up? Should there be three commissions as suggested or should one commission be charged with the three definite tasks described? (pp. 25, 29, 36, 47-48).

(4) Should some central agency be designated to give attention to the problem of religious education in the home, as suggested? (pp. 31, 48). What agency is best equipped to do this?

(5) What are the first steps toward unifying our process of character formation and training?

(6) What are the first steps toward unifying our process of character formation and training?

WEDNESDAY'S & YESTERDAY'S SESSIONS

WEDNESDAY MORNING

The most spirited discussion of the Congress so far took place on Wednesday morning when Miss Florence Smith of Chili presented Report V (On Social Movements). The Report which was very complete was divided into nine headings as follows:—(1) Social Problems of Latin America (2) Social Welfare Movement (especially in regard to the child) (3) Temperance Movement (4) Feminist Movement (5) Organized Labour Movement (6) Student Movement (7) International Friendship Movement (8) A wise Social Program for the Evangelical Churches (9) Conclusion.

In the last mentioned section the Report suggested certain definite questions to be faced by the Congress as follows:—

(1) How can the consciousness of their social mission be more fully impressed upon the Christian forces in South America?

(2) How can the Christian groups best cooperate with social movements already operating?

(3) How can social workers be found and prepared?

(4) What can the Christian force do in helping toward a solu-

tion of the land problem and the problems growing out of it?

In the course of the subsequent debate, the Reverend Ernest Bauman declared that the greatest social problem in South America was the land question, for which he considered expropriation was the only solution, and cited as analogous treatment of an analogous question the abolition of slavery in the United States.

Professor Nelson drew attention to the strong suspicion in Latin America especially among students, that North American Evangelical efforts were closely connected with commercial penetration. For Evangelical efforts to succeed, this suspicion had to be removed: he advocated an increased Missionary attendance at Social Welfare Conferences. Concluding the speaker said that most of the South American countries had excellent social legislation, which was not however applied as it should be. Help was required in its application and the Y.M.C.A. was to be congratulated on the services already rendered in this respect.

Towards the close of the session several speakers told of effective work in scientific temperance edu-

cation and of the growing working class interest in prohibition.

YESTERDAY MORNING

The session yesterday morning was devoted to the consideration of Report VI (Health Ministry) Dr. Exner said that in extending to wider areas the benefits of the already existing excellent hospitals and clinics in large cities, the first problem facing Evangelical forces, was the difficulty of securing nurses, which was not in the South, an honoured profession as in the North. The speaker pointed out other difficulties, suggesting in each case the possibility and way of its being overcome by Evangelical effort. In the course of his remarks, he mentioned that in Rio there are more deaths from tuberculosis than in any other city in the world. Speakers who followed Dr. Exner spoke of the extent of leprosy in South America where there were 76,000 cases generally not segregated.

Dr. Gilmore, President of the National Hospital Association of the United States, brought greetings to the Congress from many organisations and spoke forcefully of the need in the South — as in the North — of medical men willing to do the necessary but non-spectacular tasks, also of adequately trained nurses.

Dr. McCormack of Peru considered that Evangelicals must offer something that will be of use to National Medical men instead of asking favours of them.

YESTERDAY AFTERNOON

Yesterday's Afternoon Session was devoted to Report VII (The Church in the Community) which was presented by Bishop Francis McConnell of the Methodist Episcopal Church, who declared that the American people have no intention of forwarding, in any way, the interests of economical imperialism, even if there was a purpose on the part of the United States to influence political affairs in any South American Countries in the interest of any individuals or groups, the fact should be made widely known that the Churches and Societies represented at the Congress were entirely opposed to such a policy and had no desire or purpose to exploit anybody. Continuing the speaker said that without question there was a real feeling abroad that certain North American policies were inimical to the National interests of South American countries, and if anyone had any evidence that such feeling had any real basis in fact, the evidence should be brought forward so that the question one way or the other could be made clear.

The discussion dealt with numerous phases of Church work, several Pastors describing concrete forms of social service maintained by their churches.

YESTERDAY EVENING

In an informal session, interesting Conferences were given by Dr. Alvaro Reis of Rio and Mr. Doan of New York.

April 3-1925

THE COMMITTEE ON CO-OPERATION IN LATIN AMERICA

SOCIAL - EDUCATIONAL AND RELIGIOUS WORK IN SOUTH AMERICA

THE CONGRESS AT MONTEVIDEO

(By our own Special Correspondent.)

A striking appeal for immediate definite action was presented by Mrs. Rowe, who has laboured among the Indians for thirty years, and who according to her own words had been praying for such an opportunity as now presented itself. She believes "the Indian is fed up" on institutions and needs personality in which love is incarnate. She affirmed in favour of the Indian his mental power when unobscured, his moral tenacity and stability, his physical adaptation to the conditions of his habitat and his willingness to serve. She recommended: (1) that a message of cheer be sent to isolated Indian missionaries; (2) that a Central Indian Committee be formed at once; (3) that a station be opened to contact with the Indians, and thought of the Amazon for which strategic centre work could be done in a vast region.

In such study and interest would he found a word of common understanding and sympathy helpful to both.

Following Professor Nelson addresses were delivered by Professor Eduardo Montevede, of Montevideo; Dr. Maximiliano Sallas Marchant, of Santiago; Doctor Mora Meyers, of Santiago; Doctor Enrique Molina, Rector of the University of Concepción, and others.

Professor Montevede's Address. Professor Eduardo Montevede of Montevideo, speaking in favour of a more satisfactory method for the presentation of Christ and his message, began by asking why the results of Evangelical activity had not been proportionate to the efforts put forth. Where are the thousands of Church members, and the results that should have come from the millions of Bibles and Testaments distributed? Even the local press is scarcely aware of the presence of this great Christian Congress where outstanding leaders of the Church have come from many lands. Have we rightly interpreted Christianity? Have our methods of presenting the message of Christ been faulty? Have our teachers of religion emphasized materialistic and utilitarian philosophies? D-d Jesus Christ do that?

His message was simple. He asked for belief in Himself, and for lives based on that belief. Some of the obstacles to successful evangelical effort are according to Prof. Montevede—

1. A profane spirit between denominations. This spirit needs no description, or words of mine to show its evil effects in this country.

2. A method of Sunday School teaching which is antiquated and unpedagogical, which aims at teaching the child all the Bible in a given length of time, laying equal emphasis on the Old and the New Testaments.

As a result of this method of teaching fathers who send their children to Sunday School are dismayed and disappointed when their children report that the substance of their S. S. lesson was uncomprehensible war between two Old Testament generals with unpronounceable names. No moral value, nor spiritual power can be expected from such methods of presenting the message of Christ.

What is needed said the Professor is a plan of teaching in the Sunday School which introduces the child to Jesus Christ and teaches him to love and obey his Master. We must have teaching that is adapted to our own needs and to the intelligence of our children.

And Christianity must be presented first, and always insisting upon the presentation of Christ, this loving Christ, in such simplicity and with such clearness, that it shall be powerfully convincing to the man who first hears this good news.

Unoccupied Fields. The following interesting extracts are taken from the official report on the subject of "Unoccupied Fields" which was the first paper presented at the Congress on Christian Work in South America:

A Continent Within a Continent. That an immense interior territory of solid extent, embracing the hinterlands of many countries lies almost wholly outside the present spheres of Evangelical activity, has long been known in a general way.

The configuration of the area in question would, with comparatively slight irregularities, resemble that of South America itself. It is indeed a continent within a continent.

Its imaginary border has encompassed an immense area of approximately 6,000,000 square miles—about four-fifths of the entire continent. In the wide ranges of it that are vitally untouched by Christian agencies, and the fewness of the Evangelical centres within its bounds, it offers the chief challenge of unoccupied South America.

The natural aspects of this vast area are, in range and variety, practically those of South America as a whole. It has every type of climate, scenery and products characteristic of the Tropics, Sub-Tropics and the South Temperate Zone. In the north are the dense wooded Guiana highlands, broken by steaming savannas, and extending into eastern Venezuela. Here the tableland descends into the broad Llanos of the Orinoco Valley, the Colombian hinterland and the Ecuadorean Oriente—an limitless wilderness of grass-covered plains, seamed by forested rivers and sloping up to the cordilleras. The west is flanked from the Caribbean to the tip of Patagonia by the mighty Andes with triple, double and solitary chains; the east is bounded by the lesser sierras of the Brazilian coastland from Ceará to Uruguay. The northern plains and plateaus merge into the equatorial savanna—the world's largest expanse of tropical forest—watered by the Amazon and its tributaries of 50,000 miles of fluvial navigation. This sea-level forest, luxuriant and almost impenetrable extends westward to the Peruvian pampas and southward over the highlands of Matto Grosso—"great woods"—to the cactus and banana zones of eastern Bolivia and the marshes of Paraguay. South of this lies another distinct region—the undulating, richly-forested plains of Paraguay and the Parana-Uruguay Valley, spreading westward into the vast level expanse known as the Chaco. Including western Paraguay, part of the Bolivian Chuquisaca, and northeastern Argentina, the Chaco is an alteration of prairie, fertile agricultural land, and forest of quebracho and other valuable hardwoods. Then follows the antithesis of the Amazonia jungle, the immense treeless grain-lands and pasture-lands of the Argentina Pampa stretching

in "green and brown terraces from the sea to the Andes," and desert southward only by the desert.

Its Distribution of Population. The total population enclosed within the area delimited is approximately 30,000,000, about half the continental inhabitants. A careful and very conservative estimate of the proportion absolutely unreached is and from the eighty-four Evangelical centres which dot its enormous distances, is 25,680,000. These estimates include, as the major factor, considerable blocks of population in proximity to the coastal and temperate regions regarded as occupied; it is the sparse settlements in the far interior which, while constituting the minor numerical factor, offer the principal problem in accessibility.

Classes of Population Comparatively Unreached by Evangelical Effort. The term "unoccupied field" is purposely not restricted to areas and localities. The term has a more vital application still to certain classes of the population, which, as distinct groups, have not felt the impact of the organized Evangelical movement.

That in all South American republics there are large and important sections of the social structure for which the churches in general, have developed no adequate approach, is beyond question.

Immigrants. To the northern, western and inland countries of South America the drift of foreign immigration is slight; but to the republica of the Atlantic coast the volume is sufficiently strong, and so generally neglected by Christian agencies, as to constitute a distinct call to the Evangelical churches.

Between 1820 and 1922 Brazil received 3,648,374 immigrants, of whom 1,378,876 were Italians and 1,021,277 Portuguese, with the following nationalities in descending proportion: Germans, Russians, Austrians, Syrians, French, British, Irish, Swiss, Swedes, Belgians; and miscellaneous, including about 30,000 Japanese.

The Federal Government has an agreeable but selective immigration policy, including a proposal of free grants of land to groups of settlers. Plans and expectations point to an increasing influx during the coming years, from most European countries, from other parts of America and from Asia.

From 1857 to 1920 more than 5,000,000 reached Argentina by sea alone, chiefly from southern and central Europe and from Asia Minor, with a smaller quota from Great Britain. During 1923 the number of immigrants registered at Buenos Aires was 212,485, representing sixty-nine nationalities from every continent. Italians, Spaniards, Germans and Poles headed the list, but there were quotas even from the new European republics of Czechoslovakia, Jugoslavia, Lithuania, Finland, Latvia and Estonia. Argentina is preparing for a swelling tide of newcomers from abroad.

The future possibilities of the continent as a whole with respect to racial contributions from other lands are realized to be enormous, not only in the occupation of now unsettled territory, but as a growing factor in the racial complexity of the population, including the moral and religious ideals that shall dominate the republics.

Authorities estimate at least a doubling of the continental population within the next five decades. Since the recently enacted restrictions on immigration to the United States, the eyes of the world are turning to South America as the home of the vast human overflow from Europe and Asia.

Foreign Colonies. Of ponderable significance among the religious forces of the Continent are the foreign colonies which have resulted from immigration. The larger streams of immigration, Italians, Spaniards and Portuguese, are usually assimilated in the second generation, and do not organize into separate colonies, except occasionally in the large cities. Other groups tend from distinct settlements, in whose cohesion national antecedents and predilections are combined with economic and religious considerations.

Some of these foreign colonies or racial groups are reasonably well provided with Christian agencies. The Germans, for instance, who have settled in large communities (400,000 in southern Brazil, and about 100,000 in the department of Valdivia, in Chile) have established and still maintain their own churches and schools. This 50,000 and 100,000 in Argentina alone. They are ministered to by the Anglican church, with its diocesan centre at St. John's Pro-Cathedral in Buenos Aires, and self-supporting chaplaincies at Belgrano, Lomas and Quilmes. Outside the capital there are churches at Bahia Blanca, Junin, Rosario and Mendoza, and travelling or "camp" chaplaincies visiting scattered groups of English people in various provinces. Similarly in Montevideo, Valparaiso, Rio, Sao Paulo and other cities where there are English settlements, the Anglican Church is found. A true colony is that of the Welsh in Chubut, a community of 7,500 people of British origin, mostly from Wales. It is true also their smaller settlements in Argentina and Uruguay, in which two countries they have Protestant churches or services in about twenty towns, as well as twelve German Catholic Churches and branches of German Catholic cloisters. They have nine schools (two of them Catholic) in Buenos Aires, and in Montevideo. Recently they organized a church with a pastor, for the Germans, numbering about 4,000, in six colonies in Uruguay, and have some 2,000 members in their own churches, ministered to by six pastors. They conduct for their young people some twenty Sunday-schools with attendance of over 1,000, besides a secondary school at Colonia Valdense and six or seven day schools. The English, while fairly diffused generally, maintain a social solidarity, has twenty Evangelical churches. The Presbyterians of Scotland maintain strong churches and good schools for Scotch colonists and others of Presbyterian faith, and carry on mission work in Spanish as well. Among the estimated 150,000 Lebanese Syrians, concentrated principally in Buenos Aires and in agricultural colonies in Northern Argentina, Catholic Maronite missionaries from Syrian Antioch are at work, primarily for the 50,000 who are already Catholics (Maronite or Greek); their attention is fixed also on the remaining 100,000 Syrians grouped as Mahomedans, Liberals and Protestants, and on the increasing exodus from the Near East, Syrians, Arab Armenians and Turks, expected to flow into Argentina.

Among the groups that are comparatively unreached, or altogether neglected, the following are mentioned as presenting to Evangelical Missions an opportunity which should be investigated: (1) The 100,000 non-Catholic and Moslem Syrians in various settlements in Argentina; (2) the 45,000 Syrians and 25,000 Moslem Turks located in small communities in the States of Brazil. No work seems to have been undertaken among the Turks, who have set up several simple mosques, and only a small Syrian Protestant congregation with a native pastor located in Sao Paulo, is reported; (3) the Japanese numbering some 35,000 engaged chiefly in rice culture on the State of Sao Paulo, among whom the only work carried on is by one Japanese Protestant pastor, Dr. Emissao Japoneza, "the field is open for development." (4) The Czech-Slovaks, more than 5,000 of whom, chiefly of Protestant sympathies, reached Argentina in 1923; (5) small colonies of Letts, Estonians, Armenians and Russians, that have recently been settling in Argentina and Brazil; (6) the 500,000 Italians in Buenos Aires, numbering 500,000, which, in the Evangelical activities should be better coordinated and greatly increased.

Between 1916 and 1924 has been called "an octave of international understanding," years marked by a pretence have been manifested that was obscure the life of nations.

The past eight years have witnessed in Europe, and especially in North America, a dissemination of knowledge concerning South American lands and peoples, unparalleled in the whole history of the continent prior to 1916. National leaders and the southern deep such frank and closure of the problems, the social conflicts and religious yearnings of these countries, no longer hidden from the eyes of their southern neighbours. Latin American peoples have become better known to each other. South Americans have re-read the history of Europe, and have analyzed the United States anew, while the Evangelical churches themselves have been a foremost factor in the increase of knowledge and understanding. The persons in the United States have been enrolled in special classes studying the Latin American republics from the books issued since 1916 two study of Spanish predated strident in the United States. More important colleges have established courses of lectures in Latin American subjects, other than in Spanish, in which thousands of students have been oriented in history, literature and ideals. The press, and especially since 1915, has carried on an "articles on all hispanic continent. The Pan American Union has been accelerated activity medium for spreading information and conciliating all the American republics.

This increase of knowledge affecting public opinion has tended to remove from the Protestant world impressions and attitudes, widely prevalent a decade ago, which proved inhibitive to Protestant missions in any Latin American country. The view that South America was already "religiously preempted," that its total population of 60,000,000 was virtually included in the membership and ministries of the Roman Catholic Church, and that whole continent was permanently committed to the exclusive tutelage of the Catholic system, has yielded to increasing recognition of the groundlessness of that assumption. The sentimental presupposition that the Evangelical church with its Puritan simplicity of worship, the intellectual verve and personal glow of its gospel message, with its ethical and social exhortations, would win no response from the Latin temperament accustomed to gorgeous ritual and high-sounding dogma, has been effectively dissolved. To the foremost republics like Uruguay, Argentina, Chile and Brazil, the Evangelical Church is seen to have "arrived." Scruples concerning South America as a legitimate field of non-Roman missions may be pronounced as virtually destroyed.

The universal unrest stirred up by the World War had sharp repercussion in South American countries, "bringing to judgment all religions and scientific dogmas, all moral values, all the utopias that man has conceived." Before the colossal collapse of the material stabilities, political supports, intellectual canopies and religious restraints of European culture, South American thinkers in all the republics were driven to re-examine their own theories of life and civilization. They were challenged at the onset by the general confession of Protestant Christians that the cause of the War was the failure of the churches faithfully to live and communicate, and of the so-called Christian nations adequately to apply the plain teachings of Christ. The disillusionment of these thinking classes regarding historical Christianity, as they knew it, was, of course, complete.

That there has been a general turning of the educated classes to Christianity is not even remotely implied. The majority still remain aloof in sullen or serene contempt. Tens of thousands have had no contact with the Protestant churches, and have not been influenced by Evangelical ideas.

Ethical Revival and Promotion of Public Welfare. The problems of practical morality and public welfare have been sensed with illuminated recognition. There is a new tide of ethical enthusiasm. The question of a clear and commanding ideal of personal life and citizenship, an adequate moral dynamic, is uppermost in the thought of enlarging circles of publicists and patriots who desire for their countries progressive internal development and ascendant influence in world relations. This moral concern, alarmed at present conditions, so much more widely spread than religious inquiry, is manifest in ministries of social prophylactic, and schemes of popular improvement, including the building of personal character, and the welfare of class, community and nation.

No previous period of equal length in the continental history has witnessed so many agitations, conferences, organizations and efforts toward moral uplift, public welfare, social service, and the improvement of the national "medio ambiente," as have arisen during the past eight years. Most of such movements have originated outside the Church and have been independent of ecclesiastical leadership. To the precipitation of this practical ethical revival many factors have contributed, such as the need for it, the example of other countries, the initiative of public-spirited citizens, the moral flame and social vision which have glowed in the hearts of lovers of the people. Doubtless the most powerful stimulus has been the frank and startling analyses of Hispanic-American society, and the forecasts of better things, made by eminent nationalists of the various republics. So distinct has been the outburst of moral energy in the direction of human betterment since 1916, that it seems a cumulative response to the voice of South American prophets whose searching expository, alarms and exhortations, had been uttered before the Panama Congress.

"Save the children" is the slogan of an unprecedented growth of organizations and "centros" devoted to child welfare. Activities are private, voluntary, municipal and, in most countries, national.

There is a remarkable extension of legislation, institutions and activities, remedial, preventive and informational, to promote public health and the physical virtue on which health depends. Government efforts have ranged from the banishment of yellow fever from Guayaquil, to the establishment of public clinics in Caracas and tubercu-

cross hospitals at Santa Fe and Córdoba. These have been widely supplemented by private foundations and agencies, such as the Chilean League for Social Hygiene, the Medical Society of La Paz, maternity hospitals, free lecture courses, and numerous schemes of local sanitation. A continental Congress on Hygiene met at Montevideo in 1923. No fewer than seven resolutions of this Fifth Latin American Conference in Santiago de Chile (1923) referred to public health and hygiene, including the auspicious declaration that "the national health is the responsibility of the State."

Temperance. An educational and organizational campaign on temperance, aiming at ultimate prohibition, began in Uruguay in 1916 and has acquired strong momentum in that and other countries. In almost all the republics are Temperance Associations and educational agitations in favour of abstaining from the drink evil. Stimulating these is the continental Temperance headquarters at the Uruguayan capital. Venezuela suggested prohibition as a theme of discussion at the Santiago Conference, which passed a resolution favoring progressive diminution of the consumption of alcohol. Chile, the greatest wine-producing country in South America, drawing a rich revenue from the traffic, champions the resolution, and, with Argentina and Colombia, has presented in Congress a project of partial prohibition. Resulting from the Conference also is a programme of compulsory temperance instruction in the public schools of all the countries represented.

Industrial Solutions. Efforts to bridge the widening chasm that yawns between the established order in church and state, and the industrial classes and labour organizations; to heal what has been described as the divorce between religious and justice, between medieval Catholicism and modern democracy, have been held in Santiago, Lima, Cuzco, Quito, Bogotá and Buenos Aires. Spreading to Mexico and other countries, it has become an international organization, many hailed as the hope of the future.

The Churches and Their Achievement. The past eight years can be recorded for the continent no spectacular accretions to the churches. There have been no mass conversions clamouring for the gospel; no widespread revivals enflaming in definite commitments to church affiliation. But there are evidences that Divine favour has blessed the work with a steady growth. In influence and range of service, and in some respects numerically, the advance made in the republics since 1916 has been greater than that of the entire preceding period from 1855 and 1886, when the Protestant enterprise was first permanently planted respectively in Brazil and Colombia.

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

Student Uprising and Educational Reform.

As a phase of the almost universal post-war youth movement appearing in Europe, North America and the Orient, the organized uprising of South American students is a picturesque and prophetic expression of a new creative will. Thousands of students in the universities of Argentina, Chile, Perú, and in other republics, have joined in an "idealistic fraternity" which, though not without extravagances, has been fired by what one of their leaders calls "a noble dream of transformation." The movement has decreed "parchment scholarship," and demanded reorganization of the manifestly most higher education—militaristic, materialist, and ultra-nationalistic—upon which the older civilization, including American democracy, has hitherto reposed. It declares itself in revolt against "the nationalistic sophism that the interests of the nation, right or wrong, are superior to all morality. Awake to the danger of a purely utilitarian education that may extinguish the sacred fire of souls." It calls for the cultivation of the spirit. Its further water-words are peace, brotherhood, humanity, international solidarities and service. Declaring against the "atavistic warrior spirit," the university students of Chile issued the manifesto declaring they would never take up arms against their Peruvian fellow-students. In Argentina, Bolivia, Perú and Chile the movement has associated itself altruistically with the depressed and labouring classes, bands of students voluntarily and gratuitously conducting night schools for workmen, children, Indians and other neglected illiterates. They show themselves not mere dreamers but workers for the common good. They want the classes submerged in ignorance and incapable of self-direction to be lifted to a level of culture that shall help them to happiness and faith for the functions of citizenship. Great student conventions for discussing the ideals and activities of the movement, have been held in Santiago, Lima, Cuzco, Quito, Bogotá and Buenos Aires. Spreading to Mexico and other countries, it has become an international organization, many hailed as the hope of the future.

The Churches and Their Achievement. The past eight years can be recorded for the continent no spectacular accretions to the churches. There have been no mass conversions clamouring for the gospel; no widespread revivals enflaming in definite commitments to church affiliation. But there are evidences that Divine favour has blessed the work with a steady growth. In influence and range of service, and in some respects numerically, the advance made in the republics since 1916 has been greater than that of the entire preceding period from 1855 and 1886, when the Protestant enterprise was first permanently planted respectively in Brazil and Colombia.

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

The largest numerical advance, both actual and proportionate, has been made in Brazil; Argentina and Chile follow next in

order. In Brazil the total Evangelical community has more than doubled, the communicant church membership has increased more than one-third, the number of organized churches more than doubled, the national workers have grown nearly 100%, the ordained Brazilian ministers 33%. Forty-five new central or residence stations have been established. Other places of preaching and worship have grown from 364 to 1,763, an almost five-fold gain.

Circulation of the Bible

A direct, continuous, pervasive and far-going factor in all evangelization has been the circulation of the Holy Scriptures, chiefly through the Bible societies. The printed word has carried the gospel to thousands un-reached by the missionary. In 1923 the number of Bibles, New Testaments and portions of Scriptures distributed in South America by the American Bible Society alone, was about 1,429,000, and the total number distributed since 1864 is 3,662,609, of which 1,429,500 have been spread in Brazil and 2,233,100 in the Spanish speaking republic.

Past and Future

If the facts be taken into account that continuous Evangelical missions among the continent's Spanish and Portuguese speaking peoples are of less than seven decades' duration and that for six of those decades South America was indeed for the Protestant world "the neglected continent," the results of the enterprise, including the present awakening and new opportunity, are sufficient for grateful satisfaction.

THE INDIANS OF SOUTH AMERICA.

The following is from a most interesting history of the Indians of South America compiled especially for the Congress on Christian work in South America by a number of experts who have lived amongst the various tribes and so have been able to glean first hand information on the spot.

Introduction.

A great continent divided up into ten independent republics, populated by millions of people, some enjoying as high a state of civilization as is to be found anywhere in the world, makes its appeal to the hearts of men, not because of its immense material resources, its great wealth and power, its sovereign nations advancing into fellowship with the great peoples of the earth, but because of the millions that sit in darkness. Possibly nowhere in the world are the contrasts between the high lights and shadows more intense than in South America. Paganism in Africa is of a piece with the general civilization of Africa, except on the coastal margins where European nations have established their sovereignties. China and India have general levels in population, save for the contrasts between the peoples who have accumulated wealth and those that are in poverty. South America has its indigenous states, not old world governments, but full of the thrift and the spirit of new world republics, and yet in these very republics are millions still living like wild creatures in the jungle.

The exact numbers of the Indian populations of South America are difficult to ascertain. The appeal of numbers is no inconsiderable appeal. There has, however, never been any real census of these Indian peoples. Even in those states that have the most liberal policies toward the indigenous population, there is lacking anything like an adequate enumeration of the population. It is not always easy to determine who are and who are not entitled to be classed as Indians. In fact, even the name "Indian" has been questioned as inappropriate; but no better name has been suggested. They cannot be called the "aborigines", because many of them came to South America from other adjacent lands. These incomers, who were really invaders, drove back races that preceded them, even as they in turn were driven back by the Spanish and Portuguese discover-

ers. And as to the origin of the aborigines, scholars are uncertain. They may have come across from Asiatic or African lands in earlier geological periods, when the continents were not separated by the oceans as they are today. The races, either peoples of an ancient history or of more recent centuries, have had contacts and have all mingled more or less as well as mixed with the Negro, Spanish and Portuguese populations, so that the exact line between the European and the Indian is not always easy to be drawn. It is not strange, therefore, that the enumerations made by geographers, statesmen, and missionaries differ. From certain sources it would appear that there are 10,000,000 of this Indian population in South America. From others, half that number. Probably the actual facts lie somewhere between the two estimates.

The varieties of tribes are also difficult to determine. Some races have sprinkled over their maps of South America the names of Indian tribes—tribes numbering from a few thousand to hundreds of thousands. Several hundred tribes have been enumerated by those who are most exacting in their divisions between tribal families.

A little has been done for these peoples. Some considerable interest has been taken in them by governments. Assistance has been granted in agriculture, and a readiness has been shown to cooperate with any who were willing to go in among the Indians and establish helpful relations. Something has been done by the ancient church of the land. There are indications of the good influence of Romanism, in the presence of the beginnings of a study of language, some slight progress in translation, and here and there educational and religious teaching, with remains of earlier zeal and energy dissipated through the years.

The Indians of Venezuela.

Information concerning the Indians of Venezuela is difficult to secure. Missionaries have no first-hand knowledge of that race; and such as is in the hands of the officials is not published in available form.

Tribes, Localities, and Numbers.

Students of the Indians of this region of South America differ greatly in their grouping of the tribes, some of them naming two, and some three, distinct stocks. The more common classification, but by no means the most certain, includes the Aborigines and the Caribs.

The Aborigines, whose origin and racial connection is not at all clear, include a large number of tribes, the most numerous being the Warrus, found in the delta of the Orinoco, and the Arawaks, most of whom at present live within the borders of British Guiana, but were originally in Venezuelan territory. Others that might be mentioned are the Banibas, an intelligent tribe of the upper Orinoco; the Piaraos, a timid agricultural group in the Territory of Amazonas and the State of Bolivar; and the Guararibos, a fiercer tribe near the headwaters of the Orinoco. The Aborigines appear to have occupied the whole of the territory comprised by the limits of Venezuela until the time, probably many centuries before the coming of the Spaniard, when they were driven into the interior and extreme eastern portion of the country, including British Guiana, by the incoming of the Caribs.

Included in the list of the Caribs are many names. They came from the islands of the Caribbean, or, perhaps, from the mainland of Central America or Panama, or, as some think, from the Plate River Valley, and displaced the more peaceful Aborigines. Their character is indicated by their name "Carib," which means "daring". It was this group which the Spaniards found when they landed on the Venezuelan coast, and which resisted so stubbornly the advance of the conquistadores. Gradually, however, they fell back before the superior militarism of the Europeans. They either retired to the depths of the forests of the upper Orinoco or found an asylum among the Aborigines whom they, in turn, forced back, or, absorbed by the new civilization, were lost sight of as separate tribes.

The third group, according to some writers, is composed of the Goajiro, a strong, intelligent tribe, who inhabit the peninsula of Goajiro and a region on both sides of the Venezuelan-Colombian boundary. These, no doubt, are closely related to the Caribs, if not actually a branch of that group. However, some characteristics they manifest lead students to think that they are also related to the Incas of Peru.

As to the total numbers of Indians, it is impossible to give

as high as 500,000 Indians in the country, while others are as low as 175,000. No white man has ever penetrated many of the tropical jungles of the upper Orinoco, the Atahapo, and the Casiquiare Rivers, hence only estimates can be given. For the Goajiro tribe one estimate for the present day gives 80,000, and another 33,000.

Social, Intellectual, and Religious Conditions.

In the early days there was much intermixture of Indian and Spanish blood; in the more remote sections this intermingling continues to a lessened degree to-day. The mestizo, or person of mixed blood, does not come within the scope of this discussion, but only those tribes that are more or less removed from Spanish civilization.

The Aborigines present various degrees of industry and intelligence. Some are lazy, backward, and unintelligent. But, in general, where uncorrupted by the white man, these Indians are industrious and susceptible to the best influences. Some of the tribes are agricultural, and a few of them are engaged in making hammocks, which they carry down the rivers and sell to the traders. Most of them, however, live by hunting and fishing. They are adverse to shedding Indian blood, and so there is little warfare among them.

Religious, the Aborigines have been influenced by their early contact with the Jesuits; so that even to-day in remote regions the Indian speak of one Supreme Being, and Romish insignia, worn with age, are found along with pagan tokens. This does not mean, however, that such Indians are Catholic Christians, for they are entirely without understanding of what Christianity means.

The Caribs, in general, are a more advanced race than the Aborigines. They include the most intelligent tribes of Venezuela, and, for the most part, they are very industrious. They are hunters and fishers, as are most primitive people; but they also cultivate corn and manioc, make simple earthenware which they decorate with various colours, weave cloth from the fibres of a certain palm, and are adept in extracting the poisonous juices of plants, which they use to poison the arrows they shoot from the deadly cerbatana, or blow-gun.

This group of Indians is animistic, worshipping the good and evil principles in nature. Evil spirits are exorcised from the bodies of the sick by a medicine man in much the same manner as among the heathen tribes of Africa.

The Goajiros are very similar to the Caribs in intellect and social customs. The men are intelligent, but the women have been the slaves of men so long that they do not present a very intelligent appearance. They are great fighters, but where they live in peace, their civilization they are peaceful. They are good boatmen, and cultivate large fields of yuca, manioc, potatoes, corn and bananas.

This tribe is animistic, as are the other Caribs, but they are also sun-worshippers, which tendency was gained, no doubt, from the Incas, and leads some to think, as already mentioned, that they are related to that group.

It should be said regarding the whole group of Indians of Venezuela to-day that they are not descendants of tribes who were well advanced in civilization at the time of the Spanish conquests, as were the Aztecs of Mexico, the Mayas of Central America, and the Incas of Peru. They were more nearly on a par with the tribes which the English and French colonists encountered in the northern continent.

(over)

Relations with the Government.

Much of the boundary between Venezuela and Brazil on the south and between Venezuela and Colombia on the west is not established, except upon the map. The regions where the lines actually lie are inhabited by tribes of Indians who know no law except that of the cacique or chief. The government has officials in the less remote parts of the State of Bolivar and of Amazonas Territory, whose duties are to rule and protect the Indian. It must be said, however, that these officials have little real authority over them. When there is trouble between two tribes, he is often called upon to settle it; but, for the most part, the Indian is subject only to his own law. In the more remote districts there is no effort to rule on the part of the Venezuelan Government, and it is safe to say that there will not be for many years to come. This statement as to the authority of the government applies equally to Aborigine and Carib in the southern part of the country. They are willing to recognize authority, when they come in contact with it; but they are practically independent.

The situation with the Goajiros is somewhat different. They live within a certain territory, including the Goajiro Peninsula and extending down into both Colombia and Venezuela, carefully guarded by military pickets; so that rarely, if ever, does any one enter their borders. Neither Venezuela nor Colombia has tried to reduce this people; and it would be a very difficult task to do, as they are well-armed with modern firearms, and would lay down their lives to defend their homes and property. Each village

has its cacique; and they are subordinate to a temporal king who resides at Tnaja, and to a spiritual prince whose headquarters are at Itaca.

Recent Indications of Progress.

So far as is ascertainable, there has been no recent change in the life or customs of any of the different Indian tribes in Venezuela. They are living and doing as they have been ever since they were pushed back into the forests and recesses of the interior of the country. In Maracaibo more Goajiros are seen than formerly, trading in the markets and even working in the homes of the people there, but there is no special change in them as a tribe.

Work Being Done among the Indians.

(a) By the government.—It has already been stated that the government has little control over the territory inhabited by the Indian, and for the most part has done no work of any kind for them. These officials who are in contact with the nearer tribes do what they can to protect them from the shrewd "yaranabe", as they call the white man. There has been much exploitation of the Indian and much still continues. Some tribes have felt this so severely that they make the long trip themselves overland into British Guiana with their produce rather than trust themselves to the tender mercy of the trader who comes up the Orinoco to trade with them.

The Indians of Colombia.

In Colombia the Indians are found in the Putumayo or Amazon region; in the Goajiro Peninsula on the northern coast; on various branches of the Magdalena River, i.e., the Opon, the Cesar and Cother Rivera; on the River Atrato, with a remnant reaching over to the Sinu; and on the tableland in southern Colombia, where are some Indians similar to the Quechuas of Ecuador and Peru, who should be classed with the Cother group.

Estimate of the number of Indians in the Putumayo regions vary so much that they are without any value. This region includes the territory made notorious, some years ago, because of the atrocities committed upon the Indians in the rush for rubber. With the rubber business practically dead there may be no more

atrocities, but social conditions must be still very bad. The government census gives 40,000 as the number of Indians in the Goajiro peninsula. The combined Indian population of the Magdalena, Atrato, and Sinn Rivers does not exceed 5,000, and these places are so far apart that they can never be considered as one field. These Indians all live in a wild state. Largely nomadic, they are found in small groups, and their accessibility depends upon their experience with foreigners.

In the neighbourhood of San Andres, Department of Bolivar, there is a large settlement of pure-blood Indians, owning their own lands and with no trace of Spanish blood in them, yet speaking only Spanish and with nothing to indicate their Indian origin but their appearance. Such communities are found all over the country, in which the real Indians have become ordinary Colombian citizens.

THE INDIANS OF PERU, BOLIVIA AND ECUADOR. The Tribes, Their Location and Numbers.

The various tribes.—There are over twenty different tribes of Indians in the Republics of Peru, Bolivia and Ecuador, all with their respective dialects and in different stages of civilization, from the semi-civilized down to the crudest savage and cannibal. Among the semi-civilized tribes the Quechuas and the Aymaras are the most important and numerous; in fact, all outside these live in various stages of savagery. Besides the Quechuas and Aymaras, there are many tribes of "Chunchos", including the Amueshas, Campas, Caschis, who still practise cannibalism; and the Conibos, Matchugas, Piros and Jiharos, who are the head-hunters or "head-shrinkers."

Their localities.—The Quechuas and Aymaras, almost without exception, inhabit the highlands of Peru and Bolivia. In Peru they are practically confined to the region called the "Sierra", that part of the country between the Coast and the Forest Region, which embraces a long stretch of country at an altitude ranging from 2,500 to 4,000 metres above sea level. Owing to the demands of commerce and the necessities arising from internal relationships, the Indians are chiefly grouped in three subregions of the Sierra, viz.: (1) The North, comprising Cajamarca and Moyobamba with their corresponding environs; (2) The Centre, comprising Junin, Huanuco and Ancash; and (3) The South, comprising Puno, Cuzco, Apurimac, Ayacucho, and Haucavelica. Of these three regions the most important in that of the South, as it represents on the whole about 50% of the indigenous population. Next comes that of the Centre, with 30%, Junin being the department where the population converges. The North takes third place, representing only 20%. It is to be noted that the Indians seem to converge toward one special point in each of the regions named, and from these centres to extend outward into the country roundabout.

The above distribution of the Indian population seems to have been largely determined by the physical formation of the country, for it is to be observed that both in the southern and central regions each nucleus is found near a cluster or group of mountain peaks. For example, in the South there is the Vilcanota; in the Centre, the Pasco group; and in the North, although in Ecuador, the Pasto group.

The "Chuncho" tribes inhabit the lower and tropical regions.

Their numbers.—Any figures can only be considered as approximate calculations. It is estimated, however, that about 55% of the population of Peru is Indian, i.e., about 2,500,000; that in Bolivia about 50% of the population is Indian, and 27% a mixed race with Indian blood and character predominating amounting in all to about 1,500,000; that in Ecuador, the Indians number about 75%, or 1,200,000; while in Colombia, about 10% are pure Indians, or 2,500,000.

Their Conditions of Living.

Social.—The Indian's chief vices are alcohol and coca, both of which produce terrible havoc. There is not a single feast, civil or religious, not a special occasion of any kind, that is allowed to pass without being celebrated by a drunken orgy, lasting several days. The Indian has become a victim of alcohol, largely because he has been paid for his work in liquor by the "samonalas" (landowners or men of influence). The priests, too, instead of combating this vice, often encourage and maintain it by means of the religious feasts in which alcohol is the predominant feature.

Chewing coca enables the Indian to continue working for a number of hours at a stretch without any sense of hunger. Many of those who have Indians in their employ do their utmost to keep them chewing all the time, their wages being paid to them in coca. Numerous are the evil effects produced by this terrible vice. The victim lives in a half-dazed, stupid condition, scarcely aware of what is taking place around him, in fact, almost deprived of his senses.

The Indian, however, is not entirely devoid of virtues. He is hard-working, patient and long-suffering; in the majority of cases, he is true to the woman of his choice; and when he accepts Christ, he lives a very consistent life.

The "Chuncho" tribes are the least amenable to influence. They live in an utterly abandoned state, controlled by their superstitions and vices, which are witchcraft, drunkenness, coca and tobacco. The practice of witchcraft is gradually reducing their numbers, since, for every natural death among them some in-

nocent woman or child is murdered. They are cursed with the slave trade also. Large bands of dissolute savages roam through these great forests, killing the protectors of the families and then carrying the women off to sell to white people who own large plantations in these interior regions. This slave-trading is encouraged by the whites, who offer large rewards to the savages and urge them to bring the women and children to them, making as a pretext the desire of saving them from death, to which they have been condemned by witchcraft.

Intellectual.—The Quechua Indian is largely an agriculturalist. In the routine of his work, the land he follows the usage of generations past. He is capable, however, of being taught modern methods of cultivation and of using modern implements. Indians have been found who work wood on a lathe of their own making, and turn out certain wooden vessels of creditable workmanship. In some districts, where suitable clay is available, they make very good pottery. These achievements indicate some degree of intellectual capacity. Judging from his general appearance, his physiognomy, his behaviour and work, some have considered the Quechua Indian far above the Australian black in the

scale of intelligent beings, perhaps above the Kaffir and Hottentot, and the North American Indian, but below the Maori of New Zealand. It has to be remembered, however, that while the Maori has had a chance to show in school and college what he is made of, the Quechua Indian has not. What little has been attempted in the way of teaching the Indian gives no reason to believe that he has not sufficient intellectual capacity to give an equally good account of himself.

(To be Continued.)

MONTEVIDEO RELIGIOUS CONGRESS.

PROMINENT MEN ATTEND.

[Special to THE HERALD.]

MONTEVIDEO, April 2.

Complete accord marks the Christian Work Congress, now well along in the first week of its session in this city. About the only apparent "sectarianism" noticeable is the occasional getting together at one long table at lunch, the Methodist, Presbyterian, Disciples missionary workers and leaders being more noticeable perhaps, because of the size of their representation. These occasions give each an opportunity to become acquainted with another worker of the same faith stationed elsewhere in this continent or perhaps back in the States. Old friends who have not seen each other for years are enabled to enjoy a few hours more with each other, or a worker from a far-away port gets a new contact with the world that he or she left many years ago to enter this work.

This conference is an interesting affair and an interesting gathering. Interesting because it appears to represent the new day among Evangelical denominations in which they have laid aside doctrinal differences and varying creeds, uniting forces for common purposes. Gone forever are the narrow disputes over which sect or creed had the only guaranteed through route to the Land of Promise and reserved seats up under the Throne. The new order in Evangelical churches of America to-day has forgotten past disputes and has its face to the work at hand, which it finds waiting to be done and the helpers and means too few.

In other words, this Congress might be termed the last word in unity and co-operation of Evangelical workers and educators operating in Latin America. Friction seems to have been quite thoroughly eliminated from the Committee on Co-Operation in Latin America, and it looks as if the movement is forward, slowly perhaps but surely.

It is of interest to know something about this religious organization from the North. What it is, what it seeks to accomplish, and who some of the men and women are who are directing its energies and activities. Ordinarily the work of a church or missionary society seldom attracts the attention of politicians or governments. Occasionally when a missionary is kidnapped in Turkey, China, or some more remote wild section of the globe, the attention of Washington is called to the fact. But in the everyday routine of life, missionaries toil and spin, and outside of an occasional letter of encouragement from the home board, get little attention or recognition on earth. Of them it has been truly written no doubt that they are building up their reward for the later life.

But the Committee on Co-operation in Latin America seems to be one missionary or church organization that can wake up the diplomats in Washington and "make" the front page of the daily press. Some of its

leaders are asked to prepare educational, religious, semi-political articles for some of the most exclusive magazines of the United States. The above facts are sufficient to indicate that this committee cuts some weight in the land from which it hails. And now that from time to time the committee or some of its leaders stands up and says that Uncle Sam has an imperialistic complex towards Latin American countries, it is receiving all the more attention from the press of the United States.

The American section of the Committee on Co-Operation in Latin America is a clearing house for all of the Evangelical missionary boards and societies in the United States and Canada maintaining work in Spanish and Portuguese speaking countries of North, Central and South America and the West Indies. It represents 27 different organizations, some of them international, and 15 denominations. Three secretaries give all of their time to its work and the staff includes also an editor of Spanish publications.

The idea of organizing such a committee had its inception about 12 years ago when a number of the leaders in the Evangelical church movements in various Latin American fields met in New York to discuss the idea of considering the work of their organizations, to see of some way could not be devised by which the activities of all could not be brought under one directing head. A committee was named to take up the study of this problem. Of this original committee, Messrs. Robert E. Spear and W. F. Oldham are in attendance of this conference, the first as chairman of the present committee and leader of the delegation. Bishop W. F. Oldham is known to Americans and other English-speaking people of Buenos Aires and elsewhere in South America, whether they are religiously inclined or not.

While the idea of organizing such a committee was broached first in 1912 the organization was not really effected until November 5, 1914, when offices were opened in New York City and the work began.

Undoubtedly one of the outstanding and most interesting figures of the Congress is Dr. Samuel Guy Inman. Its executive secretary and about whom the Congress functions, to a very large degree. This does not mean that Dr. Inman is head and shoulders above other delegates to the Congress, or that there are not other big figures of the Evangelical church world there. There are bishops, college presidents, professors, educators and scientific men present who have equal ability in their respective fields, and perhaps are better known in the United States than Dr. Inman. Likewise many of them are playing a very important part in this conference, heading important sub-committees and carrying their share of the load.

But from certain angles of the work in South America, Dr. Inman stands out as a well chosen leader and his position as executive secretary seems to have been ideally made.

First, it can be safely said that he understands the Latin Americans. For ten years he was a missionary in Mexico for the Church of Disciples and for the last twelve years, more or less, has been in the work of this

committee. He has travelled in practically every country of Latin America and knows them thoroughly, not the superficial information of the flitting tourist, but that gained by contact with the people of the different countries, their political and intellectual leaders, church workers and the every-day people.

One does not always agree with the view point he has taken on the filtration of American commercial interests in these Latin American countries. He calls it "imperialism," and every time he does, either in a speech or in print, Washington issues a denial.

Like the political orators in campaign time, he states he "views with alarm" this tendency of Uncle Sam to "boss" things in these South and Central American countries and to run them after the pattern of the United States. He feels that the hand of capital is hidden back of all of these moves and interprets them as such. His interpretation of the moves of the American State Department are often challenged but any one who questions him is referred to such and such a document in the State Department in Washington.

But irrespective of the controversy he may have with the State Department at Washington over American policy in the countries of Latin America, it is interesting to note certain salient facts that stand out in his leadership in the mission work field.

It is quite likely that he is one of the best salesmen to come to Latin America to sell American goods. In this case, his goods consist of religious and educational help to these people, a genuine sympathy for the people with whom he comes in contact and a complete understanding of them, their country and their problems.

American big business can well afford the Inman style of salesmanship. It would probably get them "in" quicker and better, and produce less friction and misunderstanding.

SPEECH BY BISHOP MCCONNELL.

MONTEVIDEO, April 2.

Calling to-day for a discussion from the delegates to the Congress on Christian Work on the topic "Latin-American feeling as to some of the policies of the United States," Bishop McConnell, of the Methodist Episcopal Church, Pittsburg, declared that the Congress approached this question purely in a spirit of inquiry. There was no thought in raising this question of denouncing any policy or anybody, but to find out what conceptions were held by the Latin Americans in respect of any American policy such as so-called American imperialism and commercial exploitation.

"We want to know," he said "how serious and how embarrassing to Christian work in these countries are certain conceptions regarding the policies of the United States. There is no thought of making an attack upon legitimate commerce, but if there is anything of unfairness in the conduct of the commerce between the United States and Latin America, if there is a weight in the commercial scales in favour of the one as against the other, and if this causes hostility, we have a perfect right to inquire and seek the causes."

He remarked that nobody had protested in the earlier history of the United States against British investments in that country on the ground that it was British imperialism, and certainly the mere investment of capital in a country could not signify an intention to get control of it. "We represent Societies which come from a country which has the greatest good will towards Latin America, and we raise this question in a spirit of good will towards everybody. We are not here to denounce anyone." He added that the question did not have such an important bearing among Southern countries as in those in the Caribbean, where there were "conditions which had to be straightened out."

The only discussion which resulted from the presentation of this subject came from Mr. H. G. Tallon, a citizen of Argentina, who said that the Argentines had no fear of a "pacific penetration" on the part of the United States, and did not share in the statement attributed to the late Professor Clementi Oncelli that Evangelical missionaries were the advance agents for the United States preparing the way for domination. Other delegates were sure that the Argentine Government did not share such a fear, and the Congress then devoted itself to other questions on the agenda.

April 3-1925-

DANGEROUS SPEECHES.

We publish to-day a letter from the worthy pastor of the American Church of this city in which Dr. Harper takes exception to the phrase "approval and keen appreciation" used by "The Herald" in our report from Montevideo of the reception accorded to Dr. Mistral's statement that "ninety per cent. of the North Americans who come to South America have 'no honesty of purpose in Latin America.'" Apparently Dr. Harper would have us believe that the Chilean poetess merely mentioned that as an afterthought, and that her acknowledgment of American unity of purpose and idealism in the Christian field far outweighed the importance that might be attached to her previous remarks. It is, however, upon the material rather than the moral side that we have to base our condemnation of such statements, and, while we readily admit the right of any speaker to his or her opinion, we suggest that commerce, trammelled enough in South America by the action of certain unsympathetic Governments, should scarcely be made the butt of opinions that are liable to be misconstrued by the man-in-the-street, who reads as he runs.

There is in South America a body of opinion contrary to foreign enterprise in any shape or form. Consisting in the main of disgruntled persons whose lack of initiative has led them to become the employees of the foreigner, it loses no opportunity to voice feelings that are against foreign effort, foreign trade, and foreign capital; and although by very reason of its humble position it has little say, it becomes a potent factor when backed, or rather led, by such people as Dr. Mistral, a member of the intellectual class and as such entitled to recognition by the Press. Now, if the criticism were fair there would be nothing to say against it; but it starts from a wrong angle, sees a field-marshal's baton in the bag of every drummer, and arouses antagonism not through the force of its arguments but through the power of those uttering them.

We have long been used to hearing the foreign capitalist denounced as a very wicked person. Truth to tell he comes in the category of those who lend money and who find that it is easier to lend than to collect. In certain circumstances the lender becomes the downright enemy of the man he has befriended, and in certain countries of South America the foreign capitalist, hailed once as the national saviour, is now looked upon as a grasping individual, his only fault being, however, that he expects a return for the money he invested when nobody else would take the chance. The capitalist is invited to supply gas, for instance, and when he has the company in working order he is expected to supply it for nothing. Attempts to collect are looked upon as unfair, and a case is actually made against him by publishing his latest dividend, not because it is too high but because it is a dividend at all!

Now if the Congress at Montevideo had confined itself to religious matters it would have earned our sincere commendation. It gave the opportunity, however, to a number of fairly irresponsible people—irresponsible, that is, from a business point of view—to say hard things about business in general and American commerce in particular. However much we may bow to the muse of Dr. Mistral in the realm of art, we cannot allow that that gives her a right to voice opinions on labour, any more than we could accept the average business man's opinion on art. The sweeping condemnation she made of certain business men was not on the agenda of the Congress, but that, it must be remembered, is not known by the newspaper reader, who invariably confuses the statement with the fact and who may be excused for thinking that whatever a delegate to a Congress says is well said. That is where our objection rests and that is where we lodge our protest. A Religious Congress should deal with religion, and should not be made the vehicle for carrying tirades against any section of the community. When it oversteps its bounds it must be stepped on.

From Montevideo "Sun," April 4-1925

THE SUN

A DAILY PAPER FOR THE ENGLISH LANGUAGE COMMUNITIES OF URUGUAY

PROPRIETOR & EDITOR A. MAVER

OFFICES:

ALZAIAR, 1367

TERMS OF SUBSCRIPTION

Subscription: Uruguay, Pataguay and Argentine

One Month \$ 1.25
Three Months \$ 3.50
Six Months \$ 6.00
One Year \$ 10.00

Subscriptions, other countries.
One Year \$ 15.00
Shorter periods by arrangement

ADVERTISING RATES ON APPLICATION

A REGRETTABLE INCIDENT

THE MISTRAL COLUMN

BISHOP OLDHAM PROTESTS

We have received the following letter from Bishop Oldham:—

The Letter

In the unfortunate episode reported by the Buenos Aires Herald, the facts are as follows, so far as those who have the direction of Methodist affairs on this Continent know.

(a) In connection with the Congress assembling in this City several well known leaders in South American life were invited to bring to the Congress such expressions of opinion as would help us all to understand the drift of South American thought. This does not mean that we either approve or even accept these utterances.

(b) Amongst those invited were Miss Gabriela Mistral a poetess, a liberal Catholic and a leader in the feminist movement in Chile. This Lady accepted the invitation but, later, prevented from coming, she wrote the Congress a letter, this letter was read to the Congress.

(c) Miss Mistral at the same time wrote another letter to Doctor Alfredo Palacio in reply to an open letter of his accusing the Missionaries of being the advance guard of what he calls "American Imperialism" and which he alleges seeks to dominate the life of South America. Of the existence of the letter to Dr. Palacio the Congress had no knowledge.

(d) The Buenos Aires Herald seems to have mistaken one of these letters for the other and the Congress is therefore wrongly accused of accepting and welcoming an expression of sentiment condemning a great body of Americans engaged in commerce in these lands.

(e) The mistake of the Buenos Aires Herald is unfortunate and so far as local Methodism is concerned in the region of the Rio de la Plata it is emphatically declared that we neither knew anything of the letter that has given rise to this controversy, nor that we have any belief or sympathy with its utterances.

We are seeking to serve the whole community, and those of us who are Americans are as ready as any to defend the honor and reputation of the great body of our fellow citizens who are legitimately engaged in commercial undertakings for the common good of both North and South America.

We ask on the other hand that our Missionary enterprises be similarly dealt with in all fairness of judgement and that we be not held responsible for matters with which we have nothing to do.

(Signed) W. F. Oldham.

THE INTERNATIONAL SCHOOLS

Calle Brandzen 2054, Corner of Municipio (Hal a square from Avenida 18 de Julio)

ESTABLISHED 1920

Founder and Headmistress: Frances Hanna. B.A. (R.U.I.)

THE NEW TERM OPENED MARCH 2

Work at the International Schools is done entirely in English and follows in every way the methods adopted in the best educational establishments for boys and girls in the United Kingdom

Airy and Spacious Premises

The reason of Bishop Oldham's letter was a passage in a cable published in the Buenos Aires Herald of April 1 from its Special Correspondent in Montevideo and an Editorial Comment thereon. The following is the cable passage in question:—

(Special to "The Herald") MONTEVIDEO, March 31.

Ninety per cent of the North Americans who come to South America represent "men and institutions which have no honesty of purpose in Latin America". They are men who have venal purposes in commerce and writers who easily sell themselves" and "are easily the most efficient and most dangerous helpers of Yankee capitalism," according to Doctora Gabriela Mistral, the celebrated Chilean poetess in an open letter to Dr. Alfredo Palacio, of the University of La Plata. The letter was read at a session of the Congress on Christian Work in South America, in Montevideo and met with approval and keen appreciation of the leaders of the Congress, inasmuch as it is considered a refutation by a Latin-American of some of the charges made recently by Dr. Palacio against the church and educational leaders who are gathered for this conference.

As soon as the Herald of April 1 was seen by the Business Committee of the Congress, a cable was sent to the Herald denying any Congress knowledge of the letter referred to, and pending our esteemed contemporary's reply, we think it proper to refrain from any comment on what, under the best circumstances, is a most regrettable incident. At the same time we think it only fair to state on the one hand that to our certain knowledge the letter was never read to the Congress (the first we heard of it was in the Herald) and on the other hand that our knowledge of our esteemed contemporary's care in these matters makes it certain, that there has been some extraordinary misunderstanding somewhere.

IMPROVE YOUR SPANISH BY READING

La Mañana

THE BEST INFORMED URUGUAYAN MORNING PAPER OFFICES: 1478 CIUDADELA PRICE 4 CENTS.

TENNIS

M.C.C. AUTUMN TOURNAMENT

The following is the handicap and draw for the different events in the above tournament.

Championship Singles

E. F. Stanham bye — A. L. Lucas Calcraft bye — W. Clark v A. R. Lichtenberger — Juan Pena v W. Dallas — D. T. Herald v W. R. Henderson — P. Gallishaw bye — E. A. C. Rattray bye — H. L. Pennock bye

Championship Doubles

E. F. Stanham & D. T. Herald v W. A. Dallas & W. R. Henderson — J. B. Henderson & J. W. Wardle v A. R. Lichtenberger & W. Clark — A. L. Lucas Calcraft & P. Gallishaw v F. Boyd & N. Thevenet — Y. Lucas Calcraft & C. Benenati bye

Singles Handicap

H. L. Ronock (3/6) bye — A. L. Lucas Calcraft (15/4) bye — Gray Harriman (40) bye — W. Clark (15) bye — W. R. Henderson (15) v C. E. Montgomery (plus 15/2) — E. F. Stanham (40) v M. A. Hoffer (15) — J. W. Wardle (3/6) v E. A. C. Rattray (3/6) — E. Dutton Jones (scr.) v B. Ferres (15.4) — F. Lacueva Castro (15.1) v M. Pinet (3/6) — M. R. Crew (plus 15) v D. T. Herald (3/6) — Juan Pena (3/6) v A. R. Lichtenberger (15) — W. Faulkner (30.4) bye — W. A. Dallas (15.3) bye — P. Gallishaw (30) bye — G. van Isselsteyn (scr.) bye — W. Muller (15.2) bye.

Handicap Doubles

C. Benenati & Y. Lucas Calcraft (plus 3/6) bye — Harriman & Faulkner (40) v Lacueva Castro & Ferres (15.2) — Muller & Barriola (30) v Herald & Pennock (scr.) — E. F. Stanham & W. Clark (15.3) v Figary & Finkelde (15.2) — W. R. Henderson & Dallas (15.1) v J. B. Henderson & Wardle (15) — Sarda & Bonomi (15.2) v A. R. Lichtenberger & A. L. Lichtenberger (plus 4/6) — Boyd & Thevenet (3/6) bye — A. L. Lucas Calcraft & Gallishaw (30) bye.

All handicaps are minus except where plus is stated.

Owing to the Holy Week holidays it will not be possible to draw up a programme of matches but players are requested to make their own arrangements and get through as possible.

R. M. S. P. THE ROYAL MAIL STEAM PACKET COMPANY

Sailings from Montevideo

DESNA for Liverpool about April 11
AVON for Southampton about April 15
DEMERRARA for Liverpool about April 28

Fortnightly Service between Hamburg, Southampton, Cherbourg and New York by the R. M. S. P. 'O' Boat.

P. S. N. C. THE PACIFIC STEAM NAVIGATION COMPANY

Sailing from Montevideo Punta Arenas and West Coast only

LAGUNA April 15

For further information apply to the Agents

MACLEAN & STAPLEDON PIEDRAS, 332

Camport & Holt Line

PASSENGER SERVICE TO NEW YORK

Calling at Santos, Rio de Janeiro, Trinidad & Barbados

NEXT SAILINGS FROM MONTEVIDEO

VANDYCK on April 14
VAUBAN on April 18

AGENT

M. REAL DE AZUA — CERRITO 382 (1st. Floor)

LLOYD REAL HOLANDES

Sellings for Santos, Rio Janeiro, Bahia, Pernambuco Las Palmas Vigo, Lisboa, Leixoes, Cherbourg, Southampton and Amsterdam

S. S. ZEELANDIA on APRIL 11

Agent in Montevideo

ANTONIO PIAGGIO Piedras 425 Tel. 821 Central

THE BRITISH BANK OF SOUTH AMERICA Ltd.

ESTABLISHED 1863

Head Office: 4 Morgate, E. C. 2 Londres. Branches: Manchester, Buenos Aires, Rosario de Sania Fé, Pergamino, Rio de Janeiro, Sao Paulo, Bahia, Pernambuco Porto Alegre, Rio Grande, Santos.

Montevideo: Zabala 1480. Agencies: Rondeau, Avenida General Rondeau 1671, Cordón, Constituyente 1014; Mercedes, Montevideo 719, Mercedes, (Soriano).

The Bank draws on all the principal cities of the world, and undertakes all kinds of banking business

Rates of Interest until further notice

In Current Account from \$ 1,000 to \$ 50,000, 1 0/0 per annum

Other Deposits Conventional

SAVINGS BANK DEPOSITS WITH PASS BOOK

At sight after 60 days
Falling due every 3 months
Falling due every 6 months CONVENTIONAL

C. W. Dreyer Manager.

April 25 - 1924

BANK OF LONDON & SOUTH AMERICA LTD.

FORMERLY

THE LONDON & RIVER PLATE BANK LTD.

WITH WHICH IS AMALGAMATED

THE LONDON & BRAZILIAN BANK LTD.

ESTABLISHED 1862

PAID UP CAPITAL and RESERVE FUND £7,140,000

HEAD OFFICES: 7 Princes Street, London, E. G. 2. REGISTERED OFFICE: 25/31 Moorgate, London, E. C. 2. BRANCHES IN MONTEVIDEO: 418 Cerrito; 1699 Rio Negro (Agency). Agencies at Paysandú, Salto and Rivera. BRANCHES AND AGENCIES: in Argentina, Brazil, Chile, Paraguay, Colombia, also at New York, Paris, Antwerp, Lisbon, Oporto, Manchester, and Bradford.

AGENTS THROUGHOUT THE WORLD Exchange transactions with all Financial Centres ALL KINDS OF BANKING BUSINESS TRANSACTED

Affiliated with LLOYD'S BANK LIMITED. Head Office: 71 Lombard Street London E. C. 3. Subscribed Capital £71,864,780. Paid up Capital £14,372,956. Reserve Fund £10,000,000. 1,600 Offices in England and Wales.

C. H. FULLER, Manager.

AVOID ALL TROUBLE BY RUNNING YOUR OAR WITH NAFTA "ENERGINA" SOLD BY ALL DEALERS AND AT THE BLUE PUMPS

THE SUIZO

For EGGS and BACON or a real JELLY STEAK (PLAZA INDEPENDENCIA)

OPEN DAY AND NIGHT

A DREAM REALISED

«A NON-PUNCTURABLE TIRE WHICH CANNOT PUNCTURE»

For Particulars Apply:

G. A. SYMONDS **LAVALLEJA 1818**

«The British Motor Repairing Works»

STUDY THIS TIRE BEFORE BUYING ONE OF THE OLD TYPE

«O YES! O YES!»

The American Association is organising a Lunch in honour of Mr. Hoffman Phillip at the Alhambra Hotel on Tuesday. The Members of the American Womens Club and all members of the American Colony in Montevideo are cordially invited to attend. The price of lunch will be \$1.50 and it will be served at 12.15 sharp.

This is unfortunately the last occasion on which the American Community will have a chance of meeting Mr. Philip who leaves for the United States on Friday next en route to his new post in Persia.

At the laying of the Corner Stone of the New Methodist Church tomorrow a leaden casket will be buried containing a copy of *The Uruguay Weekly News*, *The Montevideo Times* and *The Sun*.

Miss Agnes Munro Harvey's Dancing Classes will be held in the Parque Hotel every Saturday from today onwards with the following programme: *Classical Dancing Juniors 4 to 5, Seniors 5 to 6; Ballroom Dancing, Girls and Boys 6.30 to 8.*

On her departure for Rosario de Santa Fe, Mrs. Duwavan has requested us to bid good bye on her behalf to all of her friends on whom she has been unable to call previous to leaving.

The photo taken at yesterday's Rotary lunch at 1.15 was enlarged and print submitted for signature by the guests present before they left the room an hour later. The *El Dia* photographer was responsible for this smart bit of work.

Tickets (Price \$1.50) are now on sale at the English Club and the Central Library for the Concert in aid of St. Dunstons being organised by the Services Association for April 25. All seats are unreserved.

Besides the Central and Herberts Library THE SUN is now on sale at the Carlitos Kiosko, Plaza Independencia just opposite Sarandí.

SPORTS DIARY

MAY 1 (Friday)

Tennis: M.T.C. Mixed Doubles Club Tournament, Parque Central.

BUSINESS DIRECTORY

EXCHANGE & STOCK BROKER

DAVID HERALD

Foreign Exchange—Stocks & Shares Insurances—Commissions in General
25 DE AGOSTO 405

TYPIST & STENOGRAPHER

E. M. BOYLE

Expert Typing & Stenography First Class Copying. Rapid Execution Uruguay 820. Telephone Central 1906 After 5.30 p.m. Cerrito 716. Dept. 220

URUGUAY DAY BY DAY

The London Shorthorn Society has donated a Silver Cup and a £50 to be donated annually to the best Shorthorn in the Exhibition of the Rural Association of Uruguay.

Tomorrow the Programme of La Semana Criolla will commence at 3 in the grounds of the Asociación Rural in the Prado.

Today the inscription in the Civil Register commences throughout the Republic.

Yesterday's Tablada entries were 4380 cattle and 2242 sheep. Market active and prices maintained. Today's arrivals are sold in advance to the Frigorificos.

ROTARY CLUB

Don Eduardo Moreno, the Vice-President of the Club, was supposed to be presiding over yesterday's meeting when we looked in on the proceedings, but "Don Heriberto" seemed to be doing most of the gavel wielding, besides running the musical program, and introducing the numerous speakers who brought messages from Buenos Aires, Santiago and Rio de Janeiro. Most of the chorus singing was in Spanish but for once the difference of language did not make itself felt as the American guests knew the tunes perhaps better than the local members, and verily there was a volume of part singing well worth listening to.

Dr. Macgregor of New York was the principal speaker and alluded to the misrepresentation in sections of the Press which some of the activities of the Pocitos Congress are being given. He said he had been travelling for several months in South American republics and had met with such friendship that it would be impossible to go away with anything but the warmest feelings of friendship for Chilians, Brazilians, Argentines and Uruguayan alike.

He deprecated any Press criticism which endeavored to make the Congress appear as a subsidized gathering for commercial purposes. The American societies working in Latin America were doing exactly the same thing in Asia, in Africa, and it was as impossible to suggest that in this continent they were planning to make North Americans of the Latin Americans, as it would be to suggest that they were wishing to turn Chinese, or Persians, or Japanese into North Americans, where their activities were exactly on the same footing. Dr. Webster Browning ably interpreted the speaker, and the proceedings terminated at 2 p.m.

Advertising brings Business

TODAY'S EVENTS

NOTHING ANNOUNCED

TOMORROW'S EVENTS

Laying of Foundation Stone of New Methodist Episcopal Church.
Golf: C.G.C. Opening Day, Cerro.

Fixtures at a Glance

APRIL 6 (Monday)

Ladies Aid Society. Reception to Bishop and Mrs. Oldham. and Dr. and Mrs. Truscott. San José 1466.

Girl Guides Picnic to Carrasco. Muster Rivera y Comercio 8.30.

APRIL 7 (Tuesday)

Farewell Luncheon to Mr. Hoffman Philip (Organised by the American Association). Alhambra Hotel 12.15.

APRIL 8 (Wednesday)

Christian Work Congress Closing Session, Pocitos Hotel.

APRIL 15 (Wednesday)

Tydeman-Coles Wedding Holy Trinity Church 9.30 p.m.

Entertainment Society Annual General Meeting, Victoria Hall 9.30.

Rotary Club Lunch Alhambra Hotel 12.15.

APRIL 22 (Wednesday)

British Society Annual General Meeting, Victoria Hall 9.30.

APRIL 25 (Friday)

American Business Lunch, Alhambra Hotel 12.15.

Bridge Drive (Organised by Montevideo Tennis Club) Victoria Hall

APRIL 25 (Saturday)

St. Dunstan's Concert (Organised by the Services Association), Victoria Hall, 9.15.

MAY 5 (Tuesday)

Goode-Davie Wedding Cripta de Santa María Analiadora, 9.30.

MAY 9 (Saturday)

Annual Ball (Organised by the Montevideo Tennis Club.

MAY 16 (Saturday)

Private Evening Party.
British Schools Bazaar, Victoria Hall.

LATER DATES—NO CHANGE

Professional Directory

LAWYERS

Dr. GUILLERMO WILSON. O. B. E. Legal adviser to His Britannic Majesty's Legation in Montevideo. Calle 25 de Mayo 395. Tel 1495 Central.

DOCTORS

Dr. ALFREDO PERSICO, English speaking Physician and Surgeon (of the Staff of the Maciel Hospital). Consulting hours 2.30 to 4.30 daily and from 8.30 to 10.30 p.m. on Mondays, Wednesdays and Fridays. Calle Rio Branco 1271 (two minutes from Plaza Independencia). Tel: 2474 Central.

DENTIST

Drs. T. E. GALLAUGHER and G. E. IVEY North-American Dental Surgeons. Calle Sarandí 669. Telephone 1932 Central. Consulting Hours 9-6.

EDUCATIONAL

HENRY CASTLE AYRE Professor of English (Professor at the National High School of Commerce and at the Naval School) Uruguayo 1598.

Members of the Choral Society who still have copies of *The May Queen* or *The Cradle of Christ* in their possession are requested to forward same without delay to Mrs. Browning c/o. Y.W.C.A. Sarandí

GUÉRET'S

Anglo - Uruguayan COAL Co. Ltd.

IMPORTERS OF

COAL

ANTHRACITE
FOUNDRY COKE
GAS COKE



GALVANISED
IRON SHEETS



CERRITO 307

Teléfonos: Central 3608 — Cooperativa

HIGH CLASS
ENGLISH
TAILORS

SICA HERMINOS

Ituzaingó 1336

SOUND ADVICE

Before installing any of the substitutes to gas in your bathroom, study and discover how economical gas itself really is

WHEN YOU WANT TO DYE, BE SURE YOU GET

SUNSET DYES

AND DIE SOONER THAN TAKE ANY OTHER

Importers Oscar Pintos — 18 de Julio esq. Paraguay



PIANOS

CARLOSOTT y Cia. 25 de Mayo 509

LIBBY'S PRODUCTS are ALWAYS the BEST

JUST RECEIVED A NEW LOT OF

Libby Sliced Pineapples, Asparagus, Sour Mixed Pickles, Mustard, Sweet Relish, Sour Gherkins, Tomato Catchup, Red Salmon, Sauer Kraut.

SOLD IN ALLGOOD STORES

Cia Swift de Montevideo S.A

NOTICE

The "Foreign Exchange" and "Stock Exchange" information published in "The Sun" is supplied by Mr. David Herald, Broker, 25 de Agosto 495

FOREIGN EXCHANGE

YESTERDAY'S 5 P.M. RATES

EXCHANGE ON	Cable	Cheque
England	47 1/4	47 3/8
United States	106 20	103 90
France	18 25	18 31
Belgium	18 5/8	18 5/5
Switzerland	4 87	4 88
Italy	22 91	23 95
Spain	6 62	6 63
Holland	2 36	2 37
Brasil	41\$000	41\$000
Argentine	9p.mill	9p.mill

STOCK EXCHANGE

Yesterday's market showed a steady tone with a moderate volume of business done.

The following operations were registered:—

Consolidated:	
4,700	at 66.10
14,100	at 66.40 (Apr. 30)
9,400	at 66.40 (April)
18,800	at 66.20
Internal 1916, 1st. Series:	
5,000	at 92.20 (Apr. 13)
1,000	at 92.20
Public Works 1918:	
2,500	at 83.80
Legislative Palace:	
2,000	at 83.40
Internal 1923:	
10,000	at 91.00
20,000	at 91.30
1905 Conversion:	
10,537.25	at 88.40
1,865.00	at 88.40
5,595.00	at 88.40 (Apr. 13)
1,305.50	at 88.30
Mortgage Bonds:	
S	8,000 at 92.30
U	4,000 at 91.60
X	1,000 at 90.00
"	5,300 at 90.10
Z	56,975 at 90.00
"	5,500 at 90.70 (Apr. 30)
"	8,400 at 90.20 (Apr. 15)
"	5,000 at 90.20 (Apr. 13)
"	14,100 at 90.10

SHIPPING

ZEELANDIA (Amsterdam — River Plate) arrived here yesterday from Santos.

DARRO (River Plate — Liverpool) arrived yesterday at Vigo.

ALMANZORA (Southampton — River Plate) left Southampton yesterday.

REAL ESTATE

- \$ 15,000, casa calle Tacuarí número 1987, de 295 metros.
- \$ 14,000, casa calle Uruguay número 1719, de 295 metros.
- \$ 7,500, casa calle Perefra número 2891, de 100 metros.
- \$ 4,000, casa en Pocitos, calle Guayaquí, de 234 metros.
- \$ 4,057, solar en la 18.ª sección, calle San Salvador, de 200 metros.
- \$ 4,252, finca en La Estanzuela, calle Pública, de 405 metros.
- \$ 4,000, casa calle Blandengues N.º 1487 (Reducto), de 205 metros.
- \$ 6,800, casa calle Durazno número 2239, de 146 metros.
- \$ 8,000, casa calle Sotelo (Barrio Solís), de 922 metros.
- \$ 3,244, terreno calle Juan Benito Blanco (Pocitos), de 180 metros.
- \$ 6,000, terreno calle Dante (Tres Cruces), de 344 metros.
- \$ 12,000, casa Camino Carreras Nacionales (Maroñas), 11.ª sección, de 1.106 metros.
- \$ 36,300, casa Avenida Gonzalo Ramírez entre Municipio y Joaquín Requena, de 276 metros.

The Congress Day by Day
CONGRESS PROGRAM APRIL 4

9: Morning Session: Consideration of Report IX.

10.30: Half-hour of devotional meditation, to be led by Miss Eva Hyde.

18: Address in the Athenaeum by Dr. S. G. Inman on "Problems which may be solved by means of International Cooperation".

20.30: Evening Session: Meeting for free discussion and interchange of opinions.

AGENDA ON REPORT IX

I. The value of literature as a factor in evangelization.

II. Have we given in the past, and do we expect to give in the future sufficient attention to this matter?

III. What can be done to encourage and promote the production of

evangelical literature by Spanish or Latin-American authors? To what extent should evangelical workers be set aside to devote full time to this work?

IV. Is the consolidation of evangelical publishing enterprises necessary or convenient?

V. Suggestions which can be offered in order to secure better distribution and use of Christian literature.

VI. To what extent do the present evangelical religious periodicals fulfil their object, and how could they be bettered and reach a wider influence?

VII. How could the Christian forces utilize the secular press to a greater degree and more effectively?

THURSDAY'S & YESTERDAY'S EVENTS

THURSDAY EVENING

Thursday evening's session had a special interest of its own, as the address was given by Mr. R. E. Doan of Columbus, Ohio, a Christian layman who has retired from his business pursuits to serve humanity without geographical limits. He brought to the Congress a refreshing and challenging message in his address on "Some Results Today of Christ's Commission To Go".

Mr. Doan's address was permeated by the spirit which has been common to the best addresses heard during the Congress, namely the plea for a Christianity that neglects theological differences and denominational distinctions. According to Mr. Doan "the day is past when denominational prestige inspires missionary enterprise". Mr. Doan deplored the fact that no union plan for the reconstruction of Japan after the earthquake had developed. He called for more than organic union.

He said that whatever may happen to ecclesiastical organisations a common faith in Christ ought to be the only test of fellowship required by Christian Churches anywhere on earth. The speaker assailed the selfishness in evidence not only between nations but between groups in each nation. "The world is drunk with the idea of selfish power" said Mr. Doan adding that the remedy for this welter of selfish strife is not talking brotherhood but living like brothers. The supreme moral demand of the age is the rally of Christians against war, which latter according to Dr. Frederick, means everything which Christ did not mean and nothing which he did mean. Mr. Doan said that he fully endorsed Dr. Frederick's view and called for a growing number of Christians ready to take Christ at his word.

YESTERDAY MORNING

Yesterday morning's session was taken up by the consideration of Report VIII (Religious Education and Special Problems) and the interest taken in the matter was shown by the fact that at the close of the session there were still ten persons who wanted to speak.

The Report was presented by Dr.

Wade Crawford Barclay who said that religious education might be defined from two standpoints: the process and the objective. After defining fully these two standpoints the speaker pointed out that of the several principles stated in the report, the most educative process possible is that of participation in "Actual Christian living; that is one learns to pray by praying; to develop right character by repeated right choices."

Continuing, Dr. Barclay said that religious education thus conceived is the great evangelistic hope of the Church. It is evangelism because it deals with childhood and youth—religion is native to the child mind, and the agencies of Evangelisation could have the child in countless numbers simply for the asking; and by means of religious education, build up a Christian Society.

MR. PHILIP'S RECEPTION
Yesterday afternoon Mr. Hoffman Philip the United States Minister to Uruguay, had the happy idea of inviting the Congress Delegates to meet the Members of the American Colony of Montevideo with the result that from 5 to 7 a huge gathering filled the Parque Hotel Ball room, where he was served to the strains of an excellent orchestra. We find that it is the general opinion, in which we entirely concur, that Mr. Philip's Reception was of distinct help to the Congress, as the two hours mixing must have quite dispelled the absurd illusion held by many not interested in Evangelical or Social Welfare Work that those who are so interested are if not freaks at any rate a little queer.

THE SACRED CONCERT

Yesterday evening a large number of the Delegates and Visitors attended the Sacred Concert given by the Choir and Friends of the Methodist Episcopal Church in honour of the presence in Montevideo of the Congress of Christian Work in Latin America. (We shall publish a report of this concert from the musical point of view in our issue of tomorrow.)

WHAT OTHERS SAY

THE MONZO DOCTRINE
An Anglican Viewpoint

We take the following from the Holy Trinity Church Magazine, which is edited by the Reverend Canon Blount British Consular Cha-

plain of the Anglican Church in Montevideo.

"After a pleasing musical item from Mr. Hugh Stuntz, who sang "The Toreador" from "Carmen" in good style, the "conferencia" of the evening was opened by Señor Julio Navarro Monzó, who is on the staff of the Y.M.C.A. in this city. He

PRINTING

PRINTING WORKS

Undertake all kinds of printing without exception at prices defying competition in Montevideo and offer the following

SPECIAL ADVANTAGES

- (1) **PROMPT DELIVERY:** Delivery on date fixed at reception of order is guaranteed.
- (2) **ENGLISH PRINTING:** All English printing is corrected by an English proof reader.
- (3) **URGENT WORK:** The works being open all night, in cases of emergency orders can be left up to 3 a. m. and executed within 24 hours.

717 — PLAZA INDEPENDENCIA — 717

Telephone: 2764 — Central

RELIGIOUS NOTICES

METHODIST EPISCOPAL

On Sunday morning, at 10.30, Bishop Francis J. McConnell of Pittsburg, U.S.A. will be the preacher. Those who have heard Bishop McConnell, and those who have heard about him will be glad of the opportunity to hear his message.

At the Evening Service, in McCabe Hall at 8.30, Dr. A. E. Day of Canton, Ohio, U.S.A. will be the preacher.

Public Worship is held in the Methodist Church, Médanos and Constituyente, every Sunday Morning at 10.30 and in the McCabe Hall, Sunday. Evening at 9.00. All are invited. Seats are free. Hymn-Books are provided.

HOLY TRINITY

Holy Communion every Sunday morning at 8 a.m., and after Matins on the first Sunday in the month. Choral Eucharist on the third Sunday's at 10.30. On Saints' Days there is a Celebration of the Holy Communion at 10 a.m. — *Matins and Litany* every Sunday morning at 10.30 (except as stated above when there is a celebration of the Holy Communion) — *Evensong* at 8.0 p.m. in summer, and at an earlier hour in winter — *Children's Service* at 9.30 a.m. on the first Sunday in each month.

CHRISTIAN SCIENCE

Christian Science Services will be held in the Victoria Upper Hall (Rio Negro 1483) every Sunday at 10.45 a.m., and every Wednesday at 6.30 p.m. All are welcome.

SHOPPING GUIDE

COAL MERCHANTS

WILSON, SONS & Co. Ltd.
Best Household Coal. Lowest Prices
MISIONES 1513

DRESSMAKERS

MAUD NEUBERGER (de Paris)
Dresses to order. Models from Paris
JULIO HERRERA Y OBES 1444

ELECTRICIANS

CHARLES GROVE
Electrical Installation and Appliances. Estimates Free
FLORIDA 1487

IRONMONGERS & BAZAARS

FERRETERIA GANDOS
Kitchen & Household Requirements
Pyrex Dishes in All Sizes
RINCON 650 (esq. B. Mitre)

GOLF

CHIMONT GOLF CLUB

The Chimont Golf Club of Montevideo, wishes to announce that the formal opening of the 1925 season will take place, on Sunday, April 5. In making this announcement it wishes to extend a cordial invitation to the members of all Golf Clubs in South America, to participate in the competition on that day, and to utilize the Chimont Club house and facilities to the fullest extent. In the morning there will be a competition for mixed two ball foursomes, with suitable prizes. Lunch will be served at noon, and the course free in the afternoon for all who care to play with no official competition scheduled. At 5 o'clock, will start a The dancant, for all who care to avail themselves of a good orchestra, and the spacious room for dancing. The Chimont Golf Club assures all fellow golfers, that a pleasant day is in store for those who come.

MONTEVIDEO GOLF CLUB

The Secretary of the M.G.C. wishes to inform Members that they have been invited to the opening day at the Chimont Golf Club on April 5.

Advertising brings Business

THE SUN

A DAILY PAPER FOR THE ENGLISH LANGUAGE COMMUNITIES OF URUGUAY

PROPRIETOR & EDITOR A. MAVER

OFFICES:

ALZAI BAR, 1367

TERMS OF SUBSCRIPTION

Subscription: Uruguay, Paraguay and Argentine

One Month \$ 1.25
Three Months 3.50
Six Months 6.00
One Year 10.00

Subscriptions, other countries.
One Year \$ 15.00
Shorter periods by arrangement

ADVERTISING RATES ON APPLICATION

A REGRETTABLE INCIDENT

THE MISTRAL CALUMNY

BISHOP OLDHAM PROTESTS

We have received the following letter from Bishop Oldham:—

The Letter

In the unfortunate episode reported by the *Buenos Aires Herald*, the facts are as follows, so far as those who have the direction of Methodist affairs on this Continent know.

(a) In connection with the Congress assembling in this City several well known leaders in South American life were invited to bring to the Congress such expressions of opinion as would help us all to understand the drift of South American thought. This does not mean that we either approve or even accept these utterances.

(b) Amongst those invited were Miss Gabriela Mistral a poetess, a liberal Catholic and a leader in the feminist movement in Chile. This Lady accepted the invitation but, later, prevented from coming, she wrote the Congress a letter, this letter was read to the Congress.

(c) Miss Mistral at the same time wrote another letter to Doctor Alfredo Palacio in reply to an open letter of his accusing the Missionaries of being the advance guard of what he calls "American Imperialism" and which he alleges seeks to dominate the life of South America. Of the existence of the letter to Dr. Palacio the Congress had no knowledge.

(d) The *Buenos Aires Herald* seems to have mistaken one of these letters for the other and the Congress is therefore wrongly accused of accepting and welcoming an expression of sentiment condemning a great body of Americans engaged in commerce in these lands.

(e) The mistake of the *Buenos Aires Herald* is unfortunate and so far as local Methodism is concerned in the region of the Rio de la Plata it is emphatically declared that we neither knew anything of the letter that has given rise to this controversy, nor that we have any belief or sympathy with its utterances.

We are seeking to serve the whole community, and those of us who are Americans are as ready as any to defend the honor and reputation of the great body of our fellow citizens who are legitimately engaged in commercial undertakings for the common good of both North and South America.

We ask on the other hand that our Missionary enterprises be similarly dealt with in all fairness of judgment and that we be not held responsible for matters with which we have nothing to do.

(Signed) W. F. Oldham.

THE INTERNATIONAL SCHOOLS

Calle Brandzen 2054, Corner of Municipio

(Hal a square from Avenida 18 de Julio)

ESTABLISHED 1920

Founder and Headmistress: Frances Hanna. B.A. (R.U.I.)

THE NEW TERM OPENED MARCH 2

Work at the International Schools is done entirely in English and follows in every way the methods adopted in the best educational establishments for boys and girls in the United Kingdom

Airy and Spacious Premises

The reason of Bishop Oldham's letter was a passage in a cable published in the *Buenos Aires Herald* of April 1 from its Special Correspondent in Montevideo and an Editorial Comment thereon. The following is the cable passage in question:—

(Special to "The Herald")
MONTEVIDEO, March 31.

Ninety per cent of the North Americans who come to South America represent "men and institutions which have no honesty of purpose in Latin America". They are men who have venal purposes in commerce and writers who easily sell themselves and "are easily the most efficient and most dangerous helpers of Yankee capitalism," according to Doctora Gabriela Mistral, the celebrated Chilean poetess in an open letter to Dr. Alfredo Palacio, of the University of La Plata. The letter was read at a session of the Congress on Christian Work in South America, in Montevideo and met with approval and keen appreciation of the leaders of the Congress, inasmuch as it is considered a refutation by a Latin-American of some of the charges made recently by Dr. Palacio against the church and educational leaders who are gathered for this conference.

As soon as the *Herald* of April 1 was seen by the Business Committee of the Congress, a cable was sent to the *Herald* denying any Congress knowledge of the letter referred to, and pending our esteemed contemporary's reply, we think it proper to refrain from any comment on what, under the best circumstances, is a most regrettable incident. At the same time we think it only fair to state on the one hand that to our certain knowledge the letter was never read to the Congress (the first we heard of it was in the *Herald*) and on the other hand that our knowledge of our esteemed contemporary's care in these matters makes it certain that there has been some extraordinary misunderstanding somewhere.

IMPROVE YOUR SPANISH BY READING

La Mañana

THE BEST INFORMED URUGUAYAN MORNING PAPER OFFICES: 1478 CIUDADELA PRICE 4 CENTS.

TENNIS

M.C.C. AUTUMN TOURNAMENT

The following is the handicap and draw for the different events in the above tournament.

Championship Singles

E. F. Stanham bye — A. L. Lucas Calcraft bye — W. Clark v A. R. Lichtenberger — Juan Pena v W. Dallas — D. T. Herald v W. R. Henderson — P. Gallishaw bye — E. A. Ratray bye — H. L. Pennock bye.

Championship Doubles

E. F. Stanham & D. T. Herald v W. A. Dallas & W. R. Henderson — J. B. Henderson & J. W. Wardle v A. R. Lichtenberger & W. Clark — L. Lucas Calcraft & P. Gallishaw v F. Boyd & N. Thevenet — Lucas Calcraft & C. Benenati bye.

Singles Handicap

H. L. Pennock (3/6) bye — A. L. Lucas Calcraft (15/4) bye — Gray Harriman (4) bye — W. Clark (15) bye — W. R. Henderson (15) v C. E. Montgomery (plus 15/2) — E. F. Stanham (40) v M. A. Hofer (15) — J. W. Wardle (3/6) v E. A. Ratray (3/6) — E. Dutton Jones (ser.) v B. Ferrer (15.4) — Laeueva Castro (15.1) v M. Pine (3/6) — M. R. Crew (plus 15) v D. T. Herald (3/6) — Juan Pena (3/6) v A. R. Lichtenberger (15) — W. Faulkner (30.4) bye — W. A. Dallas (15.3) bye — P. Gallishaw (30) bye — G. van Isselt. teyn (scr.) bye — W. Muller (15.2) bye.

Handicap Doubles

C. Benenati & Y. Lucas Calcraft (plus 3/6) bye — Harriman & Faulkner (40) v Laeueva Castro & Ferrer (15.2) — Muller & Barriola (30) v Herald & Pennock (scr.) — E. F. Stanham & W. Clark (15.3) v Figary & Finkelde (15.2) — W. R. Henderson & Dallas (15.1) v J. B. Henderson & Wardle (15) — Sarda & Bonomi (15.2) v A. R. Lichtenberger & A. L. Lichtenberger (plus 4/6) — Boyd & Thevenet (3/6) bye — A. L. Lucas Calcraft & Gallishaw (30) bye.

All handicaps are minus except where plus is stated.

Owing to the Holy Week holidays it will not be possible to draw up a programme of matches but players are requested to make their own arrangements and get through as possible.

R. M. S. P. THE ROYAL MAIL STEAM PACKET COMPANY

Sailings from Montevideo

DESNA for Liverpool about April 11
AVON for Southampton about April 15
DEMERRARA for Liverpool about April 28

Fortnightly Service between Hamburg, Southampton, Cherbourg and New York by the R. M. S. P. 'O' Boat.

P. S. N. C. THE PACIFIC STEAM NAVIGATION COMPANY

Sailing from Montevideo Punta Arenas and West Coast only

LAGUNA April 15

For further information apply to the Agents

MACLEAN & STAPLEDON
PIEDRAS, 232

Camport & Holt Line

PASSENGER SERVICE TO NEW YORK

Calling at Santos, Rio de Janeiro, Trinidad & Barbados

NEXT SAILINGS FROM MONTEVIDEO

<VANDYCK> on April 14
<VAUBAN> on April 18

AGENT

M. REAL DE AZUA — CERRITO 382 (1st. Floor)

LLOYD REAL HOLANDES

Sailings for Santos, Rio Janeiro, Bahia, Pernambuco Las Palmas Vigo, Lisboa, Leizoes, Cherbourg, Southampton and Amsterdam

S. S. ZEELANDIA on APRIL 11

Agent in Montevideo

ANTONIO PIAGGIO Piedras 425 Tel. 821 Central

THE BRITISH BANK OF SOUTH AMERICA Ltd.

ESTABLISHED 1868

Head Office: 4 Morgate, E. C. 2 London. Branches: Manchester, Buenos Aires, Rosario de Sania Fé, Pergamino, Rio de Janeiro, Sao Paulo, Bahia, Pernambuco Porto Alegre, Rio Grande, Santos.

Montevideo: Zabala 1480. Agencies: Rondeau, Avenida General Rondeau 1671, Cordón, Constituyente 1014; Mercedes, Montevideo 719, Mercedes, (Soriano).
The Bank draws on all the principal cities of the world, and undertakes all kinds of banking business

Rates of interest until further notice

In Current Account from \$ 1,000 to \$ 50,000, 1 o/o per annum

Other Deposits Conventional

SAVINGS BANK DEPOSITS WITH PASS BOOK

At sight after 60 days }
Falling due every 3 months } CONVENTIONAL
Falling due every 6 months }

C. W. Drever Manager.

April 25 - 1924

BANK OF LONDON & SOUTH AMERICA LTD.

FORMERLY

THE LONDON & RIVER PLATE BANK LTD.

WITH WHICH IS AMALGAMATED

THE LONDON & BRAZILIAN BANK LTD.

ESTABLISHED 1862

PAID UP CAPITAL and RESERVE FUND £7,140,000

HEAD OFFICES: 7 Princes Street, London, E. G. 2.

REGISTERED OFFICE: 25/31 Moorgate, London, E. C. 2.

BRANCHES IN MONTEVIDEO: 418 Cerrito; 1699 Rio Negro

(Agency). Agencies at Paysandú, Salto and Rivera.

BRANCHES AND AGENCIES: in Argentina, Brazil, Chile, Paraguay, Colombia, also at New York, Paris, Antwerp, Lisbon, Oporto, Manchester, and Bradford.

AGENTS THROUGHOUT THE WORLD

Exchange transactions with all Financial Centres

ALL KINDS OF BANKING BUSINESS TRANSACTED

Affiliated with LLOYD'S BANK LIMITED. Head Office: 71 Lombard Street London E. C. 3. Subscribed Capital £71,864,780. Paid up Capital £14,372,955. Reserve Fund £10,000,000. 1,600 Offices in England and Wales.

O. H. FULLER, Manager.

AVOID ALL TROUBLE BY RUNNING YOUR CAR WITH NAFTA "ENERGINA" SOLD BY ALL DEALERS AND AT THE BLUE PUMPS

THE SUIZO "FOR EGGS and BACON or a real JERKY STEAK" (PLAZA INDEPENDENCIA) OPEN DAY AND NIGHT

A DREAM REALISED

«A NON-PUNCTURABLE TIRE WHICH CANNOT PUNCTURE»

For Particulars Apply:

G. A. SYMONDS

LAVALLEJA 1818

«The British Motor Repairing Works»

**STUDY THIS TIRE BEFORE BUYING
ONE OF THE OLD TYPE**

«O YES! O YES!»

The American Association is organising a Lunch in honour of Mr. Hoffman Phillip at the Alhambra Hotel on Tuesday. The Members of the American Womens Club and all members of the American Colony in Montevideo are cordially invited to attend. The price of lunch will be \$1.50 and it will be served at 12.15 sharp.

This is unfortunately the last occasion on which the American Community will have a chance of meeting Mr. Philip who leaves for the United States on Friday next en route to his new post in Persia.

At the laying of the Corner Stone of the New Methodist Church tomorrow a leaden casket will be buried containing a copy of *The Uruguay Weekly News*, *The Montevideo Times* and *The Sun*.

Miss Agnes Munro Harvey's Dancing Classes will be held in the Parque Hotel every Saturday from today onwards with the following programme: *Classical Dancing Juniors* 4 to 5, *Seniors* 5 to 6; *Ballroom Dancing*, Girls and Boys 6.30 to 8.

On her departure for Rosario de Santa Fe, Mrs. Duwavan has requested us to bid good bye on her behalf to all of her friends on whom she has been unable to call previous to leaving.

The photo taken at yesterday's Rotary lunch at 1.15 was enlarged and print submitted for signature by the guests present before they left the room an hour later. The *El Dia* photographer was responsible for this smart bit of work.

Tickets (Price \$1.50) are now on sale at the English Club and the Central Library for the Concert in aid of St. Dunstons being organised by the Services Association for April 25. All seats are unreserved.

Besides the Central and Herbets Library THE SUN is now on sale at the Carlitos Kiosko, Plaza Independencia just opposite Sarandí.

SPORTS DIARY

MAY 1 (Friday)

Tennis: M.T.C. Mixed Doubles Club Tournament, Parque Central.

BUSINESS DIRECTORY

EXCHANGE & STOCK BROKER

DAVID HERALD
Foreign Exchange—Stocks & Shares
Insurances—Commissions in General
25 DE AGOSTO 405

TYPIST & STENOGRAPHER

E. M. BOYLE
Expert Typing & Stenography
First Class Copying. Rapid Execution
Uruguay 820. Telephone Central 1906
After 5.30 p.m. Cerrito 716. Dept. 220

URUGUAY DAY BY DAY

The London Shorthorn Society has donated a Silver Cup and a £50 to be donated annually to the best Shorthorn in the Exhibition of the Rural Association of Uruguay.

Tomorrow the Programme of La Semana Criolla will commence at 3 in the grounds of the Asociación Rural in the Prado.

Today the inscription in the Civil Register commences throughout the Republic.

Yesterday's Tablada entries were 4380 cattle and 2242 sheep. Market active and prices maintained. Today's arrivals are sold in advance to the Frigoríficos.

ROTARY CLUB

Don Eduardo Moreno, the Vice-President of the Club, was supposed to be presiding over yesterday's meeting when we looked in on the proceedings, but "Don Heribero" seemed to be doing most of the gavel wielding, besides running the musical program, and introducing the numerous speakers who brought messages from Buenos Aires, Santiago and Rio de Janeiro. Most of the chorus singing was in Spanish but for once the difference of language did not make itself felt as the American guests knew the tunes perhaps better than the local members, and verily there was a volume of part singing well worth listening to.

Dr. Macgregor of New York was the principal speaker and alluded to the misrepresentation in sections of the Press which some of the activities of the Pocitos Congress are being given. He said he had been travelling for several months in South American republics and had met with such friendship that it would be impossible to go away with anything but the warmest feelings of friendship for Chilians, Brazilians, Argentine and Uruguayan alike.

He deprecated any Press criticism which endeavored to make the Congress appear as a subsidized gathering for commercial purposes. The American societies working in Latin America were doing exactly the same thing in Asia, in Africa, and it was as impossible to suggest that in this continent they were planning to make North Americans of the Latin Americans, as it would be to suggest that they were wishing to turn Chinese, or Persians, or Japanese into North Americans, where their activities were exactly on the same footing. Dr. Webster Browning ably interpreted the speaker, and the proceedings terminated at 2 p.m.

Advertising brings Business

TODAY'S EVENTS

NOTHING ANNOUNCED

TOMORROW'S EVENTS

Laying of Foundation Stone of New Methodist Episcopal Church.

Golf: C.G.C. Opening Day, Cerro.

Fixtures at a Glance

APRIL 6 (Monday)

Ladies Aid Society. Reception to Bishop and Mrs. Oldham. and Dr. and Mrs. Truscott, San José 1466.

Girl Guides Picnic in Carrasco. Muster Rivera y Comerio 8.30.

APRIL 7 (Tuesday)

Farewell Luncheon to Mr. Hofmann Philip (Organised by the American Association) Alhambra Hotel 12.15.

APRIL 8 (Wednesday)

Christian Work Congress Closing Session, Pocitos Hotel.

APRIL 15 (Wednesday)

Tydemans-Coles Welding Holy Trinity Church 9.30 a.m.

Entertainment Society Annual General Meeting, Victoria Hall 9.30.

Rotary Club Lunch Alhambra Hotel 12.15.

APRIL 22 (Wednesday)

British Society Annual General Meeting, Victoria Hall 9.30.

APRIL 24 (Friday)

American Business Lunch, Alhambra Hotel 12.15.

Bridge Drive (Organised by Montevideo Tennis Club) Victoria Hall

APRIL 25 (Saturday)

St. Dunstan's Concert (Organised by the Services Association), Victoria Hall 9.15.

MAY 1 (Tuesday)

Goode-Davie Welding Cripta de Santa Maria Auxiadora, 9.30.

MAY 9 (Saturday)

Annual Bal (Organised by the Montevideo Tennis Club).

MAY 16 (Saturday)

Private Evening Party.

British Schools Bazaar, Victoria Hall.

LATER DATES—NO CHANGE

Professional Directory

LAWYERS

Dr. GUILLERMO WILSON, O. B. E. Legal adviser to His Britannic Majesty's Legion in Montevideo. Calle 25 de Mayo 395. Tel. 1895 Central.

DOCTORS

Dr. ALFREDO PERSICO, English speaking Physician and Surgeon (of the Staff of the Maciel Hospital). Consulting hours 2.30 to 4.30 daily and from 8.30 to 10.30 p.m. on Mondays, Wednesdays and Fridays. Calle Rio Branco 1271 (two minutes from Plaza Independencia). Tel.: 244 Central.

DENTIST

Drs. T. E. GALLAUGHER and G. E. IVEY North-American Dental Surgeons. Calle Sarandí 669. Telephone 1932 Central. Consulting Hours 9-6.

EDUCATIONAL

HENRY CASTLE AYRE Professor of English (Professor at the National High School of Commerce and at the Naval School) Guayabo 1598.

Members of the Choral Society who still have copies of *The May Queen* or *The Cradle of Christ* in their possession are requested to forward same without delay to Mrs. Browning c/o. Y.W.C.A. Sarandí

GUÉRET'S Anglo - Uruguayan
COAL Co. Ltd.

IMPORTERS OF

CARDIFF
GLASGOW
FORGE

COAL

ANTHRACITE
FOUNDRY COKE
GAS COKE



**GALVANISED
IRON SHEETS**



CERRITO 307

Teléfonos: Central 3608 — Cooperativa

HIGH CLASS

ENGLISH
TAILORS

SICA HERMINOS

Ituzaingó 1336

SOUND ADVICE

Before installing any of the substitutes to gas in your bathroom, study and discover how economical gas itself really is

WHEN YOU WANT TO DYE, BE SURE YOU GET

SUNSET DYES

AND DIE SOONER THAN TAKE ANY OTHER

Importers Oscar Pintos — 18 de Julio esq. Paraguay



PIANOS

CARLOGOTT y Cia. 25 de Mayo 509

LIBBY'S PRODUCTS are ALWAYS the BEST

JUST RECEIVED A NEW LOT OF

Libby Sliced Pineapples, Asparagus, Sour Mixed Pickles, Mustard, Sweet Relish, Sour Gherkins, Tomato Catchup, Red Salmon, Sauer Kraut.

SOLD IN ALL GOOD STORES

Cia Swift de Montevideo S.A

NOTICE

The "Foreign Exchange" and "Stock Exchange" information published in "The Sun" is supplied by Mr. David Herald, Broker, 25 de Agosto 405

FOREIGN EXCHANGE

YESTERDAY'S 5 P.M. RATES

Table with columns: EXCHANGE ON, Cable, Cheque. Rows include England, United States, France, Belgium, Switzerland, Italy, Spain, Holland, Brazil, Argentine.

STOCK EXCHANGE

Yesterday's market showed a steady tone with a moderate volume of business done.

The following operations were registered:—

- Consolidated: 4,700 at 66.10, 14,100 at 66.40 (Apr. 30), 9,400 at 66.40 (April), 18,800 at 66.20. Internal 1916, 1st. Series: 5,000 at 92.20 (Apr. 13), 1,000 at 92.20. Public Works 1918: 2,500 at 83.80. Legislative Palace: 2,000 at 83.40. Internal 1923: 10,000 at 91.00, 20,000 at 91.30. 1905 Conversion: 10,537.25 at 88.40, 1,865.00 at 88.40, 5,595.00 at 88.40 (Apr. 13), 1,305.50 at 88.30. Mortgage Bonds: S 8,200 at 92.30, U 4,000 at 91.60, X 1,000 at 90.00, 5,300 at 90.10, Z 59,975 at 90.00, 5,500 at 90.70 (Apr. 30), 8,400 at 90.20 (Apr. 15), 5,000 at 90.20 (Apr. 13), 14,100 at 90.10.

SHIPPING

ZEELANDIA (Amsterdam — River Plate) arrived here yesterday from Santos.

DARRO (River Plate — Liverpool) arrived yesterday at Vigo.

ALMANZORA (Southampton — River Plate) left Southampton yesterday.

REAL ESTATE

- \$ 15,000, casa calle Tacuarí número 1987, de 295 metros. \$ 14,000, casa calle Uruguay número 1719, de 295 metros. \$ 7,500, casa calle Pereira número 2891, de 100 metros. \$ 4,000, casa en Pocitos, calle Guayaquí, de 234 metros. \$ 4,057, solar en la 18.ª sección, calle San Salvador, de 200 metros. \$ 4,252, finca en La Estanzuela, calle Pública, de 405 metros. \$ 4,000, casa calle Blandengues N.º 1487 (Reducto), de 205 metros. \$ 6,800, casa calle Durazno número 2239, de 146 metros. \$ 8,000, casa calle Sotelo (Barrio Solís), de 922 metros. \$ 3,244, terreno calle Juan Benito Blanco (Pocitos), de 180 metros. \$ 6,000, terreno calle Dante (Tres Cruces), de 344 metros. \$ 12,000, casa Camino Carreras Nacionales (Maroñas), 11.ª sección, de 1,106 metros. \$ 36,300, casa Avenida González Ramírez entre Municipio y Joaquín Requena, de 276 metros.

The Congress Day by Day

CONGRESS PROGRAM APRIL 4

9: Morning Session: Consideration of Report IX.

10:30: Half-hour of devotional meditation, to be led by Miss Eva Hyde.

11: Address in the Athenaeum by Dr. S. G. Inman on "Problems which may be solved by means of International Cooperation".

20:30: Evening Session: Meeting for free discussion and interchange of opinions.

AGENDA ON REPORT IX

I. The value of literature as a factor in evangelization.

II. Have we given in the past, and do we expect to give in the future sufficient attention to this matter?

III. What can be done to encourage and promote the production of

evangelical literature by Spanish or Latin-American authors? To what extent should evangelical workers be set aside to devote full time to this work?

IV. Is the consolidation of evangelical publishing enterprises necessary or convenient?

V. Suggestions which can be offered in order to secure better distribution and use of Christian literature.

VI. To what extent do the present evangelical religious periodicals fulfil their object, and how could they be bettered and reach a wider influence?

VII. How could the Christian forces utilize the secular press to a greater degree and more effectively?

THURSDAY'S & YESTERDAY'S EVENTS

THURSDAY EVENING

Thursday evening's session had a special interest of its own, as the address was given by Mr. R. E. Doan of Columbus, Ohio, a Christian layman who has retired from his business pursuits to serve humanity without geographical limits. He brought to the Congress a refreshing and challenging message in his address on "Some Results Today of Christ's Commission To Go".

Mr. Doan's address was permeated by the spirit which has been common to the best addresses heard during the Congress, namely the plea for a Christianity that neglects theological differences and denominational distinctions. According to Mr. Doan "the day is past when denominational prestige inspires missionary enterprise". Mr. Doan deplored the fact that no union plan for the reconstruction of Japan after the earthquake had developed. He called for more than orance union. He said that whatever may happen to ecclesiastical organizations a common faith in Christ ought to be the only test of fellowship required by Christian Churches anywhere on earth. The speaker assailed the selfishness in evidence not only between nations but between groups in each nation. "The world is drunk with the idea of selfish power" said Mr. Doan adding that the remedy for this welter of selfish strife is not talking brotherhood but living like brothers. The supreme moral demand of the age is the rally of Christians against war, which latter according to Dr. Frederick, means everything which Christ did not mean and nothing which he did mean. Mr. Doan said that he fully endorsed Dr. Frederick's view and called for a growing number of Christians ready to take Christ at his word.

YESTERDAY MORNING

Yesterday morning's session was taken up by the consideration of Report VIII (Religious Education and Special Problems) and the interest taken in the matter was shewn by the fact that at the close of the session there were still ten persons who wanted to speak. The Report was presented by Dr.

Wade Crawford Barclay who said that religious education might be defined from two standpoints: the process and the objective. After defining fully these two standpoints the speaker pointed out that of the several principles stated in the report, the most educative process possible is that of participation in Actual Christian Living; that is one learns to pray by praying; to develop right character by repeated right choices.

Continuing, Mr. Barclay said that religious education thus conceived is the great evangelistic hope of the Church. It is Evangelism of the most effective because it deals with childhood and youth. Religion is native to the child mind, and the agencies of Evangelisation could have the child's countless numbers simply for the asking; and by means of religious education, build up a Christian Society.

MR. PHILIP'S RECEPTION

Yesterday afternoon Mr. Hoffman Philip the United States Minister to Uruguay, had the happy idea of inviting the Congress Delegates to meet the Members of the American Colony of Montevideo with the result that from 10 to 7 a huge gathering filled the Parque Hotel Ball room, where it was served to the strains of an excellent orchestra. We find that is the general opinion, in which we entirely concur, that Mr. Philip's Reception was of distinct help to the Congress, as the two hour mixing must have quite dispelled the absurd illusion held by many not interested in Evangelical or Social Welfare Work that those who are so interested are if not freaks at any rate a little queer.

THE SACRED CONCERT

Yesterday evening a large number of the Delegates and Visitors attended the Sacred Concert given by the Choir and Friends of the Methodist Episcopal Church in honour of the presence in Montevideo of the Congress of Christian Work in Latin America. (We shall publish a report of this concert from the musical point of view in our issue of tomorrow.)

WHAT OTHERS SAY

THE MONZO DOCTRINE An Anglican Viewpoint

We take the following from the Holy Trinity Church Magazine, which is edited by the Reverend Canon Blount British Consular Cha-

plain of the Anglican Church in Montevideo.

"After a peasing musical item from Mr. Hugh Stuntz, who sang 'The Toreador' from 'Carmèn' in good style, the 'conferencia' of the evening was opened by Señor Jubo Navarro Monzó, who is on the staff of the Y.M.C.A. in this city. He

PRINTING

PRINTING WORKS

Undertake all kinds of printing without exception at prices defying competition in Montevideo and offer the following

SPECIAL ADVANTAGES

- (1) PROMPT DELIVERY: Delivery on date fixed at reception of order is guaranteed. (2) ENGLISH PRINTING: All English printing is corrected by an English proof reader. (3) URGENT WORK: The works being open all night, in cases of emergency orders can be left up to 3 a. m. and executed within 24 hours.

717 — PLAZA INDEPENDENCIA — 717

Telephone: 2764 — Central

RELIGIOUS NOTICES

METHODIST EPISCOPAL

On Sunday morning, at 10.30, Bishop Francis J. McConnell of Pittsburgh, U.S.A. will be the preacher. Those who have heard Bishop McConnell, and those who have heard about him will be glad of the opportunity to hear his message.

At the Evening Service, in McCabe Hall at 8.30, Dr. A. E. Day of Canton, Ohio, U.S.A. will be the preacher.

Public Worship is held in the Methodist Church, Médanos and Constituyente, every Sunday Morning at 10.30 and in the McCabe Hall, Sunday. Evening at 9.00. All are invited. Seats are free. Hymn-Books are provided.

HOLY TRINITY

Holy Communion every Sunday morning at 8 a.m., and after Matins on the first Sunday in the month. Choral Eucharist on the third Sunday's at 10.30. On Saints' Days there is a Celebration of the Holy Communion at 10 a.m. — Matins and Litany every Sunday morning at 10.30 (except as stated above when there is a celebration of the Holy Communion) — Evensong at 8.0 p.m. in summer, and at an earlier hour in winter — Children's Service at 9.30 a.m. on the first Sunday in each month.

CHRISTIAN SCIENCE

Christian Science Services will be held in the Victoria Upper Hall (Rio Negro 1483) every Sunday at 10.45 a.m., and every Wednesday at 6.30 p.m. All are welcome.

SHOPPING GUIDE

COAL MERCHANTS

WILSON, SONS & Co. Ltd. Best Household Coal. Lowest Prices. MISIONES 1513

DRESSMAKERS

MAUD NEUBERGER (de Paris) Dresses to order. Models from Paris. JULIO HERRERA Y OBES 1444

ELECTRICIANS

CHARLES GROVE Electrical Installation and Appliances. Estimates Free. FLORIDA 1487

IRONMONGERS & HAZAARS

FERRERERIA GANDOS Kitchen & Household Requirements. Pyrex Dishes in All Sizes. RINCON 650 (esq. B. Mitre)

GOLF

CHIMONT GOLF CLUB

The Chimont Golf Club of Montevideo, wishes to announce that the formal opening of the 1925 season will take place, on Sunday, April 5.

In making this announcement it wishes to extend a cordial invitation to the members of all Golf Clubs in South America, to participate in the competition on that day, and to utilize the Chimont Club house and facilities to the fullest extent.

In the morning there will be a competition for mixed two ball foursomes, with suitable prizes. Lunch will be served at noon, and the course free in the afternoon for all who care to play with no official competition scheduled.

At 5 o'clock, will start a The dancant, for all who care to avail themselves of a good orchestra, and the spacious room for dancing.

The Chimont Golf Club assures all fellow golfers, that a pleasant day is in store for those who come.

MONTEVIDEO GOLF CLUB

The Secretary of the M.G.C. wishes to inform Members that they have been invited to the opening day at the Chimont Golf Club on April 5.

Advertising brings Business

THE COMMITTEE ON CO-OPERATION IN LATIN AMERICA

RELIGIOUS—The great majority of the Chircha Indians are sun worshippers.

RELIGIOUS—The great majority of the Chircha Indians are sun worshippers. It would be vain to deny that the Quechua Indian is an idolater at heart, but it would be equally absurd to suppose that he is not religious.

The Indian believes in a spiritual being, invisible to his eyes, and one who represents more or less the Christian idea of God.

RELATIONS WITH THE GOVERNMENT.—From the day of his birth, the Indian is a subject of this state. He is employed by the provincial authorities in the making of roads, constructing houses, etc.

RELATIONS WITH THE GOVERNMENT.—From the day of his birth, the Indian is a subject of this state. He is employed by the provincial authorities in the making of roads, constructing houses, etc.

RELATIONS WITH THE GOVERNMENT.—From the day of his birth, the Indian is a subject of this state. He is employed by the provincial authorities in the making of roads, constructing houses, etc.

RELATIONS WITH THE GOVERNMENT.—From the day of his birth, the Indian is a subject of this state. He is employed by the provincial authorities in the making of roads, constructing houses, etc.

RELATIONS WITH THE GOVERNMENT.—From the day of his birth, the Indian is a subject of this state. He is employed by the provincial authorities in the making of roads, constructing houses, etc.

RELATIONS WITH THE GOVERNMENT.—From the day of his birth, the Indian is a subject of this state. He is employed by the provincial authorities in the making of roads, constructing houses, etc.

THE INDIANS OF BRAZIL.

THE INDIANS OF BRAZIL.—According to General Rondon's estimate there are about 1,500,000 Indians in Brazil.

THE INDIANS OF BRAZIL.—According to General Rondon's estimate there are about 1,500,000 Indians in Brazil.

THE INDIANS OF BRAZIL.—According to General Rondon's estimate there are about 1,500,000 Indians in Brazil.

THE INDIANS OF BRAZIL.—According to General Rondon's estimate there are about 1,500,000 Indians in Brazil.

THE INDIANS OF BRAZIL.—According to General Rondon's estimate there are about 1,500,000 Indians in Brazil.

THE INDIANS OF BRAZIL.—According to General Rondon's estimate there are about 1,500,000 Indians in Brazil.

THE INDIANS OF BRAZIL.—According to General Rondon's estimate there are about 1,500,000 Indians in Brazil.

THE INDIANS OF BRAZIL.—According to General Rondon's estimate there are about 1,500,000 Indians in Brazil.

THE INDIANS OF BRAZIL.—According to General Rondon's estimate there are about 1,500,000 Indians in Brazil.

SOCIAL - EDUCATIONAL AND RELIGIOUS WORK IN SOUTH AMERICA

THE CONGRESS AT MONTEVIDEO

(By our own Special Correspondent.)

The Rev. A. Maxwell, who has recently returned from an extensive trip among the Indians of Mato Grosso and the Amazon, says:

"The Indians I saw in the south are taking on the ways and customs of the far interior."

"The Terena Indians of Banaana are the most advanced of any that have been seen."

"There is a government work established among the Bororo at San Laureano."

"The Pareis, or a part of the tribe, is making considerable progress towards civilization."

"The Pareis, or a part of the tribe, is making considerable progress towards civilization."

"The Pareis, or a part of the tribe, is making considerable progress towards civilization."

"The Pareis, or a part of the tribe, is making considerable progress towards civilization."

been described or referred to under a variety of local titles, but there is no reason to reject the names given in the maps and writing of the early missionaries.

The Tobas occupy the lower waters, and the Matacos the upper waters, of both the Bermejo and Pilcomayo.

Thirty years ago, the Matacos were estimated at 100,000, but with the advent of civilization their numbers have sadly diminished.

The work of the Indian Service established in 1910, and General Rondon's work in the Mato Grosso, has been especially fitted for such a position.

The ideas prevailing in the administration of this department are liberal and humanitarian.

The only Indian who belongs to the same stock as those who inhabited the Argentine pampas and Patagonia.

The Indians of the Gran Chaco are a people who have been described or referred to under a variety of local titles.

The Indians of the Gran Chaco are a people who have been described or referred to under a variety of local titles.

ARTICLE 6. EDUCATION—EVANGELISM.

Montevideo, March 31st. Brilliant sunshine weather after a week-end of rain and cold favoured the Congress today.

The breaking up of the power of the chief has been followed by a general decline in tribal rule and by domestic irregularities.

Nevertheless, in spite of changing conditions, the presence of the white man, the unsettledness of the young folk, the slackening of the combative and increase of the predatory and acquisitive instincts, and the smallness of the villages and restrictive customs.

The evening session was taken up by an illuminating address of the establishment of an "American League of Nations" by Dr. Baltasar Brum.

Together the 3rd day of the Congress can be put down as one of the most memorable and interesting of the programme.

Monday, April 6, Morning: Relations between National and Foreign Workers. Afternoon: Six sectional meetings under the direction of the six commissions on resolutions.

Tuesday, April 7, Morning: Special Religious problems. Afternoon: Report of the Business Committee.

Wednesday, April 8, Morning: Arrangements Committee. Afternoon: Closing session. REPORT ON EDUCATION.

(Introductory Extract). The educational traditions of South America are at once very ancient and quite modern.

(To be Continued.)

THE INDIANS OF THE GRAN CHACO

Location by Tribes.—Little known country of the Republics of Paraguay and Bolivia.

Location by Tribes.—Little known country of the Republics of Paraguay and Bolivia.

Location by Tribes.—Little known country of the Republics of Paraguay and Bolivia.

Location by Tribes.—Little known country of the Republics of Paraguay and Bolivia.

Location by Tribes.—Little known country of the Republics of Paraguay and Bolivia.

Location by Tribes.—Little known country of the Republics of Paraguay and Bolivia.

Location by Tribes.—Little known country of the Republics of Paraguay and Bolivia.

Location by Tribes.—Little known country of the Republics of Paraguay and Bolivia.

Location by Tribes.—Little known country of the Republics of Paraguay and Bolivia.

MAJESTIC HOTEL ROSARIO

San Lorenzo 978. EVERY ROOM WITH PRIVATE BATH. MODERATE CHARGES.

San Lorenzo 978. EVERY ROOM WITH PRIVATE BATH. MODERATE CHARGES.

San Lorenzo 978. EVERY ROOM WITH PRIVATE BATH. MODERATE CHARGES.

San Lorenzo 978. EVERY ROOM WITH PRIVATE BATH. MODERATE CHARGES.

San Lorenzo 978. EVERY ROOM WITH PRIVATE BATH. MODERATE CHARGES.

San Lorenzo 978. EVERY ROOM WITH PRIVATE BATH. MODERATE CHARGES.

San Lorenzo 978. EVERY ROOM WITH PRIVATE BATH. MODERATE CHARGES.

San Lorenzo 978. EVERY ROOM WITH PRIVATE BATH. MODERATE CHARGES.

San Lorenzo 978. EVERY ROOM WITH PRIVATE BATH. MODERATE CHARGES.

From Buenos Aires "Herald,"

April 4 - 1925

COURT LIARS.

BY TEMPLAR.

The volume of lying that runs steadily through courts of justice, from the High Court to petty sessions, is becoming notorious. In a sensational case which has just closed, the Lord Chief Justice has felt compelled to observe in his summing-up that, "somebody is lying," and, indeed, so grave has been the conflict of testimony between the opposing sides that no reader who has followed the reports of the proceeding can be surprised at his lordship's protest.

The social facts to the prevalence of lying in courts of justice being ascertained and obvious of considerable importance, it is useful to discriminate between lying and perjury because the result will moderate the alarm such conduct is calculated to excite. Besides, it will serve to steady public confidence in the administration of justice, which is a consideration of high public utility.

LYING AND PERJURY.

For all liars are not perjurers, and this explains the infrequency of prosecutions for perjury. The public hear and know about lying in court, and sometimes wonder why more salutary punishment does not follow such practices. Here is the explanation.

A court liar is a witness who testifies on oath that which is false. A perjurer is a witness who gives false evidence, knowing it to be false.

We all pray, to be delivered from the duty of giving evidence, at any rate those of us who have any understanding of the pit that yawns beneath as in the witness box. For it is not true, and to say it with all conviction that it is true.

Try to recall something that happened last year, and compare your recollection of the circumstances with that of a friend, and you will be surprised at the difference. And hark of the nervous strain of speaking from recollection in a court of justice, and you will make all allowances for people who are found out as not telling the truth.

TWO CLASSES OF PERJURER.

Perjury is another story, and two classes of persons, with which we are familiar in our courts, require to be tackled with vigour. The first is frequently an alien who permits nothing to interfere with his business interest. He will lie with the suavity of an old offender who is accustomed or rig what he says to fit the claim he is making or to cover the excuse he has invented to avoid the rights of others.

The second type of perjurer is the man or woman so possessed by hatred of the person deposed against that, with deliberate malice, he or she will say anything and everything to their hurt.

Liars are bad enough, but they may be the victims of misfortune. Perjurers are enemies of society, and should be hit hard. — "Daily Chronicle."

THE CHRISTIAN WORK CONGRESS

Baptist press

Montevideo, April 2.

The Business Committee of the Congress on Christian Work in South America, now in session in Montevideo, desires to correct the wholly erroneous statements which have been published regarding the Congress. The statement that the Congress heard and approved declarations that "90 per cent of the North Americans who come to South America represent men and institutions which have no honesty of purpose in Latin America"; that "they are men who have venal purposes in commerce and writers who easily sell themselves and are easily the most efficient and most dangerous helpers of Yankee capitalism," is absolutely false. No such statements have been made in the Congress. No letter containing such statements has been presented to the Congress, and the Congress had no knowledge of any such letter. We are sure that this Congress would not approve of any alleged economic imperialism, but neither could it possibly approve of such statements as those quoted.

The letter from Doctor Gabriel A. Mistral which was read to the Congress, contained no such statements as these, and no action was called for by her letter or was taken by the Congress.

It is also wholly untrue that the Committee on cooperation in Latin America has made frequent charges against the commercial and financial interests of the United States. The Committee on cooperation has never made or authorised any such charges.

The business committee of the Congress desires also to state clearly the character and purpose of the Congress. It is a company of men and women, both South and North American, including many professional and business men from the United States who are interested in educational, philanthropic and religious work, and who are seeking to serve South America and especially to strengthen the work of the South American Evangelical churches. It is not a political or economic gathering; its aim is, within its own sphere, to promote cooperation and understanding between all efforts to advance the well being of the people and to encourage friendly and unselfish relation between nation and nation and man and man.

(Signed) Robert N. Speer, N. C. Balloch, Secretary, Business Committee.

DR. MISTRAL'S LETTER.

Baptist press

STIR AT RELIGIOUS CONFERENCE.

(Associated Press).

MONTEVIDEO, April 3.

The delegates to the Congress on Christian Work were stirred yesterday by the publication of extracts from the open letter written by Dr. Gabriela Mistral, the Chilean poetess, to Dr. Alfredo Palacios, which expressed sentiments considered as condemning the purposes of American business men in South America, and which were reported to have the approval of the leaders of the Congress. The letter was given to the press for publication by Dr. Samuel Guy Inman, the executive secretary of the Congress.

American business men in Montevideo and Buenos Aires have also been stirred by the publication of the letter in question, with the result that inquiries were conveyed to the officials whether it were true that the Congress approved certain statements which had been quoted or paraphrased from Dr. Mistral's communication. Dr. Robert E. Speer, as chairman of the business committee, issued a statement last night saying that no letter containing such quotations had been presented to the Congress, nor had any such declarations as had been quoted been heard or approved by it. The quotations in question were the following:—Ninety per cent. of the Americans who come to South America represent men and institutions which have no honesty of purpose," and: "They are men who have venal purposes in commerce and writers who sell themselves, and are easily the most efficient and dangerous helpers of Yankee capitalism."

"We are sure," declares the committee's statement, "that this Congress would not approve any alleged economic imperialism, but neither could it possibly approve such statements as these."

The newspaper correspondents to whom Dr. Inman delivered the letter for publication state that it was understood that in the meantime it was to be presented by him to the business committee. He said yesterday that he had given out the letter on his own responsibility, at the request of Dr. Mistral.

THE COMMITTEE ON CO-OPERATION IN LATIN AMERICA

(Continued)

breast of the best, modern progress. Along all lines they are rapidly developing schemes of publicly controlled education which, shaped to fit the special needs of Latin American peoples, will embody the best ideals of the world's educators.

The Roman Church in South America, as will be seen below, is indefatigable in promoting the education in which it believes. Its plans, however, being primarily those of the teaching orders, chiefly emphasize a religious instruction which kindly serves the Church and a knowledge of much which is out-of-date. The educational programme of the Roman Church at best contributes little to the development of a new, virile body politic characterized by true democracy, by a public conscience underlain by the sanctions of religion and by a frank recognition of the general welfare.

By reason of these conditions the Evangelical forces at work in South America are confronted with a serious demand for education of the type in which they believe. In each country the leaders are highly cultured; the masses are illiterate. While the strong and progressive administrators, as will be noted in the reports which follow, are giving increasing attention to primary education, their plans, because of the very immensity of the need, are only partially under way. Moreover, in each country the school is a social agency of the first importance. To fail to make use of this agency would be to turn away from the most promising factor in promoting the ideals and principles which underlie fine living and sound thinking. A third important reason is the real need for a type of education which recognizes religion and lays a sure foundation for public morality and for real democracy.

The comprehensive report on Education issued by Commission of the Latin American Congress of 1914, at Panama, remains an adequate review of South American educational history up to that date and a correspondingly complete and accurate statement of the general status of educational conditions; organization, policies and programmes. During the eight years which have elapsed, many changes have taken place in both public and private educational procedure. It is the principal purpose of the report which follows to indicate these changes and their bearing on the programme which may wisely be undertaken by Evangelical educators during the coming decade.

The Existing Situation in Each State.

The South American states differ widely in their educational efficiency judged by modern standards. Argentina, Brazil, Chile and Uruguay far excel the other republics in resources and hence in development. The conditions with which the states deal are not the same, yet there is a general similarity in organization, method and viewpoint which lends itself to summary. In each republic the state is in centralized control of public education in all its branches. The public at large has no voice in educational matters, except as it may elect a congressman pledged to bring about certain reforms. The formation of school programmes, the choice of school boards and the appointment of teachers is the duty of the government.

The educational programme for each nation provides four general types of instruction: primary, secondary and cultural or professional. Primary instruction (La Escuela Primaria) under the best auspices consists of a six-grade course of study which a pupil is expected to complete in as many years. In Argentina the pupils are in school three and a half hours each day, six days a week. The teachers are mainly women. Kindergarten training, where provided, precedes the first primary year. Secondary instruction covers a four or five year course of study. In the more advanced republics these schools are of three types: (1) those which aim to prepare the student for uni-

versity training (Colegio Nacional); (2) those which give normal training (La Escuela Normal); and (3) those which give commercial instruction (Escuela Superior de Comercio). In general the primary and secondary courses are the equivalent of a North American course in a graded school and in the first three years of a well organized high school, while in subjects the colegios or liceos sometimes go beyond a North American high school curriculum by one or two years.

Cultural, professional and technical instruction is given by the universities, a few of which are provincial, while a small group are controlled by the Roman Church. Nearly every university offers courses in philosophy and the arts, law and medicine, their length varying from two to six or more years, according to the end in view. In Argentina the degree of doctor of philosophy may, in general, be attained by four years of study, that of doctor of medicine by a six years' course, that of doctor of law by seven years, five of which qualify a student for legal practice. The universities in Argentina are likewise providing advanced instruction in engineering, industrial, mechanical and civil, with a five or six years' course in each branch. The medical faculty at Buenos Aires offers a five years' course in medicine, agriculture and education are being organized, but are as yet in the earlier stages of development in most of the countries. The great bulk of university training is still for the so-called learned professions. A non-professional education purely cultural or purely vocational is not as yet popular in South America among those who can afford an education.

The quality of professional education in South America is excellent. The number of years demanded for a degree permits inclusion of some of the cultural studies which in North America are covered by a college course. The degree of doctor of philosophy seems to be secured with far greater ease than in North America. The corresponding degrees in medicine, law and engineering represent very high standards of attainment.

The great problem of each South American state today under the rapid changes in the conditions of its political, social and industrial life is to bridge the gulf which yawns between the hereditary ruling class which is highly educated very able, yet relatively small in numbers, and the relatively ignorant middle class also limited in numbers, together with the densely ignorant masses. The education of the peasantry has hardly been attempted; that of the middle class is fairly under way. Yet even today the educational conditions in the country districts and in the small towns in contrast with those in the large cities and, especially, in the national capitals are highly deplorable. Every republic is awake to the necessity of popular education; several are doing their utmost to provide it. Yet illiteracy is greatly prevalent.

The educational system of each republic is under the direction of a cabinet member, the Minister of Public Instruction, who is responsible for the appointment and control of those who do the work of recording, management, inspection and instruction throughout the nation. In some countries, such as Argentina, primary education is legally under the control of each constituent state, where such a state is unable to furnish sufficient facilities, the national government may establish and control even primary schools. Secondary education is usually under the unquestioned control of the federal government, except that a constituent state or province may establish a normal school for the training of its own primary teaching force. The officers and faculties of universities are, as a rule, appointed by the government, usually through the president of the republic. They are held in high repute.

In addition to the public system of education three chiefly private centres of educational enterprise in South America, the Roman Church and the Evangelical churches. The Roman Church was alive from the very beginning of Spanish invasion, to the needs of an educated clergy and of a loyal group of educated laity. It had established a dozen universities in Latin America by 1787. Most of these were secularized a century ago and brought under government control; but the Roman Church has founded other institutions of higher learning and many schools of secondary grade in order to continue its programme of ecclesiastically controlled education. Through these schools it still furnishes an important part of the education of the children of the higher social classes, and of its own leaders. The educational programme of the Evangelical forces has developed during the past half century, mainly under missionary promotion. It has aimed to deal with immediate and accessible needs and has consequently emphasized primary and secondary education.

As will be seen, the outstanding educational problem in every South American State today is to bridge the gulf between the hereditary ruling class, highly educated and able, but relatively small in numbers, and the relatively illiterate middle class also limited in numbers together with the densely ignorant masses. This problem has become acute to-day, because of the rapid changes taking place in the political, social and industrial life of these nations. Every

SOCIAL - EDUCATIONAL AND RELIGIOUS WORK IN SOUTH AMERICA

THE CONGRESS AT MONTEVIDEO

(By our own Special Correspondent.)

ly not be fair to say that there are no spiritual forces at work within the South American republics, even in those which show the greatest hostility to religion. But an impartial observer could not fail to see that with an increasingly large section of the population, the dominant church has to stand as a spiritual force or to represent more than a social and political institution. There are not lacking here and there men and women, operating quite without the sphere of an ecclesiastical organization, who are real prophets of the spiritual life and who are doing much to stem the tide of materialistic philosophy which is threatening to engulf South America.

While not so notably true in the northern section of South America, the southern republics are entering upon a period of intensive commercial and industrial development which is giving a great material impulse to each country, but is at the same time stifling the emphasis away from the cultural, religious evaluation of life to one that is strongly materialistic. Within the past few years there has been a vast increase in the connections, both commercial and industrial, between Latin American lands and both Europe and North America. The result has been that large numbers of representatives from Europe and North America, interested in the material profit, have gone into these countries with their capital and plans for commercial expansion, changing the character and outlook of whole republics.

There has been also a close relationship in spirit between the French people and the peoples of South America. Not Spain but France has furnished the model in matters cultural and philosophical for most of the South American peoples; and it is well known, of course, that a strong materialistic note has been for a long period dominant in French thinking and writing. While this has more directly affected the governing and influential classes yet the labour groups to-day are almost completely dominated by this materialistic emphasis. It comes to them not alone through the newspapers and magazines, but through direct relationship with labour movements in Russia and in other parts of the world, which are confessedly opposed to anything like religion.

The Report on Evangelism (Introductory Extract)

The great Argentine, Juan B. Justo, said: "Support religion and you mutilate man. Religion is the most powerful principle in the development of humanity." However splendid all other service which might be the cap sheaf of the whole is the teaching of the hearts of individuals and of society with the teachings of Jesus Christ and the securing of loyalty to His person and aims.

It is evident that the present moment offers exceptional opportunities for evangelism in South America. There are stirring in the southern continent certain great movements which not only afford opportunities for the entrance of the gospel, but also make it incumbent upon evangelists to spread the gospel message broadcast. Some of these movements have been described in detail in other reports, and need not be discussed here. Two outstanding reasons may be given for a more active propagation of the gospel in South America just now. (1) There is a growing spirit of materialism as opposed to a spiritual interpretation of life, and an accompanying tendency to throw overboard anything that savours of religion; and (2) there is a rapidly growing tendency to question all traditional modes of thought and action, which find constant expression in the political and religious realms and particularly noticeable in the realm of religion.

Naturally, in the discussion of these and other influences, it is necessary to keep constantly in mind the fact that there are wide differences existing between the countries represented at this conference, and that within the countries themselves there are widely different classes of people whose attitudes are largely predetermined by the degree of education and culture to which they have attained and the degree of freedom and independence which they have reached in their economic and social life. It would manifest-

This attitude toward the Church, which is really toward religious authority in general, has sometimes worked itself out practically in a way to benefit directly the Evangelical cause and certainly to make easier its mission to evangelize the people. It has resulted in more liberal legislation, in the acknowledgment of the freedom of worship, and in two cases at least, in the direct separation of church and state. There is hardly a country in South America that has not in the last few years passed some sort of legislation looking toward tolerance and the equal rights of different faiths to propagate themselves. Such a situation seems to make it in an unusual sense the business of evangelists to carry their gospel to these lands. There has never been a time when more doors were open for entrance, and probably never a time when there was greater need for the peculiar message of Evangelical Christianity than at present.

Progress in Evangelism Since the Panama Congress. The years since the Panama Congress have seen no spectacular advances in the work of the evangelization of South America, but there has been a steady, gradual increase in numbers in the Evangelical forces and their evangelic part in the lands in which it is being proclaimed. In Colombia there was no national ordained minister in 1916. Now there is a sufficient number so that steps are being taken for the organization of a presbytery. The number of congregations has more than doubled, and numerous out-stations which are visited occasionally by itinerating missionaries or national pastors have been established. These years have seen a gradual pushing out of the mission forces into large unoccupied territories in Colombia, where gradually favour has been won and permanent footholds taken.

Venezuela reports the occupation of considerable new territory since the Panama Congress, as well as a growth in the number of members. The Scandinavian Mission has very substantially increased its force of workers and its number of adherents. The Venezuela report states that there has been a lack of cooperation among the various missions working there, with some overlapping and rivalry, so that some parts of the country which sorely need the gospel have been deprived of mission service and visitation. Steps have been taken to avoid this in the future. The work on the Orinoco River, started in 1920, is proving very successful, and has already produced one candidate for the ministry.

In Peru three new departments have been entered in the northern section; the number of preaching centres in the entire Republic has increased from twenty in 1916 to something more than eighty at the present time. These years have brought a very marked change of attitude toward the Evangelical work. The introduction of medicine and nursing work has broken down a great deal of prejudice. There has been a very favourable attitude on the part of the government toward the Evangelical work.

The Evangelical churches in Chile have made no spectacular advance, yet there has been a steady forward movement. One of the church groups in the four years from 1919 to 1923 increased its membership by thirty per cent, while other groups have shown probably a larger percentage of growth; the Sunday schools and young people's societies have also made a very commendable growth. Perhaps a more significant advance than that of membership has been the rapid gain in the matter of self-support among the churches and the growing missionary spirit of the people.

In Argentina all of the churches have increased in membership since Panama, the rate of increase varying from thirty to three hundred per cent. There has been a very considerable increase in the number of national ministers, both ordained and unordained, and in the number that are now in training. Three new denominations have come into the field since 1919, the Methodists, the Church of God and the German Lutherans. The last mentioned group has made a very rapid growth in membership. There has been an increased emphasis placed on preparation for Christian work, and seminaries and training schools have been established with this end in view. A National Christian Woman's League has been formed in both Argentina and Chile, which links together the women of the Evangelical churches to promote the spiritual and intellectual development of women, to raise their ideals to rid the women of the Church to which they belong, to promote better industrial conditions for women, and to aid in movements which have for their object the teaching of righteousness, purity and truth to the youth of the land. It does social service in public institutions such as homes of correction and the penitentiary, and plans to reach the working girls in larger centres.

Brazil has, perhaps, made larger progress than any of the other countries. Evangelical Christianity seems to have taken a deeper hold upon the Brazilian people than elsewhere in South America. It is the only one of the republics which has independent autonomous churches. The Presbyterian Church of Brazil, one of these, now numbering more than 3,000 communicants, has recently developed a marked spirit of harmony and co-operation among the Brazilian churches which has doubtless contributed to their general forward movement.

The discussion of the report revealed unanimity of opinion on the importance of the evangelistic method and the desirability of utilizing all possible methods including not only Evangelistic preaching but religious education, personal evangelism and special agencies as well. The Rev. Matthias Gomez Santos, Pastor of one of the largest churches in Brazil, declared his conviction that nothing other than the Gospel of Jesus Christ was adequate to correct the moral evils from which society suffers, whether the lie so universally prevalent or injustice and oppression from which the masses of the people suffer so grievously. Rev. Ernesto Pron of the Waldensian Colony in Uruguay spoke of the many visitors which they have each year, stating that they have not told time and time again that their colony had been provisionally located on this continent to do a great missionary work for God. "We trust," he said, "we may be used of God for this purpose."

The Rev. Alexander Telford was loudly applauded when he read the following telegrams from the headquarters of the British and Foreign Bible Society—London—whom he represents in the Congress.

"Please offer Montevideo Conference free fifty thousand Spanish or Portuguese 64 page tracts 'Gospel'." (Signed) Menzies-Liverpool. "Convey prayerful greetings London Committee, Montevideo Conference. Society commemorating event by issuing fifty thousand Spanish testaments to sell at treepence." (Signed) Ritson.

A United Evangelistic Campaign.

Much interest was awakened in the afternoon session by a resolution signed by several members and introduced by Doctor W. G. Hounshell of Nashville, Tenn. U. S. A., calling for a Continental-wide Evangelistic campaign to be participated in by all of the Evangelical forces. In introducing the resolution the mover declared that the spirit of the present Congress made it evident that the time had come when all of the great Evangelical Churches could work together in such a movement. He told of the remarkable results of united campaigns conducted in Korea some years ago and described results that could only be attributed to the united prayers of the Christian people of that land that God might so use and bless their efforts as to bring a great revival of this work. The resolutions follow:

1. That it is the sense of this body that the time has come when the Evangelical forces of South America should unite in a general Continent-wide Evangelistic campaign.

2. That thorough preparation be made in the production of literature suitable to the various classes and that all the forces available be coordinated for maximum efficiency in such evangelistic work.

3. That special effort be made to adapt the Christian message and speakers to all classes and people in South America.

4. That special effort be made to command the best talent for this work.

5. That a Commission be appointed to carry out the purpose of these resolutions.

6. That we call upon Christians everywhere to join with us in the ministry of intercession that many may accept Christ as their personal Saviour and Lord.

The resolution by request of the mover was referred to the Business Committee.

An American League of Nations. A crowded hall awaited with interest Dr. Baltasar Brum's lecture on a United Pan-American or American League of Nations. This is the ex-President of Uruguay's pet subject and he is not discouraged because a plan for a Pan-American Association of Nations has not as yet been realized. The speaker, who is a staunch supporter of Democracy, laid

stress on the worthiness of both North and South America for International Friendship and Union. The fault that so far they had not been so Dr. Brum laid at the doors of both North and South America.

The North believes that if they remain isolated they will be able to keep out of war and so help the rest of the world; the South believe that isolation means that the rest of the world will again fly at one another's throats.

World Peace was only possible, declared the ex-President of Uruguay, by an American League of Nations. This would not interfere with the European League of Nations but would act as a Regional League affiliated to the World League with proportionate representation in the higher and lower Governing Bodies in the same way as the 48 States of America are now represented in the Senate and the lower House.

In America just as in Europe there are many small nations with inevitable jealousies and suspicions of one another. The basic cause of the war is fear—said Dr. Brum. The peoples of the world do not want war, but fear prevails amongst many of the Nations which may well lead to another great catastrophe. But in the Americas, declared the speaker, we have no fear and we speak of this the North and South of this great continent are in the best situation to stand for world peace. It was not to be expected because of the North American tradition of isolation under the Monroe Doctrine, that such a movement would be quickly realized.

A Pan-American League would not entail upon the United States any greater burden than has already been assumed under the doctrine, continued Dr. Brum; as under the Monroe Doctrine the United States undertakes to defend all American States from armed attack. There are those who object to a Pan-American League as they consider such would endanger democracy, but this argument does not hold, said the speaker, since it would be entirely possible for an agreement to be made whereby no action should take effect until it had been ratified by the Congress of each nation.

In conclusion, Dr. Brum paid a tribute to the American women for their political and social freedom and declared that in one year from now, women's suffrage would also be an accomplished fact in Uruguay, making her the second nation to give women an equal place with men.

The hope expressed by the ex-President that members of the Congress would use their influence as apostles of goodwill and friendship between the Nations met with general and unqualified approbation and the President of the Congress, Dr. Ernesto Braga, assured him in the name of all present that his message would be carried far and wide throughout the two continents in support of International Friendship and World Peace.

(To be continued.)

(To be continued.)

THE SUN

A DAILY PAPER FOR THE ENGLISH LANGUAGE COMMUNITIES OF URUGUAY

PROPRIETOR & EDITOR A. MAVER

OFFICES:

ALZAIBAR, 1367

TERMS OF SUBSCRIPTION

Subscription: Uruguay, Paraguay and Argentine

One Month	\$ 1.25
Three Months	8.50
Six Months	16.00
One Year	30.00

Subscriptions, other countries.
One Year \$ 15.00
Shorter periods by arrangement

ADVERTISING RATES ON APPLICATION

THE NEW CHURCH

BY BISHOP OLDHAM

It will be a matter of interest to the English speaking families of Montevideo to know something more of the church that is to be built in that fair city, and the corner-stone of which is to be laid today, Sunday, 5th April, at 3 p. m. It is intended to be the church home of the non-Anglican section of the English-speaking residents. For the Anglicans there is already the Trinity Church in which the kindly and capable Canon Blount ministers to all Anglicans and their friends, in a way that I am told leaves nothing to be desired.

But there is a considerable group of non-Anglicans, some of whom have, for years, shared with the Spanish congregation the fine Church edifice at the corner of Constituyente and Medanos.

Three or four years ago, a small group of English-speaking folk who were of the utmost service to their Spanish fellow-worshippers, The Englishgroup, indeed, by their added efforts and their tireless energy made it possible for the Spanish Congregation to build its noble church home, perhaps the finest non-Catholic church building in South America. This Church for years has been shared by the two congregations—the Spanish necessarily, having been given precedence in the selection of hours for service, etc.

While the English-speaking group was small this arrangement served. But with the coming of Dr. and Mrs. Truscott there has been much stir of life and very marked growth in the numbers both of the congregation and of the Sunday School; and it began to be very clear that one church plant could not well serve the growing necessities of two active stirring congregations.

This becoming clear to Pastor and people the resolution was formed to seek a separate location and build a church for the distinctively English speaking. It was not an adventure to be lightly encountered; but Dr. Truscott and the people he leads are not easily daunted. They therefore, after much thought and prayer, said, as they did of old, "Let us arise and build"; and very modest plans were made for a small church.

But presently it was learned that there was for sale a fine lot at the corner of Yaro and Guayabo, right alongside of the University, perhaps the most commanding location in this growing city. With fine courage and prevision of the future it was determined to buy. The purchase was made, and by the ceaseless efforts of the ever-active Pastor with

THE INTERNATIONAL SCHOOLS

Calle Brandzen 2054, Corner of Municipio

(Half a square from Avenida 13 de Julio)

ESTABLISHED 1920

Founder and Headmistress: Frances Hanna. B.A. (R.U.I.)

THE NEW TERM OPENED MARCH 2

Work at the International Schools is done entirely in English and follows in every way the methods adopted in the best educational establishments for boys and girls in the United Kingdom

Airy and Spacious Premises

the help of the Church Board and the congregation and friends, the land is wholly paid for.

But in the location so providentially in hand, it would be wrong and an affront to the City to erect anything less than a church worthy of its surroundings. The generations to come could scarcely forgive us, if in the very eye of the cultured classes of this city a foreign group should erect a building which detracted from the dignity of its surroundings. Nor would it be right of us to erect for the worship of Almighty God anything less than a worthy temple.

And this is what is proposed to be done. Dr. Truscott and his people are facing a very strenuous proposition. But the whole city will be interested in the outcome; both because of the valuable ministries of the Sunday School which, in such capable hands as Miss Jennie Reid's and her fine group of teachers, is doing much for the religious culture of our children, and in several other ways; and because of a beautiful building which will add to the attractiveness of the city and silently remind the University youth of the claims of the heavens above upon the life being prepared for on earth. In these matters every public-spirited inhabitant of the city is concerned; and it is certain that every thoughtful reader will wish the gallant enterprise God speed.

Since Dr. Truscott will receive but a pittance of help from elsewhere he looks to Montevideo to help to bring the whole enterprise to a happy conclusion. He goes on a brief furlough after a very strenuous five years of successful work; meanwhile the contracts are let and the work will go on, and the Pastor will be back in time to make what must be a very active campaign. But the cause is the best; and the steps already taken commend themselves, and "the end crowns the work" will be written soon in the records of the city of Montevideo.

Once more we hear Jehovah's words to Joshua when he faced overpowering odds, "Be thou strong and very courageous". The issue is in His hands, it cannot fail.

EDITORIAL NOTE

We consider it a great honour to have added to the list of Contributors to The Sun the name of Bishop Oldham. To residents in the River Plate, no introduction of Bishop Oldham is necessary but to newcomers,

we may say that when in due course they have the pleasure of meeting him they will see before them, a Christian gentleman and a broad-minded priest who will irresistibly bring to their memory the line: "a man he was to all the country dear".

AN INVITATION

Mrs. C. Man and Mrs. Speer extend to the members of the American Women's Club a cordial invitation to have tea with them at half past four on Tuesday, April the seventh at the Prado Restaurant —

the Congress on Social Work

GOLF

CHIMONT GOLF CLUB

The Chimont Golf Club of Montevideo, wishes to announce that the formal opening of the 1925 season will take place, today.

In making this announcement it wishes to extend a cordial invitation to the members of all Golf Clubs in South America, to participate in the competition on that day, and to utilize the Chimont Club house and facilities to the fullest extent.

In the morning there will be a competition for mixed two ball foursomes, with suitable prizes. Lunch will be served at noon, and the course free in the afternoon for all who care to play with no official competition scheduled.

At 5 o'clock, will start a The dancant, for all who care to avail themselves of a good orchestra, and the spacious room for dancing.

The Chimont Golf Club assures all fellow golfers, that a pleasant day is in store for those who come.

MONTEVIDEO GOLF CLUB

The Secretary of the M.G.C. wishes to inform Members that they have been invited to the opening day at the Chimont Golf Club on April 5.

IMPROVE YOUR SPANISH BY READING

La Mañana

THE BEST INFORMED URUGUAYAN MORNING PAPER OFFICES: 1478 CIUDADELA PRICE 4 CENTS.

R. M. S. P. THE ROYAL MAIL STEAM PACKET COMPANY

Sailings from Montevideo

DESNA	for Liverpool	about	April 11
AVON	for Southampton	about	April 15
DEMERRARA	for Liverpool	about	April 28

Fortnightly Service between Hamburg, Southampton, Cherbourg and New York by the R. M. S. P. '40' Boat.

P. S. N. C. THE PACIFIC STEAM NAVIGATION COMPANY

Sailing from Montevideo Punta Arenas and West Coast only

LAGUNA April 15

For further information apply to the Agents

MACLEAN & STAPLEDON PIEDRAS, 232

Hamport & Holt Line

PASSENGER SERVICE TO NEW YORK

Calling at Santos, Rio de Janeiro, Trinidad & Barbados

NEXT SAILINGS FROM MONTEVIDEO

•VANDYCK•	on	April 14
•VAUBAN•	on	April 18

AGENT

M. REAL DE AZUA — CERRITO 382 (1st Floor)

LLOYD REAL HOLANDES

Sailings for Santos, Rio Janeiro, Bahia Pernambuco Las Palmas Vigo, Lisboa, Leixoes, Cherbourg, Southampton and Amsterdam

S. S. ZEELANDIA on APRIL 11

Agent in Montevideo

ANTONIO PIAGGIO Piedras 425 Tel 821 Central

THE BRITISH BANK OF SOUTH AMERICA Ltd.

ESTABLISHED 1863

Head Office: 5 Moorgate, E. C. 2 London. Branches: Manchester, Buenos Aires, Rosario de Sania Fé, Pergamino, Rio de Janeiro, Sao Paolo, Bahia, Pernambuco Porto Alegre, Rio Grande, Santos.

Montevideo: Zabala 1480. Agencies: Rondeau, Avenida General Rondeau 1671, Cordon, Constituyente 1014; Mercedes, Montevideo 719, Mercedes, (Soriano).
The Bank draws on all the principal banks of the world, and undertakes all kinds of banking business

Rates of interest until further notice

In Current Account from \$ 1,000 to \$ 50,000, 1 o/o per annum

Other Deposits Conventional

SAVINGS BANK DEPOSITS WITH PASS BOOK

At sight after 60 days	} CONVENTIONAL
Falling due every 3 months	
Falling due every 6 months	

April 25 - 1924

C. W. Drever Manager.

BANK OF LONDON & SOUTH AMERICA LTD.

FORMERLY

THE LONDON & RIVER PLATE BANK LTD.

WITH WHICH IS AMALGAMATED

THE LONDON & BRAZILIAN BANK LTD.

ESTABLISHED 1862

PAID UP CAPITAL and RESERVE FUND £7,140,000

HEAD OFFICES: 7 Princes Street, London, E. G. 2.

REGISTERED OFFICE: 25/31 Moorgate, London, E. C. 2.

BRANCHES IN MONTEVIDEO: 418 Cerrito; 1699 Rio Negro (Agency). Agencies at Paysandú, Salto and Rivera.

BRANCHES AND AGENCIES: in Argentina, Brazil, Chile, Paraguay, Colombia, also at New York, Paris, Antwerp, Lishon, Oporto, Manchester, and Bradford.

AGENTS THROUGHOUT THE WORLD

Exchange transactions with all Financial Centres

ALL KINDS OF BANKING BUSINESS TRANSACTED

Affiliated with LLOYD'S BANK LIMITED. Head Office: 7 Lombard Street London E. C. 3. Subscribed Capital £71,864,780. Paid up Capital £14,372,956. Reserve Fund £10,000,000. 1,600 Offices in England and Wales.

O. H. FULLER, Manager.

AVOID ALL TROUBLE BY RUNNING YOUR CAR WITH NAFTA "ENERGINA" SOLD BY ALL DEALERS AND AT THE BLUE PUMPS

THE SUIZO "For EGGS and BACON or a real FISHY STRAK" (PLAZA INDEPENDENCIA) OPEN DAY AND NIGHT

A DREAM REALISED

«A NON-PUNCTURABLE TIRE WHICH CANNOT PUNCTURE»

For Particulars Apply:

G. A. SYMONDS **LAVALLEJA 1818**

«The British Motor Repairing Works»

STUDY THIS TIRE BEFORE BUYING ONE OF THE OLD TYPE

«O YES! O YES!»

THE SUN will be published on TUESDAY next, and then not again until after La Semana de Turismo.

The American Association is organising a Lunch in honour of Mr. Hoffman Phillip at the Alhambra Hotel on Tuesday. The Members of the American Womens Club and all members of the American Colony in Montevideo are cordially invited to attend. The price of lunch will be \$1.50 and it will be served at 12.15 sharp.

Bishop Oldham will be assisted by Bishop McConnell and Dr. Truscott at the laying of the Corner Stone of the New Methodist Church at the corner of Yaro and Guayabo, and several speakers from the Congress will have seats on the platform. The Ceremony will take place at 3 o'clock and the public is cordially invited to attend.

We remind Golfers and even non Golfers that *today's day* at the Climent Golf Club. For further particulars see under the heading "Golf".

We drawn attention to the invitation published in *The Sun* today, and issued by the Lady Delegates to the Congress.

Mrs. Bayne will not keep her at home day on Tuesday next.

Mrs. Stanley V. Coates will be at home on Thursday next.

Captain and Mrs. Gracey are expected back on Friday by the *Urquiza*.

Mr. Ratcliff is leaving for Buenos Aires next Sunday night, the first *etape* in his trip home via Chili and New York.

Mrs. and Miss Winterton and Miss Mary Coles arrived back yesterday by the *Highland Glen* and were welcomed by their many friends. Miss Mary Coles is accompanied by her sister who is taking up her definite residence in Montevideo.

Tickets (Price \$1.50) are now on sale at the English Club and the Central Library for the Concert in aid of St. Dunstons being organised by the Services Association for April 25. All seats are unreserved.

The *Follies* announce a Ball at the Parque Hotel for Saturday, April 18 at 9.45, in honour of Miss Winifred Richards who has been *Folly President* from the start and who is resigning on the occasion of her departure for England at the end of the month. Tickets have been fixed at the ridiculously low price of \$1. INCLUDING refreshments. They may be obtained from Miss Vera or

URUGUAY DAY BY DAY

Yesterday three new Rubbish Destroyers were inaugurated in the presence of the Municipal Authorities.

Yesterday the opening took place of the tenders for the construction of the free port in Colonia. Three firms tendered: Mauricio Kirbaum; Jacobo A. J. Van Haaren y Jean, and George Hersent.

A further twelve hundred metres of the Rambla Wilson have been opened to the public, south of the Buceo Cemetery.

The Foreign Ministry will be opened for Passport business next week on Tuesday and Thursday from 10 to 11.

In today's Regatta in the Bay, Uruguay and Argentina will take part in the International races.

The 2945 cattle which entered the Tablada yesterday had been sold in advance to the *Frigorificos*. Tomorrow 245 waggons of cattle and 31 of sheep are expected.

Readers of THE SUN who require fuller details of the items of news published in *Uruguay Day by Day* are referred to *La Mañana* and *El Diario*

Auriel Shaw (10 Ramón Márques), Miss Titi Cooper (19 de Abril 27), Miss Dreda Pearson (Convención 1526) Miss Hilda Blount (Chucarro 51), Miss Margarita Henderson (355 Larrañaga) and *The Sun* Offices. They will be obtainable from Tuesday onwards only.

Members of the Choral Society who still have copies of *The May Queen* or *The Cradle of Christ* in their possession are requested to forward same without delay to Mrs. Browning c/o. Y.W.C.A. Sarandí

SHOPPING GUIDE

COAL MERCHANTS

WILSON, SONS & Co. Ltd. Best Household Coal. Lowest Prices MISIONES 1513

DRESSMAKERS

MAUD NEUBERGER (de Paris) Dresses to order. Models from Paris JULIO HERRERA Y OBES 1444

ELECTRICIANS

CHARLES GROVE Electrical Installation and Appliances. Estimates Free FLORIDA 1487

IRONMONGERS & BAZAARS

FERRERERIA GANDOS Kitchen & Household Requirements Pyrex Dishes in All Sizes RINCON 650 (esq. B. Mitre)

TODAY'S EVENTS

Laying of Foundation Stone of New Methodist Episcopal Church. Golf: C.G.C. Opening Day, Cerro.

TOMORROW'S EVENTS

Ladies Aid Society. Reception to Bishop and Mrs. Oldham. and Dr. and Mrs. Truscott, San José 1466. Girl Guides Picnic to Carrasco Muster Rivera y Comercio 8.30.

Fixtures at a Glance

APRIL 7 (Tuesday) Farewell Luncheon to Mr. Hoffman Philip (Organised by the American Association) Alhambra Hotel 12.15.

APRIL 8 (Wednesday) Christian Work Congress Closing Session, Pocitos Hotel.

APRIL 15 (Wednesday) Tydemann-Coles Wedding Holy Trinity Church 9.30 p.m. Entertainment Society Annual General Meeting, Victoria Hall 9.30.

APRIL 17 (Friday) Rotary Club Lunch Alhambra Hotel 12.15.

APRIL 18 (Saturday) A Folly Ball, Parque Hotel 9.45.

APRIL 22 (Wednesday) British Society Annual General Meeting, Victoria Hall 9.30.

APRIL 24 (Friday) American Business Lunch, Alhambra Hotel 12.15.

Bridge Drive (Organised by Montevideo Tennis Club) Victoria Hall

APRIL 25 (Saturday) St. Dunstan's Concert (Organised by the Services Association), Victoria Hall 9.15.

MAY 5 Goode-Davie Wedding Cripta de Santa Maria Auxiliadora, 9.30.

MAY 9 (Saturday) Annual Bal (Organised by the Montevideo Tennis Club.

MAY 16 (Saturday) Private Evening Party.

British Schools Bazaar, Victoria Hall.

LATER DATES—NO CHANGE

Professional Directory

LAWYER

Dr. GUILLERMO WILSON, O. B. E. Legal adviser to His Britannic Majesty's Legation in Montevideo. Calle 25 de Mayo 395. Tel. 1895 Central.

DOCTORS

Dr. ALFREDO PERSICO, English speaking Physician and Surgeon (of the Staff of the Maciel Hospital). Consulting hours 2.30 to 4.30 daily and from 8.30 to 10.30 p. m. on Mondays, Wednesdays and Fridays. Calle Rio Branco 1271 (two minutes from Plaza Independencia). Tel.: 2474 Central.

DENTIST

Drs. T. E. GALLAUGHER and G. E. IVEY North-American Dental Surgeons. Calle Sarandí 669. Telephone 1932 Central. Consulting Hours 9-6.

EDUCATIONAL

HENRY CASTLE AYRE Professor of English (Professor at the National High School of Commerce and at the Naval School) Guayabo 1598.

LA MASANA IS ON SALE IN ALL KIOSQUES AND GARRAJES. Price \$ 0.54 Subscription per 6 months \$ 5.50 Subscription per 12 months \$ 11. —

GUÉRET'S Anglo - Uruguayan COAL Co. Ltd.

IMPORTERS OF

COAL ANTHRACITE FOUNDRY COKE GAS COKE



GALVANISED IRON SHEETS



CERRITO 307

Teléfonos: Central 3608 — Cooperativa

HIGH CLASS ENGLISH TAILORS

SICA HERMNOS

Ituzaingó 1336

SOUND ADVICE

Before installing any of the substitutes to gas in your bathroom, study and discover how economical gas itself really is

WHEN YOU WANT TO DYE, BE SURE YOU GET

SUNSET DYES

AND DIE SOONER THAN TAKE ANY OTHER

Importers Oscar Pintos — 18 de Julio esq. Paraguay



PIANOS

CARLOSOTT y Cia. 25 de Mayo 509

LIBBY'S PRODUCTS are ALWAYS the BEST

JUST RECEIVED A NEW LOT OF

Libby Sliced Pineapples, Asparagus, Sour Mixed Pickles, Mustard, Sweet Relish, Sour Gherkins, Tomato Catchup, Red Salmon, Sauer Kraut.

SOLD IN ALLGOOD STORES

Cia Swift de Montevideo S.A

NOTICE

The "Foreign Exchange" and "Stock Exchange" information published in "The Sun" is supplied by Mr. David Herald, Broker, 25 de Agosto 405

FOREIGN EXCHANGE

YESTERDAY'S MID-DAY RATES

Table with columns: EXCHANGE ON, Cable, Cheque. Rows include England, United States, France, Belgium, Switzerland, Italy, Spain, Holland, Brasil, Argentina.

STOCK EXCHANGE

There was a quiet market yesterday but with value well maintained. The following operations were registered: Consolidated: 14,100 at 66.30...

SHIPPING

VOLTAIRE (River Plate - New York) arrived yesterday at New York. AVON (Southampton - River Plate) arrived yesterday at New York. ALMANZORA (Southampton - River Plate) called at Cherbourg yesterday.

REAL ESTATE

\$ 11,000, casa en la calle Obligado N.º 1320, de 206 metros. \$ 3,300, casa en la calle Nelson N.º 100, de 295 metros.

BUSINESS DIRECTORY

DAVID HERALD Foreign Exchange—Stocks & Shares Insurance—Commissions in General 25 DE AGOSTO 405

TIPIST & STENOGRAPHER

E. M. BOYLE Expert Typing & Stenography First Class Copying, Rapid Execution Uruguay 820. Telephone Central 1906 After 5.30 p.m. Cerrito 716. Dept. 220

SPORTS DIARY

MAY 1 (Friday) Tennis: M.T.C. Mixed Doubles Club Tournament, Parque Central.

The Congress Day by Day CONGRESS PROGRAM APRIL 5

SUNDAY, APRIL 5

16: Afternoon session: Consideration of Report XII "Cooperation and Unity".

20.30: Evening Session: Presentation of the evangelical work in Europe by M. Cadier, of France and Sr. Marquez, of Spain.

MONDAY, APRIL 6

9: Morning Session; Consideration of Report X, "Relations between national and foreign workers".

11.30: Half-hour of spiritual meditation to be led by M. Cadier.

14: Six sectional meetings under the auspices of the six committees on Resolution. All delegates and supposed to attend one or another of these meetings according to their choice.

18: Address in the Athenium by Dr. Samuel G. Inman on "Some problems which are solved by means of world cooperation".

20.30: Evening Session: Addresses by Miss Florence Smith and Dr. Ernestina Nelson.

AGENDA REPORT XII

(1) How can the essential unity of the whole body of Christian believers be rooted in the thought and be progressively worked out in our programs.

(2) Is there a rising tide of desire and effort for co-operation.

(3) Is it desirable, at this time to raise the question of organic union, whether in each Republic or in all South America?

(4) Would it be a help if the Churches should be known under a common name, remanding the denominational barriers, the best following — if so desired.

(5) Should we recommend as helps towards fraternity:

(a) A common hymnal for all South America and the adjacent Spanish lands?

(b) The acquiring of lands and equipment for Summer Conferences

for study, play, and worship at suitable centres.

(6) Shall we continue to press for the creation of graduate schools of Theology and Social service.

(7) Might these schools be also schools of languages and Missionary preparation?

How shall this be brought to pass?

(8) Shall we recommend the "Continental wide" Evangelistic effort that has been suggested.

(9) Does Christian unity make for International good-will?

(10) How shall we promote the anti-war spirit and seek to array the consciences of our churches against its futility and sinfulness.

AGENDA ON REPORT OF X

I. How and how far should national consciousness affect relations between foreign and indigenous workers?

II. What basic principles underlie the relations between foreign and national workers?

(A) State and additional, and restate if necessary those laid down.

(B) What are the answers which have been suggested in the application of these principles in the report? State any additional ones.

(C) How are they exemplified in the various mission areas: e.g. India, Japan, South America, etc., and what are the limitations of spheres of influence as between foreign and national workers?

III. Practical questions growing out of these relationships:

(A) Salaries and allowances of foreign missionaries.

(B) Self-support and its relation to the whole matter of the National Church — Statements of progress since 1916.

(C) The true spirit in which these relations can alone be made effective and influential is by cultivating the mind of Christ.

YESTERDAY'S SESSION

Yesterday morning was devoted to the discussion of Report IX (Literature) which is a careful survey of available South American Literature, the problem of its distribution and the needs and possibilities of the future. The report was presented by Mr. John Ritchie who has had several years of experience in Peru. Mr. Ritchie stated that a fairly large amount of good literature exists, but that it is not well circulated and that advantage is not being taken of one of the best means of spreading Christianity.

In regard to distribution he made various suggestions, notably advocating more attractive binding and greater attention to title. As regards needs, he advocated more attention to literature for persons outside the churches and additional books for students and workers.

In the discussion that followed, the greatest interest centred round magazines for young people and the use of the secular press as an agency.

Mr. Clay of the Methodist Publishing House in Brazil spoke of the necessity of subventions from the Church Boards in order to supply attractive books.

Mr. Davidson of the Y.M.C.A. in Rio advocated a more extensive use of the daily papers for the publication of articles written by friends amongst the nationals.

Miss Epps, Editress of Bem-ti-vi, Mr. Stuntz Editor of "El Amigo de la Juventud", Rev. M. dos Santos, Rev. Ottoniel Motta, Dr. Caraiva (Secretary of Christian Endeavour in South America), Dr. Alvara Reis, Señor Carlos Araujo (Agent of the London Tract Society in Spain) and Mr. White also took part in the discussion which was concluded by Dr. Ortiz-González, Editor of La Nueva Democracia placing the Committee of Cooperation and La Nueva Democracia at the disposition of the Evangelical Forces for the production of literature.

THE CHURCH CONCERT

The Concert organised by the Ladies Aid Society at the Methodist Church on Friday night last had a much more interesting programme musically than is usually heard on such an occasion, as the following will testify:—

PART I 1. Organ (Hollins. — Grand Choeur N.º 2) Mr. Barrell.

2. Trio (a) Gaul. — Farewell, From "Ruth"; (b) Handel. — Lift thine eyes From "Elijah", Mrs. Browning, Mrs. Summers, Mrs. Ibbott.

3. Solo (Campion. — The Ninety and Nine) M. Stuntz.

4. Violin (a) Schumann.—Abendlied (b) Schumann. — Trauenerlei, Miss Browning.

5. Quartette and Bass Solo (Gaul. — List! The Cherubic Host I Heard

PRINTING

PRINTING WORKS

Undertake all kinds of printing without exception at prices defying competition in Montevideo and offer the following

SPECIAL ADVANTAGES

- (1) PROMPT DELIVERY: Delivery on date fixed at reception of order is guaranteed. (2) ENGLISH PRINTING: All English printing is corrected by an English proof reader. (3) URGENT WORK: The works being open all night, in cases of emergency orders can be left up to 3 a. m. and executed within 24 hours.

717 —PLAZA INDEPENDENCIA — 717

Telephone: 2764 - Central

the Voice of Harpers From "The Holy City", Mrs. Browning, Mr. Summers Mrs. Crew, Mrs. Ibbott, Mr. Stuntz.

6. Organ (Lemare. — Andantino, in D flat) Mr. Barrell.

Today at the Opera, Favorita to night Manon.

PART II

Penitence Pardon and Peace A Leuten Cantata by J. H. Maunder. Soloists: Miss Hilda Davis and Mr. Reese Parkin.

Sopranos: Mrs. de Anguera, Mrs. Balloch, Mrs. Browning, Mrs. Campbell, Mrs. Crocker, Miss Ewald, Miss Hardman, Miss Murphy, Mrs. Seldon, Miss Snow, Mrs. Summers, Mrs. Tuddenham, Miss Wilton.

Contraltos: Miss de Anguera, Miss...

Miss Gilliland, Miss Hagar, Mrs. Ibbott, Miss Morse, Miss Perry, Miss Reid, Miss Smedberg.

Tenors: Mr. Andrews, Mr. Brown, Mr. Davison, Mr. Paseyro.

Basses: Mr. de Anguera, Mr. Crew, Mr. Crooke, Mr. Decurnex, Mr. Lowthrop, Mr. Stuntz.

Leader, Mrs. W. E. Browning. Organist, Mr. Stanley Barrell.

Applause is not admitted at a concert given in a consecrated building, why we have never been able to understand, but it is not nevertheless, and its absence increases the difficulty of the critic's task as he is unable to test the soundness of his own judgement by the vox populi. But everybody was smiling contentment as they stood on the order of their going at the Church door, so we feel that our verdict "a good concert" is not a manifestation of "erosity."

The success of the evening was undoubtedly Mr. Stuntz who has a beautiful voice, which he has taken the trouble to have well trained, in this not following the bad example of most English language males. Good in both his items he was distinctly at his best in the Gaul. Of the two trios and the quartette, the trio from Elijah was a long way the best, its rendering reaching a very high standard indeed. Miss Browning was in much better form than in the previous week at Crandon; we preferred her in the Abendlied but the impression may have been caused by the hackneyedness of the Trauenerlei. Mr. Barrell successfully calmed our fears as to what the organ would do next a preoccupation always present in this country noted for its inhospitality to organs. Mr. Barrell's rendering of Lemare's Andantino in D flat was pleasantly discreet.

Mrs. Browning must be congratulated on a very creditable performance of the Cantata, as despite the

known difficulties of getting sufficient rehearsals, we only detected one bad mistake. The Chorus work was good although in this class of work sopranos never make a really satisfactory substitute for boys. The best detail was the well known air in Part III which was taken in just the right manner. Miss Davis's excellent production stood her in good stead in the faulty acoustics of the building and enabled her to sustain the prolonged high passages at the end of the Cantata without apparent effort, on the other hand the faulty acoustics were more damaging to Mr. Parkin's less well trained voice, the natural quality of which enabled him however to give a very sufficient performance.

RELIGIOUS NOTICES

METHODIST EPISCOPAL

On Sunday morning, at 10.30, Bishop Francis J. McConnell of Pittsburgh, U.S.A. will be the preacher, Those who have heard Bishop McConnell, and those who have heard about him will be glad of the opportunity to hear his message.

At the Evening Service, in McCabe Hall at 8.30, Dr. A. E. Day of Canton, Ohio, U.S.A. will be the preacher.

Public Worship is held in the Methodist Church, Médanos and Constituyente, every Sunday Morning at 10.30 and in the McCabe Hall, Sunday. Evening at 9.00. All are invited. Seats are free. Hymn-Books are provided.

HOLY TRINITY

Holy Communion every Sunday morning at 8 a.m., and after Matins on the first Sunday in the month. Choral Eucharist on the third Sunday's at 10.30. On Saints' Days there is a Celebration of the Holy Communion at 10 a.m. — Matins and Litany every Sunday morning at 10.30 (except as stated above when there is a celebration of the Holy Communion) — Evensong at 8.0 p.m. in summer, and at an earlier hour in winter — Children's Service at 9.30 a.m. on the first Sunday in each month.

CHRISTIAN SCIENCE

Christian Science Services will be held in the Victoria Upper Hall (Rio Negro 1483) every Sunday at 10.45 a.m., and every Wednesday at 6.30 p.m. All are welcome.

Besides the Central and Herberta Library THE SUN is now on sale at the Carlitos Kiosko, Plaza Independencia just opposite Sarandi.

THE MISTRAL MYSTERY. HOW A MISTAKE OCCURRED.

(Special to THE HERALD.)

MONTEVIDEO, April 3.

The open letter from Gabriela Mistral, the Chilean poetess, replying to Dr. Alfredo Palacios's charges against the aims of the Christian Work Congress now in session here, and in which she appeared to make some criticisms against American business representatives in South America, has caused some disturbance in the American community and in the Congress itself. The statement appearing in the special dispatches to THE HERALD said the letter had been read at a session of the Congress and met with approval of the leaders.

It now develops that this letter was not read to the Congress but that another letter from Miss Mistral was read on Wednesday night to the Congress in which she discussed religious matters. The letter that appeared in THE HERALD was given out to the press representatives by one of the officers of the Congress with its translation into English in a purely personal way. The understanding of the press, however, was that it had come before some committee of the Congress.

At a business meeting of the Congress a brief statement was issued making it clear that the letter given publicity was not read before the Congress and therefore could not in any way have been heard nor could it have been approved by it. As regards the text of the offending letter, Spanish students who have studied it, say that its translation did not precisely convey the real thoughts and sentiments of the writer.

Inasmuch as there is difference of opinion as to the meaning of Miss Mistral's letter to Dr. Palacios, copies of the paragraphs in the original Spanish of the writer with its translations are herewith presented, so that readers may judge for themselves as to the real meaning. Miss Mistral meant to convey, and also if the paraphrasing of the text appearing in press dispatches was justified.

The Spanish text is as follows:

"Tengo otra convicción profunda: la de que los hombres y las instituciones sin honestidad, que hay en la América española, los gestores comerciales y los escritores con venalidad propia, son los auxiliares marciales y fatales del capitalismo yanqui, los que van lentamente hipotecándonos y que pueden acabar en entregando a las generaciones futuras, unas patrias en teoría libres y que en verdad con sus riquezas entregadas a Norte América.

"En la legión que desde el Norte se desliza hacia nosotros, en busca del conocimiento, de vínculos y de intercambios, sobre un noventa por ciento de comerciantes, hay un diez por ciento de gentes honorables: los profesores norteamericanos, católicos, protestantes y laicos."

Aspect," it provincialises, or at best, continentalises what is by nature universal. It is difficult for the popular mind in South America to appreciate the fact that men belonging to a powerful sister nation can work in other countries without being inspired by selfish or national interests. For that very reason, the Evangelical missionary should avoid all entangling associations with commercial or political interests in order that he may stand forth in the full light of day as God's representative and no other."

Some interesting points have been brought up in the Congress relative to the course to be followed in mission schools in the Plate region. Whether the tendency should be to nationalise them or have them retain their distinctive American educational courses so far as the laws of the country will permit. The advisability of teaching in English is also discussed, as it is a puzzling problem in the opinion of many of the teachers in these mission schools.

On this subject, the report of the committee on Education says:

"Should the national policy in education and the national language as a medium of instruction, or the North American system with English as a medium, be emphasized in the schools supported by missionary funds?"

"The two questions are important, not to be solved arbitrarily. As to an educational policy it may be urged that wherever a state has a truly aggressive policy and programme vigorously supported by the government, mission schools should be distinct upholders of that policy, doing their utmost to become a factor in its improvement wherever necessary. In the republics whose governments are lax educationally, the opposite policy may be necessary but it can only be adopted as a temporary measure.

"The use of English as a medium of instruction is a much more puzzling problem. The attitude of thoughtful South Americans living in progressive countries has been happily phrased by Calderon as follows: "To tolerate in our schools as the principal language an exotic tongue, is to forget the national for the foreign."

"Against its use as a principal language of instruction are three objections: (1) mission pupils are thereby shunted away from professional training in government schools; (2) their studies in a foreign language do not, as a matter of fact, stimulate their finest natural development, but rather divert them into business life by their proficiency in English; (3) foreign teachers who are enabled to continue the use of their own language and their own modes of thought find great difficulty in entering the inner life of the students they are endeavouring to educate.

"It goes without saying, however, that English may well hold a large place in the curriculum of mission schools of secondary or higher grade. It means much to introduce a student to English literature, to the current output of magazines, newspapers and

BISHOP OLDHAM'S EXPLANATION

[To the Editor.]

Sir,—In the unfortunate episode reported by THE BUENOS AIRES HERALD the facts are as follows, so far as those who have the direction of Methodist affairs on this Continent know.

(a) In connection with the Congress assembled in Montevideo several well known leaders in South American life were invited to bring to the Congress such expressions of opinion as would help us all to understand the drifts of South American thought. This does not mean that we either approve or accept these utterances.

(b) Amongst those invited were Miss Gabriele Mistral a poetess, a liberal Catholic and a leader in the feminist movement in Chile. This lady accepted the invitation but was later prevented from coming. She wrote the Congress a letter, this letter was read to the Congress.

(c) Miss Mistral at the same time wrote another letter to Señor Alfredo Palacios in reply to an open letter of his accusing the Missionaries of being the advance guard of what he calls "American Imperialism" which is alleged to be seeking to dominate the life of South America. Of the existence of this letter the Congress had no knowledge.

(d) THE BUENOS AIRES HERALD seems to have mistaken one of these letters for the other and the Congress is therefore wrongly accused of accepting and welcoming the expression of sentiment condemning a great body of Americans engaged in commerce in these lands.

(e) The mistake of THE BUENOS AIRES HERALD is unfortunate, and so far as local Methodism is concerned

in the region of the Rio de la Plata it is emphatically denied that we either knew anything of the letter that has given rise to this controversy or that we had any belief or sympathy with its statements.

We are seeking to serve the whole community and those of us who are Americans are as ready as any to defend the honour and reputation of the great body of our fellow citizens who are legitimately engaged in commercial undertakings for the common good of both North and South America.

We ask on the other hand that our Missionary enterprises be similarly dealt with in all fairness of judgment and that we be not held responsible for matters with which we have had nothing to do.—Yours, etc.

W. F. OLDHAM.

The English translation given to the press reads:

"I have another profound conviction and that is that the men and institutions who have no honesty of purpose, in Latin America, men who have venal purposes in commerce and writers who easily sell themselves, are the most efficient and most dangerous helpers of Yankee capitalism. They are slowly mortgaging our future and may later on finish their work, handing over to future generations countries which are in theory free but which are in truth handed over with all their riches in the power of North America.

"In that legion which comes from the North, in search of knowledge of connections and of the opportunity for exchange of products, as opposed to 90 per cent who are merchants there are 10 per cent whose purposes are altogether honourable. These are the North American professors who as regards religion may be Catholic, Protestant or of diverse beliefs."

THE WORD "PAN-AMERICAN."

Among the difficulties experienced by the Evangelical church workers in Latin America is to convey to many of the people with whom they come in contact that the missionaries and educators are not inspired by selfish or national interests. Because this idea gets fixed in the minds of many in these countries one of the reports before the Congress suggests that it might be well to seek to abolish the term Pan American with any connection with the Evangelical movement in South America.

"It is a term distasteful, even its political acceptance, to many of the best minds on the continent," says the report entitled "Special Religious Problems in South America." Used in connection with Christianity, as in the title of a well known book, "Pan-Americanism in Its Religious

he cause, thinking of Anglo-Saxon countries and to give him an English vocabulary. Many affirm that the current literature of Latin America in Spanish is often unwholesome."

Because of the excellent progress made in educational work in Argentina and Uruguay and the attention given to the cause of education by these Governments, the report seems to feel that the mission schools in these countries are good examples of what may be done in the field of education by Evangelical churches in Latin America.

A different situation seems to prevail in the Plate region. Different to Brazil, where there is another race and different climatic conditions to be considered. Different to some of the more backward countries of South America because of the lack of interest in the cause of education.

In discussing the mission schools in Argentina, the report says:—

"The question of nationalising mission schools, that is, of adopting the Government programme and Spanish as the language, is regarded as desirable in the region of the River Plate. There are three distinct attitudes: (1) that the North American programme should be closely followed; (2) that local conditions should be the determining factor; and (3) that mission schools should be nationalised, offering English only as a specialty for the encouragement of enrolment. The success of an Evangelical enterprise may hinge on the proper solution. All constructive educators seek to face squarely up to it.

"The principal arguments for nationalising mission schools are: (1) the legalisation of courses of study and of certificates constitutes a wider appeal for enrolment and enables higher education to be carried on without troublesome and sometimes almost impossible examinations; (2) national teachers can be secured to cover the general programme of studies. This argument has less value in Argentina, since there are plenty of available teachers; (3) mission teachers are made free to teach the Bible, handle administrative matters, and in general to shape the educational environment of the students. This enables a given number of missionaries to undertake more extensive educational work. (4) Conforming to the local standards avoids all offence to national pride, while the sanction of the law gives prestige. (5) it does not forbid the teaching of English as a subject.

"The arguments for an English or American policy are as follows: (1) as a rule text-books published in the English language are superior; (2) it is very difficult for teachers trained in England or in North America to follow out the spirit and letter of Latin American requirements in education; (3) through their ability to use the English language the pupils are introduced to a wealth of English literature, both religious and cultural; (4) an English programme attracts a certain element of the better class of Latin Americans, raising the general moral tone of the student body and accomplishing results which are far-reaching."

From Buenos Aires "Herald, April 7-1925.

"THE HERALD" AND THE MISTRAL LETTER.

So much stir has been created through the publication in our columns of a letter from the Chilean poetess, Gabriela Mistral, that we feel it our duty to add a final statement to those which have already appeared, and also in order to clear up certain misconceptions that have arisen. It appears now that there were two letters, one containing the usual dutiful expressions of love and faith, and the other embodying the poetess's real feelings on the subject of American commerce and journalists. The second letter was shown to our special correspondent at Montevideo by the Secretary-General of the Congress with the intimation that it would come before the committee, and, acting on that, the former took down the salient points—"Ninety per cent. of the North Americans who come to South America represent men and institutions which have no honesty of purpose in Latin America. They are men who have venal purposes in commerce and writers who easily sell themselves and are easily the most efficient helpers of Yankee capitalism"—and, when the other letter was read to the Congress, our correspondent, thinking that the damaging statements were being made and noting, with surprise, the wholesale applause, cabled us to that effect, and thus caused the situation which has arisen.

Now, we would like to know why Dr. Inman showed our correspondent a letter that seems to have been private, why he induced him to believe that it was to be read to the Congress, and why Dr. Mistral, whilst professing extreme Christianity and a love of all the most beautiful traits in human nature in one letter, should so far forget all those tenets and go to the extreme of villifying her—presumably—fellow-creatures in another. It proves that platform manners are to be put on as one does a suit, and just as a suit of clothes may cover defects in form, so, apparently, does the expression of pious regard for the sinner clothe the real feelings of the speaker. We know that the objectionable letter exists, but we cannot reconcile the statements of the two letters, any more than Dr. Inman can tell us why he induced our correspondent—as well as other Press correspondents—to believe that one was the other.

We will even qualify this last statement by saying that perhaps Dr. Inman did not believe that the offending letter—or the letter containing what we deem to be couched in offensive terms—would be read to the Congress. If, however, that is the case, we still fail to see why it was shown to our correspondent, who had every right to suppose that, as he was on official business anything that was shown him was connected with that business. In the regular routine of newspaper work reporters are frequently given before hand copies of addresses that are to be delivered at banquets, congresses, etc., and it would hardly strike the reporter that the copy he had been given, or shown, was other than that to be delivered when the occasion arose. We take it that the case in point was similar to the many that arise in the course of a reporter's duties. Our correspondent was shown a letter that he was given to understand would be read to the Congress, or a committee of the Congress, at Montevideo. He was not told that the letter was private, nor was he asked, as is sometimes the case, to refrain from publishing its contents. In reality he did his duty by sending to his paper the text, and we, on receipt, did our duty by publishing it.

What happened was that our correspondent was shown one letter and the Congress had another read to it. The applause that followed the reading was taken to be applause for the letter shown to our correspondent. We may even suppose, for the sake of argument, that the reporter did not pay due attention to the letter being read—a natural thing seeing that he already knew—or supposed he knew—what it contained. We cannot blame newspaper correspondents for not listening with bated breath to the speeches which he has in his pocket, and he invariably takes it for granted that the speaker has not altered his address. That is what occurred at Montevideo, however, and although we gladly ventilate the matter once again to clear up the point at issue for the Congress, we are still wondering why Dr. Mistral wrote the letter which contained the terms we published, and we also are at liberty to wonder why Dr. Inman should have taken it upon himself to show that letter to our representative.

From Buenos Aires "Herald," April 7-1925-

"THE HERALD" AND THE MISTRAL LETTER.

So much stir has been created through the publication in our columns of a letter from the Chilean poetess, Gabriela Mistral, that we feel it our duty to add a final statement to those which have already appeared, and also in order to clear up certain misconceptions that have arisen. It appears now that there were two letters, one containing the usual dutiful expressions of love and faith, and the other embodying the poetess's real feelings on the subject of American commerce and journalists. The second letter was shown to our special correspondent at Montevideo by the Secretary-General of the Congress with the intimation that it would come before the committee, and, acting on that, the former took down the salient points—"Ninety per cent. of the North Americans who come to South America represent men and institutions which have no honesty of purpose in Latin America. They are men who have venal purposes in commerce and writers who easily sell themselves and are easily the most efficient helpers of Yankee capitalism"—and, when the other letter was read to the Congress, our correspondent, thinking that the damaging statements were being made and noting, with surprise, the wholesale applause, cabled us to that effect, and thus caused the situation which has arisen.

Now, we would like to know why Dr. Inman showed our correspondent a letter that seems to have been private, why he induced him to believe that it was to be read to the Congress, and why Dr. Mistral, whilst professing extreme Christianity and a love of all the most beautiful traits in human nature in one letter, should so far forget all those tenets and go to the extreme of villifying her—presumably—fellow-creatures in another. It proves that platform manners are to be put on as one does a suit, and just as a suit of clothes may cover defects in form, so, apparently, does the expression of pious regard for the sinner clothe the real feelings of the speaker. We know that the objectionable letter exists, but we cannot reconcile the statements of the two letters, any more than Dr. Inman can tell us why he induced our correspondent—as well as other Press correspondents—to believe that one was the other.

We will even qualify this last statement by saying that perhaps Dr. Inman did not believe that the offending letter—or the letter containing what we deem to be couched in offensive terms—would be read to the Congress. If, however, that is the case, we still fail to see why it was shown to our correspondent, who has every right to suppose that, as he was on official business anything that was shown him was connected with that business. In the regular routine of newspaper work reporters are frequently given before hand copies of addresses that are to be delivered at banquets, congresses, etc., and it would hardly strike the reporter that the copy he had been given, or shown, was other than that to be delivered when the occasion arose. We take it that the case in point was similar to the many that arise in the course of a reporter's duties. Our correspondent was shown a letter that he was given to understand would be read to the Congress, or a committee of the Congress, at Montevideo. He was not told that the letter was private, nor was he asked, as is sometimes the case, to refrain from publishing its contents. In reality he did his duty by sending to his paper the text, and we, on receipt, did our duty by publishing it.

What happened was that our correspondent was shown one letter and the Congress had another read to it. The applause that followed the reading was taken to be applause for the letter shown to our correspondent. We may even suppose, for the sake of argument, that the reporter did not pay due attention to the letter being read—a natural thing seeing that he already knew—or supposed he knew—what it contained. We cannot blame newspaper correspondents for not listening with bated breath to the speeches which he has in his pocket, and he invariably takes it for granted that the speaker has not altered his address. That is what occurred at Montevideo, however, and although we gladly ventilate the matter once again to clear up the point at issue for the Congress, we are still wondering why Dr. Mistral wrote the letter which contained the terms we published, and we also are at liberty to wonder why Dr. Inman should have taken it upon himself to show that letter to our representative.

Montevideo "Sun," April 9 - 1925

THE SUN
 A DAILY PAPER FOR THE
 ENGLISH LANGUAGE
 COMMUNITIES OF URUGUAY
 PROPRIETOR & EDITOR A. MAVER
 OFFICES:
ALZAIAR, 1367
 TERMS OF SUBSCRIPTION
 Subscription: Uruguay, Paraguay
 and Argentinae
 One Month \$ 1.25
 Three Months 3.50
 Six Months 6.00
 One Year 10.00
 Subscriptions, other countries.
 One Year \$ 15.00
 Shorter periods by arrangement
 ADVERTISING RATES ON
 APPLICATION

THE CONGRESS

ITS SUCCESS AND ITS WEAK POINT

The "1925 Montevideo Congress" organised by the "Committee on Cooperation of Christian Work in Latin America" must be pronounced an unqualified success, in that it united, in its three hundred members, representatives of every Evangelical denomination, and of practically every Latin American country, besides attracting visitors from as far afield as France Switzerland and Spain.

Of the value of the work of the Congress, time alone can be the judge, and although it is impossible that the judgement can in all cases be favourable, where it is condemnatory, the condemnation will only be of the fruit produced and not of the effort made in planting the tree.

There is however one result which we feel we can condemn without waiting for the acid test of time. We refer to the recommendation of the Findings Committee on the relations of the Evangelical Churches to the secular press. These relations have in the past either been neglected (a purely negative evil) or they have been mis-used. An argument to support this view can be found in the attitude of the English dailies of the River Plate towards the Montevideo Congress. The Standard has been openly sympathetic, but it has pushed its sympathy to the point of reporting the Congress at such length that we feel positive that the reports have been completely neglected by the general public after the first day, and have only interested those who were already interested, that is the speakers at the Congress themselves. We have not the least doubt that the Standard's policy has been inspired by a request from some of the Congress officials and is thus an example of mis-use, or rather poor use of the press.

The Buenos Aires Herald is a case neglected. The Herald is an extremely broad minded tolerant paper, ever ready to support any movement destined to benefit humanity, and yet its attitude towards the Congress has been unsympathetic. The cause is not far to seek. The Congress has been in the mind of the Herald nothing but an Evangelical Church Congress met to discuss its own Evangelical affairs, much as an Anglican Church Congress is held annually in England: the holding of such a Congress in Catholic Montevideo, could logically only mean a proselytising effort on an extended scale, and as such anathema to our esteemed contemporary, which in the circumstances showed

THE INTERNATIONAL SCHOOLS

Calle Brandzen 2054, Corner of Municipio
 (Hal a square from Avenida 18 de Julio)
 ESTABLISHED 1920

Founder and Headmistress: Frances Hanna. B.A. (R.U.I.)
THE NEW TERM OPENED MARCH 2

Work at the International Schools is done entirely in English and follows in every way the methods adopted in the best educational establishments for boys and girls in the United Kingdom

Airy and Spacious Premises

its tolerance by being merely unsympathetic and not openly hostile. The Herald was as we have said before a case of neglect, because we are quite certain its attitude would have been entirely different, if any attempt had been made before the Congress opened to make the objects of the Congress clear to the Herald's Editor. We ourselves would have been in the same position as the Herald if our personal admiration for and friendship with Dr. Browning, the local organiser, had not predisposed us to sympathise with anything in which he was actively interested, and thus paved the way to remedying our own share of the general press neglect by digging for ourselves.

Now in this situation the only recommendation the Findings Committee has been able to make is the following:—"This Congress calls the attention of Missionaries and Christian Churches to the exceptional opportunity and the immense value of the Press as an instrument of Evangelisation, by means of which our message can be delivered to all parts of the continent and to all classes except the completely illiterate.

Here is a recommendation which if followed should certainly put an end to neglect of the Press but will in our opinion dangerously increase the possibility of its mis-use. It ultimately leaves Press initiative to individual pastors and missionaries, that is in the hands of non-secular writers whose experience is confined to convincing the convinced, whereas it should be in the hands of secular writers trained in the much more difficult art of writing for all the world to read. So far from thinking it wise to leave Press initiative to individuals we would go to the other extreme of confining at exclusively to some Central Board. It would be beyond the scope of the present article, and the ability of the present writer, to offer a definite scheme, so having signalled the point of failure, we confine our advice to suggesting that the next Congress shall include as guests, members of the lay press.

Religion has for years been in bad odour, and the fact should not be cause for wonder. The Roman Church perpetuated some of the worst errors of the Jewish Church, which it was intended to supersede, and the fruit of the Reformation was stunted in its growth—the Anglican Church by clinging to most of the abstruse theology of the Roman Church, which theology few think-

ing men could accept; and the various Non-Conformist Churches by a series of rules of life, which few thinking man saw any reason for obeying. And the struggles to prove that the other was wrong, even when they did not produce tragically, at any rate removed from religion its possibility of real use to humanity. This situation allowed the Jewish Church to justify its, in the origin politically inspired, objections to the doctrines of Christ, by pretending that the failure of the Christian Churches was due to following these doctrines, when it was patent that the failure was due to not following them.

But this has changed. The Evangelical Churches are in process of agreeing to differ about theology and to replace these differences by a common effort in the service of mankind, and the Committee on Cooperation is a living fruit of this new spirit. Proselytism is no longer an objective of Evangelical work, if it happens, it is accepted but it is not sought. Local proof of this can be found by questioning any of the Catholic girls who have been through Crandon, one of the Evangelical founded schools and more general proof, in the number of Catholic teachers employed in the Evangelical schools throughout Latin America. Our statement as to the non-existence of proselytism may seem to be in contradiction with the above quoted recommendation of the Findings Committee, but the contradiction disappears when it is realised that Evangelisation no longer means inducing people to believe in a particular doctrine about Christ, but to believe in living up to the doctrines of Christ, as they appear in all their simplicity in the New Testament.

Now the sinking of theological differences, the presenting of a solid front in the service of man is no fully realised dream, it is a dream in process of realisation and it is to help this process that the Congress has been held and that further Congresses will follow: and we feel certain that if the Buenos Aires Herald had understood the situation at the commencement of the Congress, its want of sympathy would have been turned into warm support. The absence of this support has been a loss to the Congress, in which little interest has been taken by the general public, that same general public which would

(Continued on Page Four)

R. M. S. P. THE ROYAL MAIL STEAM PACKET COMPANY
 Sailings from Montevideo
 DESNA for Liverpool about April 11
 AVON for Southampton about April 15
 DEMERARA for Liverpool about April 28
 Fortnightly Service between Hamburg, Southampton, Cherbourg and New York by the R. M. S. P. 'O' Boat.

P. S. N. C. THE PACIFIC STEAM NAVIGATION COMPANY
 Sailing from Montevideo Punta Arenas and West Coast only
 LAGUNA April 15
 For further information apply to the Agents
MACLEAN & STAPLEDON
 PIEDRAS, 332

Lampport & Holt Line
 PASSENGER SERVICE TO NEW YORK
 Calling at Santos, Rio de Janeiro, Trinidad & Barbados
 NEXT SAILINGS FROM MONTEVIDEO
 <VANDYCK> on April 14
 <VAUBAN> on April 18
 AGENT
M. REAL DE AZUA — CERRITO 382 (1st Floor)

LLOYD REAL HOLANDES
 Sailings for Santos, Rio Janeiro, Bahia, Pernambuco Las Palmas Vigo, Lisboa, Leixoes, Cherbourg, Southampton and Amsterdam
 S. S. ZEELANDIA on APRIL 11
 Agent in Montevideo
ANTONIO PIAGGIO Pedras 425 Tel. 821 Central

THE BRITISH BANK OF SOUTH AMERICA Ltd.
 ESTABLISHED 1863
 Head Office: 4 Moorgate, E. C. 2 London. Branches: Manchester, Buenos Aires, Rosario de Santa Fe, Pergamino, Rio de Janeiro, Sao Paulo, Bahia, Pernambuco Porto Alegre, Rio Grande, Santos.
 Montevideo: Zabala 1480. Agencies: Rondeau, Avenida General Rondeau 1671, Cordón, Constituyente 1014, Mercedes, Montevideo 719, Mercedes, (Soriano).
 The Bank draws on all the principal cities of the world, and undertakes all kinds of banking business
Rates of interest until further notice
 In Current Account from \$ 1,000 to \$ 50,000, 1 o/p or annum
 Other Deposits Conventional
SAVINGS BANK DEPOSITS WITH PASS BOOK
 At sight after 60 days . . . }
 Falling due every 3 months . . } CONVENTIONAL
 Falling due every 6 months . . }
 April 25 - 1924
C. W. Drever Manager.

BANK OF LONDON & SOUTH AMERICA LTD.
 FORMERLY THE LONDON & RIVER PLATE BANK LTD. WITH WHICH IS AMALGAMATED THE LONDON & BRAZILIAN BANK LTD.
 ESTABLISHED 1862
 PAID UP CAPITAL and RESERVE FUND £7,140,000
 HEAD OFFICES: 7 Princes Street, London, E. G. 2.
 REGISTERED OFFICE: 25/31 Moorgate, London, E. C. 2.
 BRANCHES IN MONTEVIDEO: 418 Cerrito; 1699 Río Negro (Agency). Agencies at Paysandú, Salto and Rivera.
 BRANCHES AND AGENCIES: in Argentina, Brazil, Chile, Paraguay, Colombia, also at New York, Paris, Antwerp, Lisbon, Oporto, Manchester, and Bradford.
AGENTS THROUGHOUT THE WORLD
 Exchange transactions with all Financial Centres
ALL KINDS OF BANKING BUSINESS TRANSACTED
 Affiliated with LLOYD'S BANK LIMITED. Head Office: 71 Lombard Street London E. C. 3. Subscribed Capital £71,864,780. Paid up Capital £14,372,956. Reserve Fund £10,000,000. 1,600 Offices in England and Wales.
O. H. FULLER, Manager.

AVOID ALL TROUBLE BY RUNNING YOUR CAR WITH NAFTA "ENERGINA" SOLD BY ALL DEALERS AND AT THE BLUE PUMPS
THE SUZO
 "For EGGS and BACON or a real JERKY STEAK" (PLAZA INDEPENDENCIA)
OPEN DAY AND NIGHT.

A DREAM REALISED

«A NON-PUNCTURABLE TIRE WHICH CANNOT PUNCTURE»

For Particulars Apply:

G. A. SYMONDS **LAVALLEJA 1818**
«The British Motor Repairing Works»

STUDY THIS TIRE BEFORE BUYING
ONE OF THE OLD TYPE

“O YES! O YES!”

Owing to the Semana de Turismo *The Sun* will not be published again until next Tuesday.

TO PREVENT ANY MISUNDERSTANDING WE REPEAT THAT THERE WILL BE NO TEA DANCE AT THE PARQUE HOTEL TODAY.

The American Association has organised a Lunch in honour of Mr. Hoffman Phillip at the Alhambra Hotel 12.15 today. The Members of the American Womens Club and all members of the American Colony in Montevideo are cordially invited to attend. The price of lunch will be \$1.50 and it will be served at 12.15 sharp.

Mrs. Bayne will not keep her at home today.

Mrs. Stanley V. Coates will be at home on Thursday next.

Mr. Edwards is leaving for London by the *Descado* on Saturday next.

Miss Ethel and Miss Tuttie Coates are leaving for England by the *Descado* on Saturday.

We are forced to hold over until our next issue the accounts of the Opening Day of the Chimont Golf Club and the Reception to Bishop and Mr. Oldham and Dr. and Mrs. Truscott.

The successful opera season at the Urquiza closed last night. The Company leaves tonight for Buenos Aires en route for Rosario. At the close of the present tour Señora Agostinelli and her husband Señor Tabanelli are proposing to retire from the stage, and devote themselves to teaching. They propose opening a Conservatoire in Buenos Aires with a branch in Montevideo.

A new opera season will open at the Solís on Saturday next with Corucci and Urizar as the stars. The opening programme is not yet officially announced but it will probably be *Rigoletto*. *Lohengrin* is promised during the season.

Tickets (Price \$1.50) are now on sale at the English Club and the Central Library for the Concert in aid of St. Dunstons being organised by the Services Association for April 25. All seats are unreserved.

The Womens Diocesan Association will be holding their Annual Rummage Sale in May. Further details will be announced later but in the meantime look up your old winter clothes and other things you keep without really wanting.

Advertising brings Business

URUGUAY DAY BY DAY

Major Berisso, the Director of the Military School of Aviation who started on a flight from Montevideo to Santiago de Chile on Sunday morning arrived yesterday at Asunción del Paraguay.

Five and hundred and fifty passengers left for Buenos Aires on Sunday night and bigger figures are expected during the week.

Of the seven International events in Sunday's Regatta in the Bay, four were won by Argentine crews.

Yesterday's Tablada entries were 5675 cattle and 4914 sheep. Market active and prices firm.

Readers of THE SUN who require fuller details of the items of news published in *Uruguay Day by Day* are referred to *La Mañana* and *El Diario*

AN INVITATION

Mrs. Cushman and Mrs. Speer extend to the members of the American Womens Club a cordial invitation to have tea with them at half past four on Tuesday, April the seventh at the Prado Restaurant —

To meet the women delegates to the Congress on Social Work

SPORTS DIARY

MAY 1 (Friday)

Tennis: M.T.C. Mixed Doubles Club Tournament, Parque Central.

SHOPPING GUIDE

COAL MERCHANTS

WILSON, SONS & Co. Ltd.
Best Household Coal. Lowest Prices
MISIONES 1513

DRESSMAKERS

MAUD NEUBERGER (de Paris)
Dresses to order. Models from Paris
JULIO HERRERA Y OBES 1444

ELECTRICIANS

CHARLES GROVE
Electrical Installation and
Appliances. Estimates Free
FLORIDA 1487

IRONMONGERS & BAZAARS

FERRETERIA GANDOS
Kitchen & Household Requirements
Pyrex Dishes in All Sizes
RINCON 650 (esq. B. Mitre)

Besides the Central and Herberts Library THE SUN is now on sale at the Carlitos Kiosko, Plaza Independencia just opposite Sarandi.

TODAY'S EVENTS

Forewell Luncheon to Mr. Hoffman Phillip (Organised by the American Association) Alhambra Hotel 12.15.

TOMORROW'S EVENTS

Christian Work Congress Closing Session, Pocitos Hotel.

Fixtures at a Glance

APRIL 15 (Wednesday)

Tydemans-Coles Wedding Holy Trinity Church 9.30 p.m.

APRIL 17 (Friday)

Rotary Club Lunch Alhambra Hotel 12.15.

APRIL 18 (Saturday)

A Folly Ball, Parque Hotel 9.45.

APRIL 22 (Wednesday)

British Society Annual General Meeting, Victoria Hall 9.30.

APRIL 24 (Friday)

American Business Lunch, Alhambra Hotel 12.15.

Bridge Drive (Organised by Montevideo Tennis Club) Victoria Hall

Girl Guides Enrolment Anniversary Dinner, Quinta Henderson 7.

APRIL 25 (Saturday)

St. Dunstan's Concert (Organised by the Services Association), Victoria Hall 9.15.

MAY 5 (Tuesday)

Goode-Davie Wedding Cripta de Santa Maria Auxiliadora, 9.30.

MAY 9 (Saturday)

Annual Bal (Organised by the Montevideo Tennis Club.

MAY 16 (Saturday)

Private Evening Party.
British Schools Bazaar, Victoria Hall.

LATER DATES—NO CHANGE

Professional Directory

LAWYER

Dr. GUILLERMO WILSON, O. B. E. Legal adviser to His Britannic Majesty's Legation in Montevideo. Calle 25 de Mayo 395. Tel. 1895 Central.

DOCTORS

Dr. ALFREDO PERSICO, English speaking Physician and Surgeon (of the Staff of the Maciel Hospital). Consulting hours 2.30 to 4.30 daily and from 8.30 to 10.30 p. m. on Mondays, Wednesdays and Fridays. Calle Rio Branco 1271 (two minutes from Plaza Independencia). Tel. 2474 Central.

DENTIST

Drs. T. E. GALLAUGHER and G. E. IVEY North-American Dental Surgeons. Calle Sarandi 669. Telephone 1932 Central. Consulting Hours 9-6.

EDUCATIONAL

HENRY CASTLE AYRE Professor of English (Professor at the National High School of Commerce and at the Naval School) Guayabo 1598.

BUSINESS DIRECTORY

EXCHANGE & STOCK BROKER

DAVID HERALD
Foreign Exchange—Stocks & Shares
Insurances—Commissions in General
25 DE AGOSTO 405

TYPIST & STENOGRAPHER

E. M. BOYLE
Expert Typing & Stenography
First Class Copying. Rapid Execution
Uruguay 820. Telephone Central 1906
After 5.30 p.m. Cerrito 716. Dept. 220

GUERET'S Anglo-Uruguayan
COAL Co. Ltd.

IMPORTERS OF

CARDIFF
GLASGOW
FORGE

COAL ANTHRACITE
FOUNDRY COKE
GAS COKE



**GALVANISED
IRON SHEETS**



CERRITO 307

Teléfonos: Central 3608 — Cooperativa

HIGH CLASS
ENGLISH
TAILORS

SICA HERMNOS

Ituzalgó 1336

SOUND ADVICE

Before installing any of the substitutes to gas in your bathroom, study and discover how economical gas itself really is

WHEN YOU WANT TO DYE, BE SURE YOU GET

SUNSET DYES

AND DIE SOONER THAN TAKE ANY OTHER
Importers Oscar Pintos — 18 de Julio esq. Paraguay



PIANOS

CARLOSOTT y Cia. 2474 de Mayo 509

LIBBY'S PRODUCTS are ALWAYS the BEST

JUST RECEIVED A NEW LOT OF

Libby Sliced Pineapples, Asparagus,
Sour Mixed Pickles, Mustard, Sweet
Relish, Sour Gherkins, Tomato Catchup,
Red Salmon, Sauer Kraut.

SOLD IN ALLGOOD STORES

Cia Swift de Montevideo S.A

SHIPPING

ALMANZORA (Southampton — River Plate) called at Vigo yesterday.

AVON (Southampton — River Plate) called yesterday at Santos and left for Rio.

VAUBAN (New York — River Plate) arrived at Rio on Sunday and left there yesterday for Montevideo.

FLANDRIA (River Plate—Amsterdam) called yesterday at Las Palmas and left for Lisbon.

THE CONGRESS

(Continued from Page Two) swallow with avidity every detail of a disarmament conference.

A Disarmament Conference! The historians of that slowly coming period when war can no more, will look back with amazed amusement at an age when the nations of the world could send their leaders to solemnly debate, whether their revolvers should have six chambers or only four. They will laugh at the fatuity which imagined that at the outbreak of a war the four chambers would not be sufficient to keep things going, whilst the other two were being manufactured, (or taken out of hiding) and they will smile sardonically at the hypocrisy of an epoch which pretended not to see that an agreement to scrap the two chambers was in itself an implication of the right to keep the remaining four, or, in other words; that the so-called peace conferences were in reality, a consecration of war. The alleged economical triumph of a successful disarmament conference will leave these future historians terribly bewildered, because they will search in vain for any instance of money saved from the folly of guns being spent on the service of man.

And these future historians will regard contemptuously, a public which could be indifferent to a Congress such as the one on the point of closing in this city. But the contempt will not be fair. These future historians will see the finished production, international brotherhood as the result of the true Evangelical message; they will forget that any fool can see the coral reef, but only the keenest can see the coral insect do his building. And it is in coral fashion, that Congresses of Evangelism and similar efforts do their work, which one day will result in the nations of the world resting in peace protected by the moral reef which has been slowly built by those who have proclaimed and proved the wisdom of the Sermon on the Mount.

Before *The Sun* appears again the Congress will have scattered to the four corners of the earth whence it came. So it only remains for us to bid its members *bon voyage*. The present writer, the Editor of this paper, can hardly expect to be alive when the turn of Montevideo comes round again to be the seat of the Congress, but if only in appreciation of the many pleasant hours spent at the Congress and in conversation with many of its members, the Committee on Cooperation of Christian Work can always count on the support of *The Sun*, at any rate so long as it is edited by a Jew.

IMPROVE YOUR SPANISH BY READING
La Mañana
THE BEST INFORMED
URUGUAYAN MORNING PAPER
OFFICES: 1478 CIUDADELA
PRICE 4 CENTS.

The Congress Day by Day
PROGRAM FOR APRIL 7 AND 8

TUESDAY APRIL 7

9: Morning Session: Report of the Business and Findings Committees.

11:30: Half-hour of devotional meditation to be led by Mr. Emmanuel Galland.

14: Afternoon Session: Continuation of the report of Business and Findings.

20:30: Addresses by Dr. Carlos Friese, Geneva, Switzerland, and by Rev. Matthias Gomes dos Santos.

WEDNESDAY APRIL 8

9: Morning Session: Report of the Business and Findings Committees.

SUNDAY'S AND YESTERDAY'S SESSION

SUNDAY AFTERNOON

Doctor Stephen Cory of St. Louis speaking on Sunday afternoon, said that there would be keen disappointment in the Christian world if the Congress did not send forth unmistakable evidence that the spirit and purpose of cooperation had been greatly advanced. Everywhere there was a growth of the longing among men for unity and cooperative action, and the world was looking to the Christian Churches to point the way. "We have not yet attained to unity," concluded the speaker, "but progress is being made. It is through actual practical cooperation that we shall learn the way to live and think together."

The same keynote was struck by Dr. Erasmo Braga, President of the Congress in a speech at the conclusion of the Session. Dr. Braga referred to the demand for co-operation as the idea and ideal of the age, and urged that this new spirit should not be sacrificed for the sake of maintaining lesser loyalties, and pleaded with his hearers to go on with the task of writing new pages in the History of Evangelical Christianity.

YESTERDAY AFTERNOON

The consideration of Report Number X (Relations between National and Foreign Workers) originally scheduled for yesterday morning was deferred to the afternoon. The Report was presented by Dr. W. A. Waddell, President of the Mc. Kenzie College Sao Paolo and created a very favourable impression by the frank albeit hopeful facing of the

11:30: Half-hour of devotional meditation to be led by Rev. Dr. Carlos W. Drees.

14: Closing Session of the Congress.

NOTICE

BOOKS: The "Nueva Democracia" offers a discount of 20 olo on the books for sale on its table. They may be had on credit as may also the "Nuova Democracia" (\$1.50 per year).

AGRICULTURE: All persons interested in agricultural missions are asked to meet in the Reading Room (South entrance of hotel) to-day (Tuesday) at 5:00 p.m.

problems involved. Dr. Waddell said that notwithstanding the growth of the spirit of Nationalism and the consciousness of power on the part of national leaders of the Evangelical movement, he believed that most of the difficulties suggested by the theme had disappeared. This progress towards happy cooperation he attributed to, (1) The Presbyterian Plan (2) Vital changes in Methodist policy (3) The personality of Bishop Oldham.

The discussion was continued by Dr. Orts Gonzales, Rev. Charles A. Long (Presiding Elder of the Southern Methodist Church in Brazil) and the Reverend Oswald L. Silva. The last gave it as his opinion that the national workers had not received the praise which was their due for their work in the Church, and urged that the praise should be more freely given, as appreciation was essential to happy and fruitful service. The Rev. Alberto G. Callon of Chile believed that all the regular work of the Church should speedily pass to nationals, leaving foreigners to confine themselves to special forms of service such as organization. This speaker also paid a special tribute to Bishop Oldham for his services on the question. The Rev. G. H. Evans who said he had seen the Evangelical work in Chile grow from nothing to its present proportions, and was conscious of no difference between his Chilean brother workers and himself. The discussion was concluded by the Rev. J. E. Gattaioli of Argentina.

THE NEW METHODIST CHURCH
CORNER STONE LAID

The presence of the Congress in Montevideo caused the Corner Stone of the new Methodist Church at the corner Yaro and Guayabo, to be laid in the presence of a crowd of distinguished Methodist clergy such as have rarely been gathered together for a similar purpose in a foreign land, as the following list of those who were on the platform testifies:—

Bishop W. F. Oldham, Bishop of the South American Area of the Methodist Episcopal Church, The resident Bishop.

Bishop Francis J. McCunell, Bishop of the Pittsburg Area of the Methodist Episcopal Church. Residence: Pittsburg, Penn., U.S.A.

Dr. A. E. Day, Pastor of the First Methodist Church, Canton, Ohio, U.S.A.

Dr. Robert Brown, Pastor of the

Richmond Ave. Methodist Church, Buffalo, New York, U.S.A.

Dr. J. S. Stone, Retired Minister of the Methodist Church.

Dr. Charles W. Drees, Retired Minister of the Methodist Church.

Rev. S. Tardaguá, Pastor of the Aguada Methodist Church, and Superintendent of the District of Uruguay of the Easter Conference.

Rev. Basil R. Truscott, Pastor of the First Methodist Church, Lomas, Argentina.

Dr. T. A. Truscott, The Pastor of the Local Church.

The Uruguayan Government had marked its appreciation of the occasion by sending a mounted police, as a guard of honour, and in brilliant sunshine the ceremony commenced with the singing of a hymn by the large crowd

PRINTING

PRINTING WORKS

Undertake all kinds of printing without exception at prices defying competition in Montevideo and offer the following

SPECIAL ADVANTAGES

- (1) PROMPT DELIVERY: Delivery on date fixed at reception of order is guaranteed.
- (2) ENGLISH PRINTING: All English printing is corrected by an English proof reader.
- (3) URGENT WORK: The works being open all night, in cases of emergency orders can be left up to 3 a. m. and executed within 24 hours.

717 — PLAZA INDEPENDENCIA — 717

Telephone: 2764 — Central

present. This was followed by a prayer from Dr. Truscott, his son the Rev. Basil giving the Responses. Bishop Oldham then called on Bishop McConnell who with sledgehammer logic demolished the arguments of those who justified their neglect of the Church.

Dr. Brown then explained the necessity of building an English language Church by showing that religion being personal as well as universal, Evangelism required its own language. He concluded by praying that this personal character of religion should never weaken the bonds uniting them to their Spanish brethren.

Dr. Day by apt illustrations from the Greeks and the Temple of Solomon established the necessity of beautiful Churches.

Dr. Truscott then made a short address and placed a leaden casket in the stone. The casket contained the following objects: An English Bible; A Spanish Bible; Discipline; Methodist Year Book; Acts; Buenos Aires Advocate; Methodist Hymnal; Annual Report of the Church; Names of the Official Board; The Sun; The Montevideo Times; The Uruguayan Weekly News; Uruguayan Coms and the Program of the Sacred Concert held on April 5 last.

Bishop Oldham then laid the stone and the ceremony concluded with a Prayer from Dr. Stone and a Blessing from Dr. Drees.

There was a very large attendance including all the well known members of the Local Methodist Church and a number of the Congress visitors headed by Dr. Spicer. The Anglican Church was represented by Canon Blount, and Mr. David Herald President of the British Society.

A pleasing concluding incident was the taking at the request of Bishop Oldham of a photograph of himself and Canon Blount.

It is expected that this new Church on one of the most desirable sites in Montevideo will be ready for occupancy within two years.

The new edifice will face the two buildings of the University and the Government has recently acquired the land adjoining the church property on Avenida 18 de Julio which it plans to use as a site for a public library. Thus the new church will be assured of excellent surroundings and a commanding location.

Starting out on a project to raise funds with which to erect a church showed a splendid confidence on the part of the leaders in the work, and yet this confidence that the English speaking community would respond to the need, has been fully justified

for the site has been paid for and there is between \$30,000 and \$40,000 cash in hand to apply on the building itself, which is to cost about \$80,000.

Red pressed brick will be used in construction of the Church. Its trimmings will be of cement. Its ornamental square tower will be so constructed that later a peal of bells can be installed. The impression seems to be current that the laws of Uruguay forbid the placing and ringing of bells in such a church, but this is not the case so the movers of the church progress have ascertained.

There will be seats for 250 people in the auditorium of the church. Four large stained glass windows will admit the soft rays of sunlight into the interior of the auditorium and add to its attractiveness and restfulness.

Below the auditorium there will be a social hall, equally as large and with a seating capacity for 250 persons. There will be a modernly equipped kitchen which will compare with that of any hotel in the city. Rest rooms, cloak rooms and every facility to be found in a modern church have been included.

The building has been designed after the old English style of architecture by Arteaga and Lasala, who will also superintend its construction.

The contracting firm of Ruiz and Nadal was awarded the contract in open competition with most of the leading construction firms of the city. Later it is hoped to be able to erect a parsonage adjacent to the new church.

RELIGIOUS NOTICES

CHRISTIAN SCIENCE

Christian Science Services will be held in the Victoria Upper Hall (Rio Negro 1483) every Sunday at 10.45 a.m., and every Wednesday at 6.30 p.m. All are welcome.

METHODIST EPISCOPAL

Public Worship is held in the Methodist Church, Médanos and Constituyente, every Sunday Morning at 10.30 and in the McCabe Hall, Sunday, Evening at 9.00. All are invited. Seats are free. Hymn-Books are provided.

IMPROVE YOUR SPANISH BY READING

El Diario
THE BEST INFORMED
URUGUAYAN EVENING PAPER
OFFICES: 1478 CIUDADELA
PRICE 8 CENTS.

THE COMMITTEE ON CO-OPERATION IN LATIN AMERICA

ARTICLE 7.

Montevideo, April 1st, 1925.

The morning was taken up by the 5th Report to the Congress, which dealt with "Social Movements in South America," and this was the only report presented to-day. The report was introduced by Miss Florence Smith, of the Presbyterian Church, Chile.

There were very few dull moments during the forenoon and the interest was intense from the beginning to the end of the three-hour session, and it contained the liveliest discussion to date in any session of the Christian Work Congress.

The discussion might be summed up in the statement that the demand of the day is for the Gospel of Jesus Christ in its fullness applied to the whole of life. On the Tuesday several of the pastors had declared that the supreme business of the minister is to preach the Gospel. To-day those who spoke—and they included several pastors—declared that preaching the Gospel is indeed the minister's main business, but that he must preach the complete Gospel which is both individual and social. They also held that the Gospel must be applied, as well as preached, and that in the application of the Gospel fearlessly and fully is to be found the solution of all of the great social problems which trouble the world to-day. No man whether preacher or layman can fully follow in the footsteps of Jesus Christ without enlisting in all of the movements which affect the world to-day. No man has really caught the spirit of Jesus if he can look unmoved upon human injustice, suffering or oppression.

Our business as servants of Christ is to work for the salvation of men but if men are saved they must be saved in their relationships.

The Rev. Ernest Bauman declared that the greatest social problem in South America is the land problem. He stated that in his opinion the only solution was the expropriation of the land. He cited the example of the United States in solving the problem of land by taking the slaves from those who claimed to be their owners as a method of solution of the land problem. He held that in some respects S. America is ahead of the United States in social spirit and declared that South Americans would not want a man like E. V. Dates to be cast into prison because he expressed opposition to war while preachers here hold the same views go free. South Americans do not want the kind of Christianity represented by the Sir John Bowring who wrote the hymn "In the Cross of Christ we glory" and then took a main part in riveting the opium traffic on China. "We preachers," he said in closing, "want the liturgical Church on Main Street to be the Social Gospel."

Dr. A. E. Day, pastor of the First Methodist Church in Canton, Ohio, of which President William McKinley was a member made a forceful plea for the elimination of the present line of demarcation between pastors on their home base and missionaries. There is no foreign field in the work of the Gospel. We are all working for the evangelization of the world for Jesus Christ and this means healing all of the sore sores of the world.

Professor Ernesto Nelson declared that a strong suspicion still exists that the spiritual penetration of these nations by evangelical missionaries is closely connected with North American commercial conquest. If evangelical missions are to succeed this suspicion must be overcome. He had noticed in many of the South American Conferences on social work that Evangelical missionaries were conspicuous by their absence. They should not

hold themselves aloof. Their presence and help are needed. Most of the South American countries have excellent social legislation at present and this is constantly increasing but it is not applied as it should be. Help is needed in enforcing existing laws. The Y.M.C.A. was commended for excellent social work it is doing.

Near the close of the session several speakers including Soborn Sehora Salas Marchant of Chile, told of the very effective work being done in scientific temperance education and of the growing interest both in temperance and in prohibition especially among the working classes.

The afternoon was devoted to Findings Committees in six sections, each section having two of the general reports to digest. Their considerations will be presented to the Main Congress on Monday afternoon next for final adoption.

In the evening Dr. Molina, of Chile, gave a lecture on "Improvement in Education" which was listened to by a full assembly. He said that education had greatly improved in Chile in the last few years. At the present time every province in Chile has its National Colleges both for young men and for young women, the city of Santiago alone having six "Liceos" for young women.

Chile has also moved forward politically. Until recently the general opinion which people had of Chile was that of a centre for revolutions and earth quakes. Since the revolution of 1891 Chile has had the English Parliamentary system.

Chile has greatly modified her penal laws. To-day any convict may petition for "conditional release" from prison. He may return to society, report periodically to the authorities on his conduct and thereby redeem himself and be restored to his place in the social order.

The great danger to Chile is the neglect of "the man in the street" said the speaker.

He told how Prof. Ross of Wisconsin University had told him in 1910 that a revolution was due in Chile within the next 15 years because of the condition then obtaining in the country. He said that the prognostication came true almost with mathematical certainty, revolution of 1924.

He said that Chile had done much and had many good things but had many more lessons to learn. For example as regards their educational system their educational institutions had a long time to travel before they realized that much to be desired. College spirit which prevails in all of the institutions of North America, expressed in the term "alma mater" which is a recognition of the fact that the college is the creator, as it were, of the soul, or mind, of the student, and which operates for democracy and social solidarity.

He said the Rodo of Uruguay had issued a warning to the Latin youth that there was a danger of their becoming delinquent and becoming "yankeeized." But that Gasset of Spain had offset that by raising the question of who were really the heirs to the Greeks and Romans, the classical people of the ancient world.

Gasset had said that at one time he had thought himself very fortunate in the fact that he had been born in Spain, and was therefore an heir to the ancient Greeks and Romans. But he had raised the question of "What constitutes a Greek? Is it the accident of birth? No. But rather, to be a Greek means to participate in those noble pursuits which made the Greeks great, and that when it comes to this, not the Spaniard but the Anglo-Saxons and the Germans filled

SOCIAL - EDUCATIONAL AND RELIGIOUS WORK IN SOUTH AMERICA

THE CONGRESS AT MONTEVIDEO

(By our own Special Correspondent.)

The requirements of being the true heirs of the Classical people. Dr. Molina said furthermore that rationalism in South America was the logical result of the protest of the human reason against formalism in the Roman Catholic Church.

A letter was also read from Gabriela Mistral the Chilean poetess regretting her inability to be present at the Congress and expressing her sympathy in the movement.

The following is a copy of her letter to the Committee which is published in full in order to do away with any misconception that may have arisen about the Chilean poetess' attitude towards the present Congress:

"Friends:

I am with you these days in your Assembly, as well as in your evening meetings, as you are thinking of two themes equally dear to you and to me: the School, and the Religious Character of our People. From the other side, among the Catholics, there are a few voices which mingle with yours, and one of them is mine.

From my country have gone three earnest educators to listen to you and to carry Chile's greetings: Dr. Enrique Molina, founder of the first University in Chile with the modern spirit, a learned commentator of Bergson and the most socially-minded educator I know here; Dr. Maximiliano Salas Marchant, a gentleman of outstanding moral character and whose life, which he has given to the youth of our land; Dra. Cora Meyers, a distinguished physician who represents three notably distinct types and different sections of our national life: a democrat, a successor of Sarmiento in the Normal School which Sarmiento himself established, and a "new woman" of Chile. I send them to you with the satisfaction which one feels in presenting to strange lands the best he has.

May God Himself preside over your Assembly each day with these clear thoughts. In these obscure and vacillating times, we have great need of the Divine Grace. As yet we are often afraid of many things which, like enthusiastic youth, seem to us too lively. But it is necessary that we admit them to our counsels and permit them to present their case. Some of them are: the social ideals which as yet find no place in our legislation; daring pedagogical ideas which bring with them a new scale of values. In order to revise the old, it is necessary to give voice to the boldest criticisms of the old school, whose failure is proclaiming itself victoriously in all parts of the world. I hope that some day you may be able to hold a Congress which shall represent only the new schools of thought; they bring, some more, some less, less red blood which we need, less vitality than the so-called intellectual school which unfortunately we have supported, more simplicity than the pretentious pedagogy which we have learned; and, above all, more human feeling. In the meantime, it will be well if in your Assembly the defenders of the past would give a place to the apostles of the present, to the end that the future, in turn, have something to leave to the past. We have aimed so greatly in our devotion to our scholastic fetic that now we must suffer a great test—that of seeing our house invaded by their rights, with whom we must share the kingdom of childhood, which kingdom we have not understood how to make either better or bap-pier.

Referring to your religious discussions, I beg of you, with respect but with vehemence, that you try to bring about an approximation with Catholicism in order that we may undertake a common task. There are no less than ten general ideas in which we are in complete agreement. We work, Priesthood and Catholics, around the vertical column of Christianity; let us seek more ardently our common points than our differences. The worst calamity that has befallen the doctrine of Christ is its first bifurcation, which in the succeeding years has multiplied itself fabulously. This I count among the mortal sins, sins against the Spirit, which the theologians distinguish from material sins.

In these days when some are talking of presenting a common front against alcohol, or against the yellow race, let us think of the great Christian opposition to materialism.

The philosophic doctrine of materialism does not cause us much uneasiness, and we may even listen to it with cordial serenity, because the mind, as someone has said, never wears of learning even of that to which it is opposed. That which troubles us and which unites us with you, in the large group of spiritual workers, is materialism as a norm of conduct, materialism loosening sanctions, lowering education to the level of an economic training; materialism sinking its teeth in international relationships, counselling the oppres-

sion of the weak by the powerful, and reaching even to kill the mystic to have only a laic in the woman, maternity as freer burden and discards wealth, when it takes pagan right to the State; it hides behind the idea of liberalism, maintaining among legalised prostitution, is but to tread it under foot long sleep of remembrance of some white to stand up from among sleepers and, as those who proclaim the Spirit inhabit a ruined her the law of law of equilibrium matter that be receive the indig who claim more quilly beneath falling; neither that be ridie messenger of God the word, satiate with duty fulfill to his house. The retnra, message fled with havin

Seek ideas which defend the culture over by the Spir religious with vial battle, so far as you may, the n self about our relegate reli of woutout to the detan idea, mothe-ans culture or of contemp and the virg whatever new 10,000! Seek even until the y relationships het and the pres it is yet full of human life, of Christ, and of our Lord is a just word in this justice.

Defend also, friends, the Spirit which try to creat and of internat-ional legion against the unclean-ness which clings to the exhibition of beauty in the cinematograph, in the now, and the brush. Collect documents, in that small but illustrious country of Spanish lineage, Uruguay, in order to defend us when our worth-iness to rank among other na-tions is discussed. Forget not that the only link between the United States and Spanish America is Christianity; only in the Word of Christ may we meet and feel a common emotion; all the rest is but a tragedy of differ-ences.

repeat my desire that Grace may make clear and powerful your thoughts; fear, that confus-ion may find no lodgment among them; powerful to sweep along with you vacillating souls.

Some day I shall be beside you in this work. Until then, I salute you and love you from this distance.

Gabriela Mistral.

SOCIAL MOVEMENTS IN SOUTH AMERICA

(Extract Report No. 5)

The task of this commission has been to study the social movements as they exist in South America to-day and the attitude and relationships of the Christian workers towards these movements, also to face the question of their responsibility in the future. A national commission was appointed in each South American country to study the social movements. In each country there are such differences that much generalization is impossible. Back of many of the internal political difficulties to-day is a social unrest, and the solution of many of the political problems is dependent upon the solution of correspond-ing social problems.

Some Major Problems.

In order to understand each movement as it is understood under way in South America, it is necessary to look at the major social problems that the republics face. It will readily be seen by the later discussions of the movements which exist that there yet remain fields to enter. It would not be fair to say that there are not those within the various countries who are already conscious of the need for activity along these lines; but as yet there has not developed any marked effort to solve the difficulties.

Perhaps the problem that lies

powerful, and reaching even to kill the mystic to have only a laic in the woman, maternity as freer burden and discards wealth, when it takes pagan right to the State; it hides behind the idea of liberalism, maintaining among legalised prostitution, is but to tread it under foot long sleep of remembrance of some white to stand up from among sleepers and, as those who proclaim the Spirit inhabit a ruined her the law of law of equilibrium matter that be receive the indig who claim more quilly beneath falling; neither that be ridie messenger of God the word, satiate with duty fulfill to his house. The retnra, message fled with havin

Most South American countries suffer from the system of "latifundia," that is, the possession of vast, almost unmeasured tracts by individuals, while the masses of people own nothing. On the west coast a man's property is not limited to a few acres between certain fences, but may stretch from mountain to mountain, or river to river. One can travel whole days within the limits of a single estate. In the Argentine one hears of single holdings of 300,000, 500,000, even up to 1,250,000 acres. Fifteen years ago, there were over a thousand Argentine estates having more than 125,000 acres, and ten thousand with over 2,500 acres.

There are certain forces operating to break up these enormous holdings. Through inheritance they are being cut down gradually, but the process is very slow. A more practical measure would be to require certain improvements and developments to be made upon the lands, so as to prevent their being held for a rise in values. Fortunately, for those who come to Argentine and take up public lands are limited in the amount that can be secured and are obliged to begin improving this acreage within a stipulated period.

Two evils grow out of the system, one that of absentee landlordism with all its attendant ills. Owners keep to the cities, living in wealth, ostentation and luxury. With a sufficient income from so large estates there is little incentive for developing the lands, or for improving methods of cultivation. Many of the larger owners do not even live in their own country but inhabit European capitals, depending on overseers to care for their interests. Between them and the humble workers in their fields there is nothing in common. Rather a great gap is fixed, which in practically no country can be successfully bridged.

Sometimes the laborer becomes a tenant, and the tenant a landowner, but it is a slow and exceedingly difficult process. The laborer, especially in the northern and west coast lands, is practically a serf. Prof. Ross makes the statement, "From the Rio Grande down the west coast to Cape Horn, free agricultural labor, as we know it, does not exist. In general, the laborers on the estates are at various stages of mitigation of the once universal slavery into which the native populations were crushed by the iron heel of the conquistador."

The Problem of Peonage.

The peonage system is one of the crushing problems that the South American nations must face. Argentine and Uruguay seem to be making the most effort to secure free labor. The system varies from country to country, the southern countries approaching more nearly to a free labor system, but the general features are common to all. The peon has a small grant of land on which he lives and which he farms, varying from two to six acres. In exchange for this privilege he is obliged to render certain service to the landowner, usually for a given number of days per week or month. It is true that he is paid for this labor, but only a miserable pittance, with the obligation in most cases to sell his produce to the landlord and to buy his provisions from him. These are furnished at such prices that he is unable to make a living and is constantly in debt to his overlord. This debt hanging over him reduces him to practical slavery. His debt to the landlord can in some countries be transferred to another in case of the sale of the property, so that there is no practical way out. The peon is tied to the land. In one country a property is reckoned not as so many acres but at so many "hrazos," i.e., bands. In selling the property the peon passes to the new owner. Theoretically free, they are practically unable to break away from their yoke. Yet they can be dismissed at the will of the owner.

Such a system can only exist where ignorance exists. It is the interest of the land owners that it should be perpetuated. There is, therefore, little effort made to raise the standards of living among these workers, or to establish schools among them. "No wonder," says Prof. Ross, "the landowner fosters the rude ways and the 'good old customs' among his people and tries to keep them far from schools, newspapers, town life, agitators, missionaries and every other influence that might raise their standards, suggest new wants, and

arouse a desire to rise in the social order."

But signs of a new day are not lacking, especially in Chile. Agitators have reached the country laborers and some schools have been opened for them, so that the "Inquilino" has been set to thinking. A peasant strike in the south of Chile occurred not long since, which is but the precursor of a better day. In general, however, there has been little done, either by governments or by individuals, toward the solution of these vexing problems.

The Problem of Immigration.

Another of the social problems, not indeed without a certain relationship with what has just been said, is that of immigration. Not all the republics have to face it as yet, but it is already a serious problem in at least three lands, Argentina, Brazil and Uruguay, and will inevitably have to be faced, in the not distant future, by the other countries. The next great area of the world's surface to be settled by the surplus populations of the old world will be South America.

For a century the stream has flowed toward the great open spaces in North America. But these are now well nigh filled. The United States and Canada have begun to close their doors. They will never again be wide open. But Europe, though sorely crippled by the War, has still a surplus population which she must send somewhere. The Oriental nations are already overcrowded and are overflowing into any part of the world which will receive them. North America has definitely excluded them, Australia has denied them entrance, South America and Africa alone remain available; and of these two South America has the greater drawing power at present. It is inevitable that great numbers of immigrants will turn their faces in that direction unless they are excluded. So far, there has been no disposition to exclude.

Brazil has sought Japanese labor for her coffee plantations. There are probably 50,000 all told, and they continue to come. Peru has thousands of Japanese in her cotton and rice fields, so many, indeed, that one sees signs of a new type of population along the Peruvian coast.

In a recent book on South America, the author predicts that by 1927 half a million immigrants will have entered Latin America, and that by 1951 a million a year will be pouring in. "That such will actually turn out to be the case," he says, "no one familiar with the immigration progress being made now in Latin America, the inducements being offered by Latin American governments, the condition in Europe and in the Orient, the restriction of immigration by the United States and the wealth of steamship service to Latin America, can for one instant doubt." It is this author's prediction he fulfilled. South America will but duplicate what has already happened in the United States.

Argentina alone has seen more than 200,000 immigrants arrive in a single year. In the decade, 1901-10, 1,764,103 entered, the greatest number coming from Italy, Spain, France and Germany. Brazil received, between 1908-1919, 1,015,813 immigrants, predominantly Portuguese, Spanish and Italian, although Russians, Germans, Japanese, Turks and Austrians each contributed substantial quotas. Buenos Aires has become a greater Italian city than Rome. Brazil has more than 2,000,000 people of Italian descent and beyond 300,000 of German descent, the latter mostly congregated in the State of Rio Grande do Sul.

It will be seen at once that the proper reception of these vast numbers of newcomers and their proper assimilation into the national life constitutes a serious problem. That the governments are dealing intelligently with the problem is evidenced by the fact that the United States Commissioner of Immigration has but recently visited several South American nations to study their methods. Immigration is definitely encouraged and great assistance given settlers, reaching so far as

the payment of steamship passages from the homeland and the provision of transportation and maintenance within the republics to the final destination. In some lands in addition subsidies are granted for the purchase of animals and implements for working the soil. Argentina's great immigrant hotel can accommodate 5,000 people and is a model of cleanliness and sanitation. While remaining in the hotel, entertainment as well as instruction is afforded the guests by means of moving pictures depicting the life and resources of Argentina.

But there is more than the mere economic phase of the problem. There is the educational phase and the moral and religious phase that have to be considered as well. So far, save for the work of the Young Men's and Young Women's Christian Associations, there is no definite work attempted among them by the Christian forces of the nation. Might not consideration of this problem be wise at the Conference?

Other Social Problems.

Closely allied to the land problem, though not wholly a result of it, are other social problems such as illiteracy, disease, the so-called social evil, looseness of family relationships, alcoholism and vagrancy. One writer very aptly sets out the relationship. "With no prospect of ever owning a place of their own, the sons of the inquilinos often become wanderers. They drift to the nitrate fields of the North, to Bolivia, to Argentina. Want of a home makes the laborer loath to assume family responsibilities. He takes up with one woman after another, but the woman must take care of herself and the hard drinking vagrant . . . If the capable inquilino could look forward to a home and all be could make off his holding above a fixed rent, he would rise rapidly in the social scale."

Other social problems that stand out prominently are the problema of labor, of the status of women, the conservation of childhood, inter-class relationships and the relationships between the different nations of the continent and the rest of the world. In the main the social consciousness of South America and the sense of social responsibility among the peoples, aside from the educational movement which is fully discussed by Commission III, seems to express itself in five movements: (1) social welfare, especially with regard to the child, (2) the temperance movement, (3) the feminist movement, (4) the organized labor movement, and (5) the student movement. Perhaps a sixth could also be added, though it is less well organized than the others, namely a movement toward international friendship.

Each of these movements is vitally concerned with the life of the individual and of the community and so is intimately related to the religious situation. Religious progress will depend in a large measure upon the practical application of spiritual laws and principles to the solution of these social questions.

Social Welfare Movements.

There has been an amazing development in the last few years in social welfare movements throughout the Continent. These, so far as they deal with public health, will be considered in the Report of Commission VI and need only be mentioned in passing. The increase in the number of hospitals and dispensaries, and the promotion of institutions for the training of nurses have been very marked in most of the Latin American countries. The movement that most markedly arrests one's attention, however, is the movement toward child welfare that seems to have taken

root in every Latin American republic. It has not been equally developed in every one of them, but where it has not already become nationally organized and supported, there will be found, in the principal cities at least, considerable groups of people who are definitely concerned for the welfare of children.

The Temperance Movement.

In some of the South American countries there is a marked activity along temperance lines. This is especially in several other countries, among which are Argentina and Brazil, the movement is gaining strength. From the beginning the leaders of this movement have been largely of the countries themselves. These leaders have realized that alcohol is the curse, not only of one class of society, but of all classes, and that its degrading manifestations can only be combated through education and legal repression.

The Chilean Government, thanks to the great interest and influence of President Alessandri, who improved every opportunity to declare himself in favour of prohibition, has taken definite steps in dealing with the liquor evil. It presented a project for establishing dry zones in mining districts; it reformes the present law concerning the sale of alcohol; it established the first dry zone in Punta Arenas.

As a part of a movement of reform presented to his Congress by the President of Argentina, several habitual drunkards' reformatories are planned. The first of these, now in the course of erection in the Pilar department, will be paid for by a legacy provided by the philanthropist, Don Eustaquio Cardenas. In these the habitual drunkard, not yet inebriated, will, it is hoped, be reclaimed.

A real contribution was made to the cause of temperance in South America by the action of the Pan American Union at its meeting in Santiago in 1922. It

denial labourer; peon, denoting a financial obligation to an employer which it was impossible to shake off, and rote, indicating a "broken, ragged person". In the cities to-day the ordinary labourer is no longer bound to his master and has reached a position of larger dignity, self respect and social responsibility.

In Chile, a labour federation that is only 15 years old has already organized ninety per cent of the workers in the coal mines, seventy per cent of the workers in the nitrate district, and ten per cent of the farm hands on the ranches, according to the Commission. It has 250 separate organizations, and 300,000 members. In Uruguay, Brazil and Peru there are also powerful federations of working men, although they are not yet as large as in Chile. Peru has organizations for textile workers, railway men, seamen, and some of the other leading industries.

Uruguay was one of the first countries to adopt the legal working day of eight hours, anticipating by four years similar action taken by the United States Conference, held in Washington in 1919. It is worthy of note that the Uruguayan Act of 1915, establishing the eight-hour day, applies not only to industrial workers, but in addition, to commercial, railway, tramway, bank, and hotel clerks, to coachmen and truck drivers, to street sellers, to count and other legal employees, to messengers, and to many others, through a list too lengthy to be completed here.

The Feminist Movement.

Up to the time of the Panama Congress, in 1916, the greater part of South America was practically untouched by the Feminist Movement. Since then, however, it has made rapid strides in a few of the countries, and in the others its influence is increasing daily. One of the first struggles for a recognition of the position of women outside the home was

meeting in Santiago in 1922. Its recommendation was that the governments forming the International American Union should bring about a gradual diminishing of the consumption of alcoholic drinks until the problem of alcoholism has been finally solved, by adopting the following policy establishing: a system of progressive taxation on the traffic and sale of alcoholic drinks; of hygiene and sanitary measures, fines and penalties tending to the repression of fraud in the manufacture and sale of alcoholic drinks; measures looking toward the establishment in the public school and colleges, of compulsory teaching of hygiene, physiology and temperance, so illustrated as to show graphically the consequences of the use of intoxicating liquor; a study of the influence of nutrition in its relation to the consumption of alcohol; a restriction of the consumption of alcoholic liquors by the closing of saloons on holidays and the prohibition of the sale of such drinks in the vicinity of schools, workshops and naval and military establishments."

The Organized Labour Movement.

It is impossible in a limited report to go into much detail concerning the history of the labour movement in South America, which in some republics is far advanced while in others, especially outside the large cities, the great majority of laborers are still unconscious of what is wrong in the present order. Often, when they are conscious of injustice, either to individuals or to the group, these workingmen think they are helpless in the face of the power and influence of the landholder or of the capitalist. When the labour movement came into being in the port cities or in other crowded industrial districts, and the labourers tried to protest against wrongs by means of strikes, such as they were told had been successful in Europe, they were met with a show of military force and forced to desist. This made it seem that such a strike was a revolution against the government, and even to-day it is sometimes so regarded.

However, the new labour movement in some of the countries, especially in South America, is one of the important influences which are bringing about rapid changes in social, economic and political conditions. In the past, two words well described the or-

of women outside the home was in Argentina, as long ago as 1904, when the authorities resisted the enrolment of women students for the study of medicine in the University. The promoters of the movement were the Misses Elida Paso, Cecilia Grierson, Elvira Rawson and others. In 1904 a feminist centre was organized by Doctora Elvira Rawson de Dellepiano. At this centre lectures of a character suited to working women were given on child rearing and hygiene. In 1911 Doctora Julieta Lanteri Renshaw founded a Women's and Children's Rights League, from which came the initiative for the organization of the American Children's Congress, in 1913, in Buenos Aires. There have been the following meetings of this Congress in Montevideo, in 1919, when it was decided that there should be a permanent organization with headquarters in Montevideo, in Rio de Janeiro in 1922, and in Santiago in 1924.

The movement shows its greatest strength in Argentina, Uruguay and Chile. These demands which have been made by the Women's Rights Association of Buenos Aires, are typical of the demands being made by women in other South American nations:

"The repeal of all laws which establish a difference between the two sexes and against women; the right of women to hold public office and especially to be members of the National and Regional Councils on Education; the establishment of special courts for children and women; the passing of laws for the protection of maternity and for making legitimate all children that are born; the abolition of all legal prostitution and establishment of the white life for both sexes; an equality of wages; equal political rights."

THE FINDINGS OF THE CONGRESS

"AMITY AND UNITY FOR ETERNITY"

The last two days of the Congress at Montevideo were the busiest of the entire programme, no less than three Reports being presented which allowed of all the Findings of the various committees to be brought up for adoption and passed in full accord by the entire Congress.

The Findings for the whole of the twelve reports on the entire field of operations under the organization of the Committee on Co-operation in Latin America occupied the full attention of the conference on Monday and Tuesday which managed to agree on all points suggested by the Committees allowing for a conclusion to be reached by Tuesday evening. This practically concluded the programme before the Congress, and yesterday although nominally the last day was devoted to valedictory addresses by Bishop McCoan and Dr. Drees bringing the work of the Congress to a satisfactory conclusion after a fortnight of hard, earnest and painstaking work.

The most important Findings in regard to the various reports submitted at the Congress were along the lines of Unity and Co-operation calling specially for all Evangelical Churches under a common name, the denomination name being placed in parenthesis following, thus all would work together under the one title of The Evangelical Church.

Another important finding was for Union work among students agricultural schools and colleges. Special efforts were approved for the interpretation of Christianity to intellectual classes.

Social problems were another outstanding feature in the Findings opening a way for the Churches to interest themselves directly in the solution of the many problems of a social character with which the Christian community are confronted. The Church is recommended to study sympathetically the activities of men and women in other lands in order that knowledge may banish suspicion; to become leaders at home in the development of a conscience whose touchstone is the Golden Rule of Christ Himself.

The Findings on the subject of Literature also have a big bearing on the future united activities of the Committee on Co-operation arising out of the deliberations at the Congress on Christian Work just concluded at Montevideo. The production of suitable Literature and Education is specially urged as a means to the moulding of a programme nearer to the needs of Latin American countries.

The keynote struck by the Congress has been undoubtedly practical progress in all Evangelical work "Amity, And Unity For Eternity" as the slogan for the future.

The following is the full context of all the Findings under the various Reports.

Findings on Occupation.

I.—South America holds a large and rapidly growing place in the life of the world. Capital and people are pouring in from the older and overcrowded countries to develop its immense natural resources and occupy its fertile plains. There exist here all the conditions that make for great movements and great consequences to humanity. The wisest development, therefore, of the political, economic and social life of the continent, as well as its impact on the world, make imperative that South America shall be enabled to have the highest spiritual development. The great problem of both continents, north and south, is a religious problem. While on the one hand the masses have inadequate opportunity to rise out of their deep economic, intellectual and spiritual poverty, the directing classes remain largely indifferent to religion as a vital factor in human progress.

There are not wanting, however, signs of great promise. Recent years have witnessed in some of the countries extraordinary progress in democracy. There are abundant evidences of a new idealism, particularly amongst the educated youth. There is a new sense of responsibility on the part of the directing classes in most of the countries. A significant social awakening is stirring great sections of the people, especially the industrial classes, and there is a new responsiveness, on the part of a growing and influential group, to Christ and His program for humanity. These new signs add urgency to the problem confronting the Christian forces in South America.

The forces as yet at work in South America are not yet sufficient to the largeness and sufficiency to the urgency of the task. Not only are large areas almost completely devoid of spiritual ministrations, but great groups of society are given little opportunity to come into contact with vital religion. We would urge the importance of greatly strengthening the evangelical forces of the continent.

The peoples of South and North America absolutely require the ministry which Christianity has to offer, and the ever-growing place of these countries in the life of the world makes it imperative that they be adequately furnished with the forces that make for the establishment of the Kingdom of God on earth.

II.—The Congress would strongly recommend that societies in occupying fields, should accept responsibility for the entire population of their respective areas, having consideration for

all groups of society, except in cases where specialized service for some distinct class is obviously wise and necessary.

III.—The Congress would draw attention to the fact that occupation of a given territory should involve acceptance of responsibility for the full development of the work in the area. When a Society of Churches finds that it may be unable to fully occupy the territory within a reasonable period, it should invite the cooperation of others. When any question arises as to the full occupation of a territory, the matter should be referred to the Regional Committee.

IV.—The Congress finds that while the large cities are becoming reasonably well occupied, interior towns and country districts are largely neglected, even in countries like north Brazil and Argentina where evangelical work has been long established.

V.—As plans are being made by societies now in Ecuador for the evangelization of the population, including the Indians, this Congress recommends that Ecuador be no longer referred to as a wholly unoccupied field, in respect to evangelism.

Findings on the Indians.

I.—The Congress is impressed with the work being done by some of the Governments, notably that of Brazil, for the economic and social welfare of the indigenous races. It feels strongly, however, the urgency of auxiliary work by evangelical agencies for the Indians, with a view to training them to become self-supporting and self-respecting citizens of their countries, and in order that they may share with their fellowmen the full blessings of Christianity.

II.—The Congress recommends that the Regional Committees on Co-operation appoint Indian Sub-committees which will work in close cooperation with the Committee on Co-operation in Latin America and with the Indian Commission which was recently organized in the United States.

III.—The Congress recommends that mission centres for work among the uncivilized Indians should be established at points to be determined as suitable by the Regional Committees, and that these centres should be adequately equipped for extending their service into the surrounding territory.

IV.—The Congress would recommend that missionaries to the Indians in the interests of understanding their problems as well as to win their confidence and be able to effectively express the Christian message, should:

- (a) Acquire the native vernacular as well of the national language.
- (b) Where permitted by law, live among the people;
- (c) Bear in mind that while industrial, medical, agricultural, educational and social work are urgently necessary, the Indians' fundamental problems will never be permanently solved without helping them to a vital faith in Christ.

V.—The Congress would recommend that missionaries to the Indians give special attention to raising up from amongst the converts a native ministry.

VI.—The Congress would place upon the heart of the national churches the burden of responsibility for Christian work on behalf of the Indian races, and would urge that they seek in this service an outlet for the consecrated activities of their young people.

Findings on Education.

I.—We recognize the great educational advance of recent years all over South America, and yield ungrudging admiration for the administrative pedagogical and material efficiency of various national school systems. The ready acceptance by many school officials of every worthy educational innovation, whatever its origin, and the increasing participation by South Americans as well as North Americans in the present-day effort to exalt the social and democratic functions of the school, should be most suggestive to us and constitute international ties of high value. We realize that it behooves our evangelical educational institutions to give convincing proofs of their loyal cooperation in the educational programs of their respective countries. We therefore recommend that each institution study in what ways, if any, it can still further approximate the government system of teaching and national ideals in education, or make a contribution thereto, consistently with its fundamental aims.

II.—Every evangelical institution, just because it is a Christian school, should be as nearly as possible a model school in its area, in equipment, methods and teaching staff. Some of our schools have measurably approached this ideal and are the best schools available in their communities. In general our schools have done a great work and have won for themselves a high place in the estimation of the people. But in many schools our missionary teachers are too often untrained for their specific tasks and overburdened with administrative details; and the buildings, equipment and grounds of the schools are prejudicing our educational status and should be removed through the provision of adequate resources.

III.—Recognizing the important part that has been played by South American leaders in international thinking, and noting that in certain centres there are

definite scholastic methods of stimulating such thinking, we heartily approve all educational programs and activities that will develop effective friendship with other peoples.

VI.—Recognizing that eventually the Christian work in each South American republic will be under the control of the national school carefully work out and adopt, as rapidly as may be found wise, a system developing educational leadership by nationals, and tending toward eventual complete control.

V.—Facing the difficult educational problem presented by extensive unoccupied rural areas in every nation, and realizing that only simple steps toward its solution are at present practicable, we recommend:

- 1.—That groups of believers make every possible effort to establish elementary schools in the districts where government schools are not available.
- 2.—That simple teacher-training courses, adapted to these conditions, be created in order to prepare local teachers who will not hesitate to serve such communities.
- 3.—That the farm school is in general the type best suited to meet these needs.

VI.—We heartily approve the modern emphasis given to the social importance of the school and recommend that all our institutions take every advantage of their opportunities to engage in extension work and community service.

VII.—We recommend that the educational forces give careful study to the problem of normally integrating sex-social education in the educational scheme with a view to promoting the fullest and soundest development of personality and character, increasing individual happiness and conserving and advancing the welfare of society.

In cities where there is an evangelical school for one sex, if co-education is impracticable, we recommend that a similar school for the opposite sex be established and so organized as to meet the needs of the children of the same classes of people, and that the two schools be as closely coordinated as possible in their educational program as well as social and religious activities.

VIII.—We observe the close correlation between the success of our educational institutions and continuity in leadership; and note the lamentably frequent changes in this respect among the teachers from North America. We therefore urge that the Graduate Departments of the Boards take more care to acquaint candidates with the general conditions and academic standards on the field, at the same time urging upon them the importance of continuity and length of service.

IX.—We note with approval that in a number of areas there are regular interdenominational educational conferences in which an attempt is made to study scientifically the local educational situation. Recognizing the importance of such conferences for the stimulating of interest and efficiency among teachers, and recognizing the responsibility we have assumed in our educational work, we recommend that an attempt be made in other areas as well to set up such conferences.

X.—We note the success, in certain areas, of the system of local advisory committees for the better administration of our schools, made up of nationals and members of the foreign communities, as well as representatives of the societies concerned; and recommend that the system be tried in other centres.

XI.—We recommend that each institution try to prolong its relationship with its old students through organized contacts of a social, educational and spiritual nature; and that, on the other hand, the attempt be made to give the alumni some share in the development, support and control of the schools.

XII.—Recognizing that the preparation of Christian workers in their normal environment is a highly important objective in our educational work, we recommend the maintenance in the area of each Regional Committee of at least one Bible School or Theological Seminary.

Findings on Evangelism.

I.—There is universal recognition of the transformation of individuals and families by the power of the gospel as it is being presented in its simplicity.

II.—It is essential to awaken and stimulate an interpretation and application of the Bible and of Jesus Christ on the part of the individual through personal experience.

III.—The individual presentation of Christ in personal contact with men, especially in time of their trouble, constitutes the most efficient means of evangelization, and every member of the church should have his part in this great work.

IV.—The primary objectives of our Christian work in South

America are (a) to lead souls to Christ and (b) to organize them into congregations, as far as possible into self-supporting churches. Such churches must be established not only in the cities but also in the country, including the far interior, teaching always the whole gospel of the New Testament in its simplicity and purity.

V.—The Church should support in every movement of its overcoming the Kingdom of God through Jesus Christ, the solution of life, both individual and social.

VI.—There has been exaggeration of the South American pulpit in regard to the dogmas of the Evangelical Church is the terms which designating this type of teaching of volunteers in evangelistic work should be encouraged in every manner, and they should be trained in such circumstances will permit; the preparation of workers is in general to be depreciated.

VII.—Argumentative discussions should in general be avoided but when conducted in an elevated and dignified manner, it undoubtedly has a place in South American evangelization. Generally the press, and not the pulpit, offers the appropriate opportunity for this service.

VIII.—The methods of evangelization should be adapted to the time and place without affecting the principles of pure Christianity.

IX.—The immense service rendered by Evangelical hospitals, doctors and nurses in evangelization is worthy of our most earnest attention and heartfelt support.

X.—An increase of the circulation of the Bible is indispensable to work of evangelization.

XI.—It is urgent to strengthen and expand Sunday-school work, perhaps the most fruitful branch of Evangelical effort.

XII.—We would record our conviction as to the value, directly and indirectly, of our Evangelical schools as evangelistic agencies.

XIII.—Since the ministry is the key of the Evangelical situation, we recommend that ministerial preparation be improved in every possible way.

XIV.—The time has come when the Evangelical forces of South America can and ought to cooperate in a plan of a continent-wide evangelistic campaign. Toward this end, all forces should work together, and as far as possible the effort should be international, and should be brought about through the cooperation and common action of the various Regional Committees and the Erasmo Braga, and the presidents and secretaries of the Regional Committees are appointed a Committee to forward the matter.

Findings on Social Movements.

I.—The Congress would express its deep interest in all movements, tending toward the application of the principles of Christ, for the improvement of the physical, mental, moral and social habits and standards of the members of the community and its environment. There are many such movements seeking to raise the level of individual and community life.

II.—Recognizing the importance of cooperation with the government forces at with other institutions in a study and solution of such social problems as child welfare, personal and domestic hygiene, public health, housing, wholesome recreation, civic responsibility, alcohol, gambling, prostitution, literacy, etc. it is recommended:

- a. That each church make a study of its district and the conditions therein existing;
- b. That existing theological and normal schools add to their present curricula courses for the training of leaders for social work;
- c. That each of the Regional Committees appoint a sub-committee on Social Service for the study of its field, and to outline a program of action;
- d. That the Chairmen of these sub-committees constitute a Latin American Committee to coordinate and promote the work;
- e. That the Committee on Co-operation in New York provide in its budget when possible, for the lecture and support of a competent specialist for the work of this continent, finding office and travelling expenses.

III.—It is recommended that the churches give special attention to cooperation with local movements for temperance, furnishing leaders so far as possible where they are lacking; that at least an annual sermon on temperance be preached in every church, and that for every church members to come to abstainers.

IV.—Since Christ Himself made no unequal distinctions between men and women the Christian forces should state public opinion to stand arily for equal rights and dignity of men and women before the law, and for an equal standard of morality in its highest interpretation.

V.—It is urged that special attention be given to the problems of immigrants (particularly in Argentina and Brazil) with reference to securing them a wholesome environment and suitable opportunities for economic, social and spiritual development.

VI.—We rejoice in the growing social idealism of Univer-

sity students of South America and the devotion they have shown in the practical application of their ideals, and recommend that the churches take steps to establish closer working relationships with them in the solving of the social problems of the continent. It is also recommended that consideration be given to the needs of students, especially in regard to student hostels and recreation centres.

VII.—We recommend to all the Christian forces which are at work on the American Continent that they make a study of the causes and cure of war, and that they both work and pray unceasingly that the spirit of peace and the practice of justice may eliminate from the world, once and for all, the terrible curse of war.

VIII.—Christ calls us to universal brotherhood. Peace in industry and among the nations, economic security for all, the elevation of the unprivileged classes, the development of backward races, the enrichment of all peoples by the free interchange of scientific and spiritual discoveries, the complete realization of our highest human possibilities—all await the recognition and practice of universal brotherhood. We therefore call upon all Christian forces to purge their hearts of all suspicion, prejudice and selfishness; to begin now to treat all men as brothers; to foster the spirit of good will in schools and churches by voice and by pen; to challenge all sources of discord between national and international groups; to establish such personal contacts with men of different faiths and social status and national affiliations as shall become a leaven of brotherhood all over the continent; to study sympathetically the activities of men and women in other lands, in order that knowledge may banish suspicion; to become leaders at home in the development of a conscience whose touchstone is the Golden Rule of Christ.

Findings on Medical Missions and Health Ministry.

I.—While recognizing the existence in some cities of good hospitals, well-trained physicians and modern clinical facilities, we recognize the need of providing such health service in rural and other districts. Christ healed, taught and preached. Can we afford to omit one of the means which He used? Why should medical work be established in South America? Because tens of thousands of lepers on this continent challenge Christianity; because huge tracts in some Republics are without a medical man; because many towns have no medical attendance or, at best, the visit of a physician once or twice a year; because in a city of approximately a million inhabitants there is no children's hospital or special care for tubercular patients; because in at least one country, six out of ten children die before reaching the age of two years.

In order to help to remedy these conditions, it is recommended that there should be put into the field, under interdenominational auspices, a highly-trained medical and health specialist for the following purposes: to make a thorough study of medical and health conditions on the South American continent; to formulate a far-seeing, comprehensive policy and program of development in the study made; to serve as expert adviser on these matters to the Church Boards; to cooperate with the national health forces in extending their program and propaganda to the neglected masses, and to train the missionary forces on the field for the work of health education, and to foster the training of Christian nationals for the service of health promotion.

Findings on Religious Education.

I.—It is declared to be the sense of the Congress that our educational objectives, materials, method and personal relationships should be brought into fullest harmony with the mind and spirit of Christ.

II.—It is the judgment of this Congress that the principle that education in religion is brought about fundamentally by activity in the religious life even more than by instruction about it should be brought into the controlling position in all our religious education.

III.—It is recommended that special emphasis be placed upon the importance of the following agencies for the training of teachers and leaders:

- (1) Standard Training Schools
- (2) Short Training Conferences
- (3) Summer Schools of Religious Education
- (4) Community Training Schools

IV.—It is recommended that the regional Committees on Co-operation in Latin America (viz. Brazil, River Plate, Chile, North Andean, and Northern South America) each appoint as a sub-committee a Regional Curriculum Committee which shall be representative of the various denominations at work in the respective regions. Each Committee shall elect its own chairman. The Chairmen of these several Regional Curriculum Committees shall constitute a Central Curriculum Committee, to be in correspondence with British

and North American Advisors (Joint Advisory Committee on Materials and Methods of Religious Education on the Foreign Field.) The Central Curriculum Committee together with the several Regional Curriculum Committees shall be authorized:

- (1) To make a thorough study of the existing programs of religious education in all types of local Churches, including week-day religious education, and to formulate a comprehensive, inclusive program of religious education for the local Church.
- (2) To re-examine all existing curricula and materials for religious education in the local Church, and
- (a) To develop as far as possible out of existing materials a temporary curriculum for the agencies of religious education as they now exist, indicating what supplementary material is necessary.
- (b) To outline on the basis of the conclusions reached under (1), above, a new and comprehensive curriculum or religious education for the local Church and its agencies which shall make provision for all the elements of a complete program, including provision for leadership training.
- (3) To re-examine all existing curricula for religious education in day and boarding schools and after widest possible counsel to outline new and comprehensive curricula.
- (4) The requests for supplementary material for the temporary curriculum and the outlines for new and comprehensive curricula for the local Church and its agencies and for the day and boarding schools shall be referred to the Committee on Co-operation in Latin America with the request that it provide for its production.
- (5) It is recommended that some central agency, to be designated by the Committee on Co-operation, shall be requested to assemble data upon plans and methods of stimulating and improving religious education in the home and distribute this information widely and to make recommendations to the Committee concerning additional literature needed.

(To be continued.)

science on great moral issues, and that in consequence of that fact a greater responsibility devolves upon the Evangelical pulpit. We recommend that pastors be requested to preach special sermons from time to time on live moral questions in the life of the whole community.

V.—We recommend that a series of books be prepared in Spanish and Portuguese, dealing with the social implications of the Christian gospel, and that among these books should figure the translations of selected biographies of men and women who gave their lives to the service and uplift of others.

VI.—In order to stimulate and guide interest in the social aspects of Christianity, Mission Boards would do well to express themselves on this subject to their representatives on the field, and so contribute to the formation of a unified current of opinion among missionaries and national pastors.

VII.—We recognize the importance of agricultural missions as a form of community service and recommend that such missions should, either through direct effort or by means of organized agricultural societies, promote community life by holding annual fairs which should represent the interests of the whole community. Such Missions should also promote, wherever possible, community houses and centers.

VIII.—In order that pastors may be in a position to give the necessary leadership in community enterprises, we recommend that courses in Social Science form part of the curriculum of all all Theological Seminaries.

CONGRESS ON CHRISTIAN WORK IN SOUTH AMERICA

THE FINDINGS CONTINUED

Findings on Literature.

I.—That the Congress invite the attention of the Mission Boards and Christian Churches to the unique opportunity and immense value of the printing-press as an instrument of evangelism, through which our message may be carried to every part of the continent and adapted to each class of society, excepting only the wholly illiterate.

II.—That this Congress recommend that each Mission body appropriate annually for the production of evangelical and evangelistic literature a fixed sum, aiming to reach one-tenth of its annual budget.

III.—That the original literature required ought to be prepared largely, if not exclusively, by nationals.

IV.—That translation into Spanish and Portuguese ought to be characterized by adaptation to the circumstances and mental states of the Latin-American peoples.

V.—We believe that in the matter of translation the work can be best done by means of collaboration between two persons, one of whom possesses the original language and the other the one into which the book is being translated.

VI.—That it would be desirable to promote literary prize contests to stimulate authorship and create a native literature presented preferably in story form, on such themes as: The social value of the life of Christ; the principles of Christian truth; the fruits of toleration; liberty; Christian citizenship, &c.

VII.—That this Congress invite the attention of those who are producing evangelical literature to the desirability of avoiding in book titles, wherever appropriate, and in Publishing House names, terms which suggest an ecclesiastical or even a religious bias.

VIII.—That this Congress recommend to the Committee on Cooperation the production of a descriptive catalogue of all available evangelical literature, to facilitate the selection of suitable books by those who reside where there is no evangelical bookstore.

IX.—That this Congress recommend to the Committee on Cooperation the appointment of a Publications Secretary who has had experience in this department of work on the field, to act as a liaison officer between the book centres and publishers, to promote the production and circulation of Christian literature in all its forms, and to advise on the details of economic publication, suitable presentation and place of production.

X.—That this Congress recommend to the Committee on Cooperation to investigate the possibility of gathering a conference of evangelical editors and end-book-store managers of both cooperating and non-cooperating bodies, to confer on the practical problems of securing a wide circulation for our literature, and if it be possible, to arrange for the holding of such a conference.

XI.—That on the occasion of any future Congress similar to this now in session, every effort should be made to obtain the presence of the editors and bookstore managers dealing with evangelical literature, so that these may confer together on their special problems.

XII.—That this Congress recommend that measures be taken through the Committee on Cooperation to obtain precise data concerning the annual turnover of evangelical literature in each centre of the capital invested, and all such statistics pertinent to the financial aspect of this department, and place this information at the disposal of the Mission Boards, book-store managers and book publishers to whom it is of interest.

XIII.—That the Congress reply to the cablegrams received from the British and Foreign Bible Society and Mr. Stephen J. Menzies, thanking them for their generous offers of special editions of the

Scriptures, and we suggest that the 50,000 copies of Gospels provided by Mr. Menzies be distributed by the Regional Committees.

XIV.—This Congress agrees that the results of long experience prove conclusively that the Bible has an important function as an evangelizing agency in areas untouched by organized Christian communities.

XV.—This Congress represents to the Bible Societies that under the changing conditions in South America, it is desirable that the selling-prices of the Holy Scriptures be readjusted as occasion offers, so as to recover, as far as possible, the cost of production and distribution.

XVI.—In view of the confusion arising from the circulation of different versions of the Bible in both Spanish and Portuguese, this Congress would recommend to the Bible Societies the desirability of the circulation, in each of these language areas, of a single version. We recommend also to the Societies that they confer with national leaders in Latin America with regard to the wisdom of such a revision and adjustment of present translations as will secure this result.

Findings on Relations Between Foreign and National Workers. I.—Some of the difficulties which at times have arisen between national and foreign workers have been the consequence of early missionary experience on the part of both foreigners and nationals. As regards new missionaries coming to the field to-day, this situation may be largely avoided by means of instruction given to new missionaries before and after reaching their fields of work. Toward this end we recommend:

1.—That the appointments for any field be made with sufficient antecedence for the due preparation of the missionaries.

2.—That the missionaries begin in their own country courses of general phonetics and the geography, history and psychology of their respective fields.

3.—That the first year on the field be spent in the study of the vernacular, preferably in some language school where there are associated courses. Particular attention must be paid to the history, traditions and geography of the country. Where there is no such school, the new missionary should devote himself especially to a careful study of the language.

4.—That great care be taken to send out to mission fields men and women who shall be able to adapt themselves to the circumstances of the place and the temperament of the people.

II.—The "modus operandi" adopted by the Missions and the Presbyterian Church of Brazil gives a solution for all cases in which the organization is national and complete as to its autonomy.

III.—For the churches which prefer the religion of foreign connection, the plan of cooperation that has been adopted by the Methodist Episcopal Boards seems desirable and workable; however, consideration should be given to the national workers within the limits of this plan.

IV.—The contributions given by the Missions towards the national work should not be given directly to the individual national worker, but to the national Church or to the highest financial authority responsible for the work.

Findings on Special Religions Problems.

I.—In order that Christian workers in South America may be in a position to identify themselves as closely as possible with the national life and to understand national problems and aspirations, we recommend that special opportunities be afforded them for the study of Roman Catholicism and of South American history, literature and sociology.

II.—In view of the misconceptions prevailing in South America with regard to the true nature of religion, and the rooted prejudices which in consequence of these misconceptions characterize the attitude of multitudes of people towards the liturgical aspect of Christianity, it appears to us desirable that the "conferencia sin culto" should be employed as a recognized method of evangelism when by so doing the Gospel could be presented to people for whom the ordinary type of religious service is without appeal.

III.—In view also of the fact that there exist in all large centres groups of people belonging especially to the educated classes who, while being sincere Christians or being interested in Christianity in a general way, are not disposed to associate themselves with any of the existing churches, we recommend that specially prepared men be set apart to work with these groups with a view to leading them to a full experience of Christ, and by gradual and natural stages lead them to a full outward expression of their faith.

IV.—In order to deepen the consciousness of sin in the minds of the people, we recommend that very special attention be given to the presentation of moral and social obligation in the light of the principles of Jesus Christ, so that each one may judge himself in accordance with the mind of Christ and recognize his personal guilt and responsibility, and so be led to seek divine strength to enable him to fulfil his duty.

V.—We consider that the propagation of spiritism and theosophy in several South American countries, together with the new interest in the religious problem which has been noted in this report, are evidence of a reaction against materialism and a deep-seated sense of loneliness and desire for spiritual companionship, and that this constitutes a call for a fresh interpretation of the place that belongs to Jesus Christ in all constructive thought on human problems and of His sufficiency to meet all the yearnings of the human heart.

VI.—We further consider that the present moment calls for a fresh presentation of the cross of Christ, not so much as a symbol of the Master's fate, but rather as a symbol of His triumph over the forces of organized evil, and at the same time as the symbol for every Christian of wholehearted loyalty to God and truth, and of death to every unworthy passion and ambition while he lives for the coming of God's Kingdom on earth.

Findings on Cooperation and Unity. I.—This Congress calls upon all believing Christians of South America continually to remember that we are the body of which Christ is the Head, and that loyalty and devotion to our Head will keep us in the bonds of the closest fraternity. We will therefore ceaselessly seek the unity of the spirit in the bonds of love. In all matters, when not of the same opinion, we will "agree to differ but resolve to love."

II.—Giving thanks to our Divine Lord for the measure of success that has attended our cooperative undertakings all over this continent, we increasingly recognize the value of these joint efforts and will promote such causes wherever possible.

III.—For deepening the sense of fellowship we recommend (a) The united use of the "Book of Prayer", with a program suited to our needs; (b) The frequent use of the columns of the Church press in explanation and illustration of the duty and value of cooperation.

IV.—Recognizing the large value of personal contacts in creating good will, we would earnestly ask for the acquiring of grounds and equipment suitably located for the holding of summer conferences for study, worship and play.

V.—But, above all, we would urge that the matter of the appointment of a full-time Secretary of Cooperation for Spanish South America.

VI.—We recommend that definite steps be taken by the Committee on Cooperation in Latin America to secure a common Evangelical Spanish Hymnal for South America and the neighboring lands, and that such a hymnal be provided in Portuguese also.

VII.—For the large possibilities it holds for the intellectual classes, we would ask again for the creation of an annual lectureship for the Christian interpretation of the great questions of the day.

VIII.—We would carry into all the separated activities of the churches a heart of intercession for all our fellow-believers, so that our own separate endeavors may come to be felt and known as but parts of the common task.

IX.—We would urge the development of higher-grade union Seminars, wherever possible on an international basis, with Schools of Social Science and Languages, in connection with which new missionaries can secure special training for their work.

X.—There are certain special fields that call for cooperative work, such as (a) work among the Indians, (b) medical and agricultural work, and (c) the approach to students and the professional classes.

XI.—We would encourage the creation of centers for cooperative publication, and the maintenance

of union book stores, common periodicals, &c. and the cooperative provision of satisfactory Biblical maps.

XII.—This Congress advises that the Churches should be known under a common name, the denominational name being placed in a parenthesis following so that the name would read, "The Evangelical Church of Brazil (Presbyterian)," The Evangelical Church of Brazil (Methodist) &c.

XIII.—We would recommend the creation of Mission Councils and the federation of National Churches, wherever possible.

XIV.—We recommend that the Regional Committees and other cooperative organizations of the Churches in South America should give studious attention to the labor problem and to other social and economic movements which affect the work of the Church of Christ.

XV.—Realizing great value to our Evangelical churches of the young people and being desirous of bringing to helpful relations the various religious societies for young people we recommend the linking of those societies in its own general federation as in Mexico.

The Congress desires to express its grateful appreciation of the most gracious and efficient service of the Local Committee of Arrangements which has spared no effort to assure the Congress of a hospitable welcome and to make its stay in Montevideo happy and profitable. The Congress acknowledges also, with sincere thanks, the kindness of the officials of Uruguay who have given all the help which it has been proper for public officials to render. We thank also all the friends in Montevideo, both national and foreign, who have so generously received us, the management of the hotel where we have been meeting, and the newspapers which have sought to give full and accurate accounts of the sessions of the Congress. We also appreciate highly the kindness of the American Minister in his hospitable reception to us. Above all, the Congress desires humbly to express its gratitude to God who brought us all together in this meeting, of whose Presence we have been conscious and to whose guidance and blessing we commit ourselves afresh for all our life and work as we separate and go out many ways.

HEALTH MINISTRY. The Church and the Community. Reports on "Health Ministry" during the afternoon, being numbers 6 and 7 of the Series were daily presented to the Congress.

Dr. Exner was chairman in charge of the report on Health Ministry and he dealt in detail with the difficulties facing the progress of the movement in Latin America.

He began by stating that the problem of health in South America would not have been tackled so much in the centres, for health ministry already existed there and most of the cities were served by physicians with a deservedly international reputation; but the greater need was to carry it to the neglected interior.

Vast areas of the interior, the speaker said, have no health or hospital service and this was one of the gravest problems that the Evangelical Churches face. He then pointed out how it was possible to solve the problem.

The first question was the difficulty of obtaining nurses which was not an honoured profession in Latin America, South America, said Dr. Exner is just beginning to know the meaning of "trained nurses" which are institutions were Dr. McCormack's nurse school in Lima, we now training and turning out.

Another great difficulty stated the Chairman, was the universal opposition to the admission to practice of foreign physicians. There was admitted Dr. Exner from a certain standpoint some reason for this, but so long as it exists, the great masses in South America cannot be wholly lifted up to higher standards of physical living. The speaker wanted to know if it was not possible to secure the recognition and admission to practice of qualified foreign physicians through diplomatic or other representatives. But, declared Dr. Exner, prevention of disease through health education more specially interested him.

Prejudice, ignorance and superstition said the doctor, must be met and vanquished; as long as primary instruction for the masses is lacking it would be useless to expect them to take any part in the campaign against disease. A trained health expert must be placed in its field, demanded Dr. Exner; progress is left merely to social evolution or the efforts of local missionaries, the difficulties being so great, it will necessarily be very slow indeed.

If the problem we put under co-operative, strategic expert health leadership attention could be soon arrived at, an expert had been working in China with beneficial results. Let such a one come to South America, first make a survey, upon the basis of it develop a progressive programme of health education and the same results would follow in this country. Another necessity said the speaker, as co-operation with the existing public

health authorities. These are greatly concerned with their task, but so absorbed by the burdens of their own localities that they can give but scant co-operation toward relieving the distress of the hinterlands.

The question of how the mission forces in the field could be trained for the specialized work of health education was Dr. Exner's next concern, and he spoke of the primary duty for giving unflinchingly and without question the necessary aid to the body, in the course of his summary he mentioned that more death occurred from tuberculosis in Rio than in any other city in the world.

Referring to leprosy, Dr. Exner stated that there were probably 75,000 in South America of which Brazil had the largest number, possibly 30,000, while in Colombia there were 25,000. Only in Chile could it be said that there is practically no leprosy, although in an island belonging to that Republic which was situated 1000 miles away there is a small colony of lepers. Dr. Exner stated he had seen them in every capital and completely segregated, selling fruit and papers. The largest numbers are in the interior especially in the hot regions of Paraguay, Brazil, etc. In Colombia there are three leprosy hospitals for lepers and a hospital for them in Brazil. But, said the doctor, what the new science does is to care more for the leper himself, in a colony, than for the disease. Certain remedies were being applied and colonies were being established, but the subject needed attention by the Evangelical Church.

Dr. Coimbra of the Evangelical Hospital, Rio de Janeiro, followed Dr. Exner. The speaker brought greetings from this, the oldest and most genuine evangelical co-operative enterprise in South America. It had been established solely by national efforts 35 years ago and had been approved by the Brazilian Government. The hospital is steadily gaining in prestige through careful administration and would be glad to welcome any other co-operative movement for the care and relief of the sick, was the message conveyed to the Congress by Dr. Coimbra.

Dr. E. S. Gilmore, President of the National Hospital Association of the United States and of Wesley Hospital, Chicago, was the next to address the meeting.

He spoke of the lack of proper hospital accommodation and attention in South America.

Referring to Sao Paulo, Dr. Gilmore said that he visited a hospital there built for the accommodation of 450 patients at which there were 1000-1600, the patients even sleeping under the beds of other patients. The Hospitals were on the whole well built and equipped, admitted the doctor, but they lack proper high grade men in charge and were given into the charge of physicians, far too young to be sufficiently qualified for the task. Such did not appeal to them as they only want to do what was spectacular, and get their fingers into somebody's abdomen for their own satisfaction. "If they died it was the Lord's will, and if they lived it was a triumph of surgery," quoted the Chicago doctor.

There is too little ante-operative and post-operative attention given to patients in South America, declared Doctor Gilmore, and this could only be obtained when the nursing personnel improves. Like Dr. Exner, Dr. Gilmore laid stress on the attitude towards the nursing class in South America; low they were looked down upon as women doing things that servants themselves would not do while it was the recognised social idea to look down upon women who work. This gave no opportunity for the training of nurses to develop. Proper nursing said Dr. Gilmore, gave a patient a four to one chance in his favour after an operation and nursing does more than the physician can do. The remedy would have to grow from within the hearts of the young women themselves, nursing schools should be established all over South America, as a woman's sympathy, a woman's touch and proper attention was a great influence for the better on a patient, while as for the Evangelical side a nurse got more closely in touch with a patient's soul than any church missionary.

There is also far too little segregation, declared the speaker, although the authorities in the hospitals know better, and he had witnessed tuberculosis, venereal and leprosy patients all in one ward side by side. The great need said Dr. Gilmore was for nurses from the "nationals" themselves, as they understood the language and psychology of their own people better than the foreigners who were at present the only ones to undertake the work.

Dr. McCormack of the Evangelical Hospital in Lima summed up the discussion. He said he was not disposed to blame national medical men for not wishing to let down the barriers against practice by foreigners. Many of the medical men in the various South American nations, said Dr. McCormack, are Christians, hence it was not for them so much to beg favours of the profession, but offer to help it and supplement its labours.

The best way to solve the nursing problem was to secure the services of a competent Red Cross nurse from New York, as they had done in Lima stated the doctor from Peru, who will give a one year course in public health nursing. The graduates of the course will then be expected to give at least one year of service in return wherever they may be assigned. If they were assigned to hospitals in a strategic interior point, the national doctors would, it was expected not feel the same disinclination to work in the unpromising interior, that they would feel if all the esser

made clear, Bishop McConnell called upon those who had evidence on this subject to bring it forward.

The report represents some difference of opinion regarding the relation of the Evangelical churches to the community in the various countries. There is unanimity of judgment that more attention should be given to the social interpretation of religion and the awakening of a social conscience among all classes of people. This is a task which requires the cooperation of all the Evangelical churches in line with the plans of the Committee on Cooperation in Latin America.

One of the leading papers of the report was on the subject of "The Anglo-American Union Churches" their place in the Evangelical program for Latin America, which was introduced by the Rev. James Freeman Jenness, of Santiago, Chile. Dr. Jenness said:

While we are under the head of The Church and the Community, I wish to say a word concerning a certain kind of Church which exists in a limited number of communities in the lands that are represented here. I refer to the Anglo-American Union Churches.

We who work in these churches do not face the same problems, which you must undertake to solve, we do not encounter the physical difficulties of altitude and forests and travel, nor have we to deal with the extremes of poverty and ignorance and superstition and prejudice with which some of you must come in contact.

(To be Continued.)

Mrs. JAMES CUSHMAN

(National Board Y.W.C.A.) States to influence political affairs in any country of South America in the interest of any group of persons or any individual, the fact should be known. We who are in this Congress represent churches and societies that have no desire or purpose to exploit anybody. Without question there is a feeling abroad that there are certain North American policies inimical to the national interests of South American countries. Whether this feeling has a basis in fact should be



Mrs. JAMES CUSHMAN (National Board Y.W.C.A.)

The Congress on Christian Work in South America

(Continued.)

But we, too, have problems which are not always easy of solution, tasks which do not reform themselves, and burdens which are not always light to bear. We, in common with all of you, have at times our temporary setbacks, we have our disappointments and we have our triumphs in Jesus Christ.

In all the literature concerning this Congress I find but a single paragraph in Report No. 12 where in four lines the Committee from Brazil makes the statement that in their greatest and most beautiful city there is a "Union Church for English-speaking reports which is an important influence in the community" that "it has plans for a representation building, including a social center" and that "there is also the beginning of a similar enterprise at Sao Paulo."

Yet these Anglo-American Union Churches have a place in the programme of Evangelical Christianity in South America. These churches are important because of their ministry to the British and American people who have come to do business and to those born of Anglo-Saxon parents who prefer to hold to the religious traditions of their fathers and worship God through the medium of their parental tongue. This service they render to common with the denominational churches which flourish in some of the larger cities where the size of the English-speaking colonies has seemed to make their establishment feasible.

Such ministry is of great value because of the influence of these "foreign" residents upon the thought and life of the people of these lands. Any real cause for adverse criticism of their character from the point of view of integrity or morality must militate against the success of the effort to establish evangelical religion. On the other hand, the presence of a group of people who are steadfastly holding to the ideals of the lands from which they have come must greatly strengthen the hearts of those who are presenting those same ideals for the acceptance of the people who are indigenous to these lands.

Furthermore, the sight of a group of people, coming from widely separated countries, forgetting their national prejudices and denominational differences, uniting on the common ground of faith in the simple fundamentals of the Christian religion, must have a wholesome influence upon the larger programme of cooperation and unity in which we are all interested.

That we have in Santiago, Chile, such a group, international and interdenominational in character, I may indicate in two words: At our last Communion service we received fifteen ministers. Of these, one was from the Methodist Church in Concepcion, Chile, two from the United Free Church in Dundee, Scotland, one from the Methodist Church in Keyport, New Jersey, one from the American Methodist Church in Buenos Aires, one from the Manchester Cathedral (Manchester, England), one from the Church of England in Nottingham, one from the Protestant Episcopal Church in St. Louis, Mo., one from the Methodist Church of Canada, two from the Union Church in Valparaiso, Chile, one from the Presbyterian Church in Milwaukee, Wisconsin, one from the Anglican Church in Iquique, Chile, and two on profession of faith. Of these two, one came to us from England by way of Canada and the other is a Chilean, brought up in the Roman Catholic faith, who, after spending seven years in the United States, has come back to Chile bringing with him from Milwaukee a Presbyterian wife of Polish-American parentage.

Of our six trustees, two were born in Chile, one of Welsh and one of Scotch parents, one was born in Scotland, one in England and one in the United States. The sixth was born in Chile, of a Chilean mother and an Italian father; but when he became a man he took to himself as wife a bonnie lassie from Scotland.

I sometimes have a dream, whether in the night or in the day it does not matter, to this dream I am the driver of a chariot which are attached a horse, an ox and a mule. Whenever the horse undertakes to pull, the ox swings back; and whatever the driver undertakes to do with this horse and the ox, he must always look out for the heels of the mule.

What I want to say is that if this chariot moves at all, we are making some contribution toward

our general goal of cooperation and unity.

In the report for to-day we found the words "The evangelistic forces should continue to cooperate with the government in developing, through the pulpit and other agencies, a sentiment of respect for law and order."

This we are trying to do, and on several occasions our efforts have been commended in words personally written or publicly spoken by the President of the Republic, the man who went away and came back, Don Arturo Alessandri.

RELIGIOUS EDUCATION.

One of the best prepared reports presented to the Congress was No. 8, on Religious Education.

The session revealed a very keen interest both in the general subject of religious education and its special problems.

The report was analysed and summarized by Dr. Wade Crawford Barclay, of Cincinnati, Ohio, U.S.A. He stated that his purpose was to point out the underlying principles of religious education as contained in the report. The interest in the subject is indicated by the fact that at the close of the forenoon session the chairman still had in hand the names of ten persons who desired to speak.

Religious education, the speaker stated, may be defined from two standpoints,—that of process and that of objective or goal. From the first standpoint religious education is the process of enriching and developing religious experience by means of expression, worship, guidance in conduct, and acquiring religiously significant knowledge. Defined from the standpoint of goal it may be said that the objective of religious education is the complete Christian life, the more abundant life which Jesus came to give to men. It is Christian character, not in a static sense but in the sense of progressive achievement and growing ability to believe, including the Christian motive in the making of choices, conscious fellowship with God through Jesus Christ, an empowered will, an informed mind, and constant contribution to the building of a Christian world order,—the Kingdom of God.

Of the several principles stated in the report two are of special significance as related to traditional practice in religious education. The first is that the programme of religious education should be experience centred, or as it is more often expressed—pupil centred, as contrasted with an organization centred or material centred programme. The second is that the most educative process possible is that of participation in actual Christian living. That is, we learn to pray by praying; we develop right character by repeated right choices.

Religious education thus conceived is the great evangelistic hope of the church. It is not something antagonistic to evangelism, it is evangelism, and that of the most effective sort because it deals with childhood and youth. Religion is native to the child mind. Our agencies of evangelization may have the children in countless numbers for the asking and by means of religious education build a Christian society.

The speaker closed his address by asking some searching and thought provoking questions: Does religious education in practice stand the test? Does it actually educate religiously? Some of the national preachers had previously complained that they had not been given an adequate programme. The speaker asked if that were true. Is there adequate literature for the humblest teacher and for the humblest pupil? If our resources are not sufficient actually to educate religiously, said the speaker, let us begin to lay the foundation for obtaining such resources to-day.

The report called forth some interesting discussion. One speaker stated that the world war was proof of inadequate Christian education, and the only hope of ridding the world of war is through religious education to develop the mind of Christ in the minds of men. Prohibition in the United States has been achieved through the process of education. Education through the schools, the Sunday schools and other agencies. By the same processes of education must the mind of Christ be made to take possession of the mind of society. The necessity of the training of better prepared teachers and leaders and a more adequate literature for Sunday schools was the burden of more than one talk of the morning. It was forcefully pointed out

that there was a woful lack of Sunday school materials in Spanish, and one of the needs is Sunday school literature in Spanish cheap enough so that the humblest Sunday school can afford to use it.

Churches Plan for Sunday School Advance

An even more rapid development of the Sunday School and day school work of the Evangelical Churches is expected to result from plans initiated in the Congress. A present enrollment in excess of 110,000 teachers and pupils in Sunday Schools was reported.

While pointing out the benefits which the various countries and individuals have derived from these Sunday schools, the Commission recommends a greatly increased programme of religious education through the use of the best known principles of modern psychology, child study and pedagogy, all aimed at the development of character. Upon the development of Christian character in the growing generations depends the future of the citizenry of the republics, the future of the homes, of the churches, and of the social and industrial development of the continent along lines in keeping with the highest Christian ideals.

Some seek, whatever their contacts, pastoral, evangelistic, educational, social, to enthrone Christ in the hearts of individual men. Others are struggling to gain great areas of innuau activity for their Masters—the fields of industrial relations, of romantic literature, of wasted leisure, of debauched talents. Pioneers such as these do battle whether they see reinforcements coming or not, and unless they know that every inch of ground gained may be held they have reason to count their labors vain. Only that moulding of the thoughts and ideals of men that become crystallized in character will make their conquests permanent. The attainment of fundamental political, or economic reforms may be brought about on a rising tide of popular feeling, but they not maintained except through their perpetuation as elements in the character of the people. The spiritual traits of some man upon whom the glory of God in the face of Jesus Christ has shined cannot be inherited but must be acquired again, and this means a character making process. Thus the patriot, the home-maker, the church worker, the spiritual pioneer each have profound interests in the shaping of individual character.

Brazil has the largest number of evangelical Sunday Schools, 1,275, and it has 60,145 teachers and pupils, according to the Commission's findings. In the other regions the figures are: Argentina, 258 schools and 12,252 enrollment; Bolivia, 17 schools and 842 enrollment; Chile, 190 schools and 10,632 enrollment; Colombia, 10 schools and 804 enrollment; Ecuador, 10 schools and 200 enrollment; Paraguay, 4 schools and 252 enrollment; Peru, 61 schools and 4,401 enrollment; Uruguay, 45 schools and 2,222 enrollment; Venezuela, 17 schools and 246 enrollment.

In addition to the Sunday schools, there are 467 day, boarding and secondary schools under the auspices of evangelical boards in South America where religious instruction is being given. These schools enroll about 50,000 boys and girls, says the report. Daily Vacation Bible schools are making their appearance in Brazil, Argentina and Chile, supplementing the religious instruction in the Sunday schools. The Commission also notes development in recent years of Boy Scout organizations; Bible Study Classes; Bible Training schools and branches of the Young Men's Christian Association, and the Young Women's Christian Association. In Chile there is a missionary giving full time to promoting the work of the Sunday Schools, and the young people's societies. Chile and Brazil have each a national Sunday school organization, and there is one for Argentina, Uruguay and Paraguay.

The development of Sunday sports is stated to be a leading difficulty. The Evangelical idea of Sunday observance has generally been opposed to such activities on Sunday. Outside of the Evangelical group these are regarded as a normal part of the day's life. On the other hand, the church is making practically no provision at any time for the social and recreational activities that youth reasonably demands and which, kept wholesome by proper leadership such as the churches could give, should be a powerful factor in sound character education and in alluring youth people with the Church. Serious consideration should be given to this phase of the church's programme for young people.

After a careful survey of the religious education carried on by the local Evangelical Churches the report indicates four major problems that require the attention of the Congress: programme curriculum and materials, trained leadership, and the local church's conception of its task. Recommendation is made that a commission appointed by the Congress formulate a number of programmes suitable for South America as a basis of instruction in theological schools and in schools for training church workers; and that a new and more comprehensive curriculum for religious education be outlined.

Literature.

This report is a careful survey of available South American literature, the problem of its production and distribution, and the needs and possibilities of the future. The report was presented by Mr. John Ritchie, who has had several years of experience in Peru. Mr. Ritchie stated that a fairly large amount of good literature

exists, but is not well circulated and that advantage is not being taken of one of the greatest opportunities of spreading Christianity.

In regard to the bookstores which distribute such literature, they should be in charge of experienced men. In general, the books are not reaching the people and should be better displayed. More attention should be paid to titles and the binding should be made more attractive. He said that a mistake has been made in selling too cheaply in some cases as it makes more difficult in the end other production and circulation.

As to the needs, there is little provided for those outside of the churches. There should also be more texts for students and workers, more Sunday School literature and other material produced on the field, and better means of circulation.

In the discussion that followed, the interest centred on magazines for young people, suggestions for producing and circulating literature, and the use of the public press as an agency. Miss Epps and Mr. Stuntz represented magazines that partly fill the strongly-felt need for children and young people. "Bem-te-vi" published in Portuguese and "El Amigo de la Juventud" in Spanish. Rev. Matias dos Santos and Rev. Ottoniel Motta of Sao Paulo emphasized the need of such literature as will satisfy the intelligence of young people.

Dr. Saravia, Secretary of the Christian Endeavour to South America, suggested a plan of systematic distribution of tracts and other literature.

Dr. Alvaro Reis of Brazil and Sr. Carlos Araujo, agent of the London Tract Society in Spain spoke of the importance of literature in bringing many to a knowledge of Christ and thus to conversion. The latter also suggested the use of Spain as a producing center.

Mr. Clay of the Methodist Publishing House in Brazil spoke of the necessity of subventions from the Boards in order to supply attractive books.

Mr. White of Argentina expressed the opinion that in addition to the helpful literature in general use, there is need for more special denominational material.

Another powerful force that has been neglected is the public press. Mr. Davison of the Y.M.C.A. in Rio pointed out how public opinion could be moulded through articles in daily papers written by potential friends among the nationals.

The discussion of the morning was terminated with a short speech by Dr. Ortiz-Gonzalez, editor of "La Nueva Democracia." In the name of the Committee on Cooperation, he declared that the committee exists only to serve the evangelical movement in South America, and placed himself and the committee at the service of the evangelical forces in the production of literature. He expressed his opinion that all classes of people must be reached and said that he is glad of the opportunity through "La Nueva Democracia" to form a point of contact. He suggested that, to avoid duplicate, anyone about to publish any kind of literature should communicate first with the committee.

The report emphasised the scope for New Fields for the spread of Literature in South America.

(To be Continued.)

From Montevideo
 "Standard,"
 April 12-1925

the printer for just as he...
 the author...
 largely by...
 however...
 publishing and...
 marketing the books of popular...
 authors. Authors...
 usually write...
 books on social and political...
 questions. One such has recently made...
 a new record of 50,000 copies...
 sold. The situation still exists...
 where most authors must pay for...
 the publishing of their books...
 Since these are only circulated in...
 the country where they are pub-
 lished, editions are small and...
 sales are difficult. One of the...
 great problems in connection with...
 production of good literature in...
 Spanish and Portuguese is finding...
 a way to pay authors for good so-
 lid literary work.

Literature in South American Life.

Extract from Report at the Congress on Christian Work at Montevideo.

General Literature and Its Tendencies.

A student of race psychology has said that the sixth sense of the Latin peoples is literature. Certainly it is true that in Latin America the printed page is regarded as having peculiar authority and is looked upon by many with something akin to reverence. While it is true that a large percentage of the people in these countries are unable to read and write, it is also true that those who do read have a more serious regard for literature than they do in many other countries that have a higher percentage of literacy. It is also true that serious-minded books have a larger appeal to Latin Americans than to those of many other countries. Fiction does not occupy nearly so large a place among Latin American readers as among people of the United States; on the other hand, philosophical and poetical works are much in demand.

Any discussion of the question of literature in Spanish and Portuguese should begin with an acknowledgment of the very splendid literature which these languages already contain. Unfortunately, most of the people outside of the countries where these languages are spoken are largely ignorant of this literature. It is even true that many of the foreigners who speak these languages and who live in these countries are quite unfamiliar with a large part of the literature, especially with the increasingly large volume of works which are being produced at the present time. The basic principle for understanding the problems of the production of the right kind of literature in these languages is, of course, the understanding of what has already been published. It is true that the major production has been so far along the lines of the idealistic and the poetical, with a corresponding lack of books on social and scientific themes.

Periodical literature in South America differs a good deal in its contents and make-up from that in the United States and Great Britain, and yet it does not always suffer by comparison. In the matter of newspapers, news is not the all-determining question in Latin American papers that it is in Anglo-Saxon countries. This is illustrated by the make-up of Latin American dailies, which often have their editorials and contributed articles on the front page and their news columns on the inside pages. One great paper in South America at least, La Nación, of Buenos Aires, has recently adopted the make-up of the North American daily. It has been criticized widely on this account and yet its circulation has grown to where it now has probably the largest subscription list of any paper in South America. That periodical, as well as La Prensa, of the same city, El Mercurio, of Chile, and some of the papers of Brazil issue as voluminous daily and Sunday editions as do North American papers. The Sunday editions are not only newspapers, but contain articles by the best known authors of Europe and America. La Nación, of Buenos Aires, on Sunday will publish contributions from several of the most outstanding authors of Great Britain, Spain, France, Belgium, Germany and, less often, from the United States and Japan. It is only the larger newspapers in the capitals that can afford the very expensive press service of foreign news agencies.

When a North American editor recently visited Santo Domingo, he was very much impressed with the small daily and weekly papers in that country. He believed that they are very much better edited than are papers of the same kind in the United States. It is, of course, true that these newspapers give more attention to general literary work than do North American newspapers. It is not uncommon to find columns devoted to poems, to serious articles and to literary criticism.

As for magazines, aside from a few of the more popular ones like El Hogar and Caras y Caretas, of Buenos Aires, both of which claim a circulation beyond 150,000, the paid subscriptions are small indeed. We are informed that one of the best monthly reviews in Latin America which is widely quoted and has a splendid reputation among cultured people in all Spanish America has a paid circulation of only 300 copies. Most magazines are published by groups of individuals or by societies whose members meet the expense, depending little upon subscription and advertising. Even in the publication of books it is only very recently that there have been publishing houses which accept the responsibility for distributing the books they publish. The ordinary way is by

Outstanding Figures in Latin American Literature.

Europe used to treat the American Continent as Egypt, according to Herodotus, or Greece; "You are but children and your civilization is of yesterday and lacks the refinement of the ages." Such were the words of the Egyptian priest about that Greek movement which produced the greatest thinkers and philosophers and the most noted artists in all manifestations of the fine arts. The best critics of Europe did not consider either North or South America worthy of attention. England ignored almost wholly any literary productions of the United States. Spain took the same attitude in regard to Hispanic America, and, to a greater or less degree, so did France and Germany.

But North and South America became, more than one generation ago, really original and creative in spite of the attitude of Europe. The War revealed more and more to Europe that there was in the United States something else worthy of consideration besides money, industry and machinery. That fact was conspicuous among English and French critics. South America, too, began to loom high upon the European horizon. France and Spain began to reproduce and praise many of the literary productions of Hispanic America. Europe, in the last generation, sent to Latin America not only commercial agents, bankers and adventurers, but also leaders in education, statesmanship and literary pursuits. And yet the United States remains stationary in recognizing what is going on in Latin America outside of business. The United States sends to Latin America bankers and commercial agents, but few educators and critics who appreciate its marvelous literary development. That ignorance was strikingly set forth recently by Prof. William R. Shepherd, of Columbia University, when, in his words of Mexico, one of the greatest anthropologists of the present generation, he said something like this: "I am sorry that you are a Latin American and a Mexican; and do not misinterpret my words. What I mean is that if you were a Frenchman, a German, an Italian, or an Englishman, then you would be considered as the greatest anthropologist of this generation, and your works would be read by the majority of cultured North Americans. But of you North America I will say what the Pharisees said of Christ: 'Can anything good come from Nazareth?' 'Can anything of a real scientific import come from Latin America or Mexico?' To anyone who can appreciate what is going on in Europe and in North America, Latin America appears to-day as creative and original as either North America or Europe. Her scholars have given new life to the Spanish language; they have created new types of literature, both as novelists and dramatists.

It is materially impossible to mention all the prominent writers of South America in this report; we shall mention only some of those who besides being well known in Latin America are also known in Europe; and we shall speak only of the modern writers of South America, excluding Central America, the West Indies and Mexico; and we shall classify them in five groups: essayists, poets, novelists, historians, and critics.

(a) Essayists.—The essay is one of the most popular forms of the present culture. Hispanic America presents among the modern writers a group of well known essayists. Their leader was José Enrique Rodó, of Uruguay, who, in his three books, "Ariel," "Mirador de Próspero," and "Motivos de Proteo," gave us a series of essays about the conception of life problems, art, education, etc., similar to the "Dialogues" of Plato, Francisco García Calderón, of Peru, in the manner of Papini in Italy and Macaulay and Carlyle in England, is giving from Paris opinions about the more prominent authors of Europe, new ideas of art, problems of sociology, etc. José Ingenieros, of Argentina, as did Emerson, discusses problems of human life, sociology, standards of morals and formation of character. Rufino Blanco Fombona, of Venezuela, who has written essays comparing the Anglo-Saxon and the Hispanic American civilization, Europe and America, is always emphatic, frank, but it is always correct and just. Manuel González Prada, of Peru, has pointed out, better than any other writer, the shortcomings of Hispanic America, especially of Peru. Leopoldo Alas, of Argentina, and Estanislao S. Zeballos, of Argentina, have written many monographs about prominent men and historical events.

(b) Poets.—Poetry is the most general manifestation of literature in Latin America. José Santos Chocano, of Peru, is perhaps the greatest American poet of this continent in the sense that no holy has ever described, as he has, the rivers, forests, mountains, and pampas; the clash between the Indian and Spanish civilization and the melting together of both. In this aspect he is unique and his poetical images are superior even to the best of Victor Hugo, Gabriela Mistral, of Chile, taking such themes as the mother, the teacher, beauty, and some of the problems of daily life, has produced lyrical compositions of an incomparable merit, both as manifestations of beautiful form and as a factor in education. Luisa Luisi, of Uruguay, has described the anxieties, the skepticism, and the sorrows of modern mankind as few have done. Ricardo Rojas, of Argentina, perhaps better than any other poet, has treated what men and society ought and ought not to be in the development of individual and collective life. Alfonsina Storni, of Argentine excels as a lyric poetess conspicuously. Juana Barborou, of Uruguay, in spite of her youth, has described love and the union of men and women with a vision and power that is granted to very few of the best poets. Few poets in any language have wider and more sympathetic views of the problems which vex mankind today, and few write more helpfully.

(c) Novelists.—Two or three scores of prominent novelists could be mentioned, but those only will be named who have created a new type of literature. Prominent among these is Juan Zorrilla de San Martín, of Uruguay, who, in his novel "Tabaré," has drawn a remarkable picture of the Indian. He has revived, with beauty and grace, with sympathy and tenderness, the life of the Indians, their struggles, and their extinction, particularly relating the history of the tribe of the Charruas. His book is considered a masterpiece in its class. Don Juan León Mera, in his novel "Cumaunda," has treated the same subject, dealing more with the conflict of Indians and whites. His is also a splendid picture, full of life and interest, of the Indian life and its surroundings. José de Alencar Gonzalves, of Brazil, wrote of the Indians in Brazil. Clorinda Mato de Turner, in her novel "Aves sin Nidos," described with power, beauty and truth the loneliness and sadness of the Indian races. José Hernández, of Argentina, in his work "Martín Fierro," has given a monumental picture of the Gaucho of the Pampas of Argentina. All these novelists and several others have realized a new type of literary characters. Rufino Blanco Fombona, Vargas Vila, of Colombia, Carlos Reyes, of Uruguay, belonged to the Zola School. Ricardo Palma, of Peru, in his several volumes of "Tradiciones Peruanas," has described the colonial life of Peru, its trivialities and customs, with such great vividness and art that we question whether any other literature has any work of the kind to compare with it. Others have originated native theatrical productions which have been presented very successfully in Madrid and in Paris, where they have been given the name of "American New Theatre." This development has been largely in Argentina and Uruguay.

(d) Historians.—History has not been, either in North or South America, a favorite subject. We can name Bartolomé Mitre, of Argentina, as the greatest historian that South America has ever produced. Pedro F. Zeballos, of Ecuador, has also written several volumes of history. José Ingenieros, of Argentina, has written the sociological movement, particularly of the Rio de la Plata region, historically. Vicente G. Quesada and his son Ernesto, of Argentina, have produced a great many essays about different historical periods and sociological movements of America with great insight. Oliveira Lima, of Brazil, is one of the few who have written with some sympathy about the United States, though he considers imperialism a natural product of every great nation. Jacinto López, of Venezuela, has dealt historically with the international relations of several of the Republics of this continent, having his accurate judgments on reliable documents. Estanislao S. Zeballos, of Argentina, has written a great many monographs about prominent men and historical events.

(b) Poets.—Poetry is the most general manifestation of literature in Latin America. José Santos Chocano, of Peru, is perhaps the greatest American poet of this continent in the sense that no holy has ever described, as he has, the rivers, forests, mountains, and pampas; the clash between the Indian and Spanish civilization and the melting together of both. In this aspect he is unique and his poetical images are superior even to the best of Victor Hugo, Gabriela Mistral, of Chile, taking such themes as the mother, the teacher, beauty, and some of the problems of daily life, has produced lyrical compositions of an incomparable merit, both as manifestations of beautiful form and as a factor in education. Luisa Luisi, of Uruguay, has described the anxieties, the skepticism, and the sorrows of modern mankind as few have done. Ricardo Rojas, of Argentina, perhaps better than any other poet, has treated what men and society ought and ought not to be in the development of individual and collective life. Alfonsina Storni, of Argentine excels as a lyric poetess conspicuously. Juana Barborou, of Uruguay, in spite of her youth, has described love and the union of men and women with a vision and power that is granted to very few of the best poets. Few poets in any language have wider and more sympathetic views of the problems which vex mankind today, and few write more helpfully.

(c) Novelists.—Two or three scores of prominent novelists could be mentioned, but those only will be named who have created a new type of literature. Prominent among these is Juan Zorrilla de San Martín, of Uruguay, who, in his novel "Tabaré," has drawn a remarkable picture of the Indian. He has revived, with beauty and grace, with sympathy and tenderness, the life of the Indians, their struggles, and their extinction, particularly relating the history of the tribe of the Charruas. His book is considered a masterpiece in its class. Don Juan León Mera, in his novel "Cumaunda," has treated the same subject, dealing more with the conflict of Indians and whites. His is also a splendid picture, full of life and interest, of the Indian life and its surroundings. José de Alencar Gonzalves, of Brazil, wrote of the Indians in Brazil. Clorinda Mato de Turner, in her novel "Aves sin Nidos," described with power, beauty and truth the loneliness and sadness of the Indian races. José Hernández, of Argentina, in his work "Martín Fierro," has given a monumental picture of the Gaucho of the Pampas of Argentina. All these novelists and several others have realized a new type of literary characters. Rufino Blanco Fombona, Vargas Vila, of Colombia, Carlos Reyes, of Uruguay, belonged to the Zola School. Ricardo Palma, of Peru, in his several volumes of "Tradiciones Peruanas," has described the colonial life of Peru, its trivialities and customs, with such great vividness and art that we question whether any other literature has any work of the kind to compare with it. Others have originated native theatrical productions which have been presented very successfully in Madrid and in Paris, where they have been given the name of "American New Theatre." This development has been largely in Argentina and Uruguay.

(d) Historians.—History has not been, either in North or South America, a favorite subject. We can name Bartolomé Mitre, of Argentina, as the greatest historian that South America has ever produced. Pedro F. Zeballos, of Ecuador, has also written several volumes of history. José Ingenieros, of Argentina, has written the sociological movement, particularly of the Rio de la Plata region, historically. Vicente G. Quesada and his son Ernesto, of Argentina, have produced a great many essays about different historical periods and sociological movements of America with great insight. Oliveira Lima, of Brazil, is one of the few who have written with some sympathy about the United States, though he considers imperialism a natural product of every great nation. Jacinto López, of Venezuela, has dealt historically with the international relations of several of the Republics of this continent, having his accurate judgments on reliable documents. Estanislao S. Zeballos, of Argentina, has written a great many monographs about prominent men and historical events.

(e) Critics.—In regard to grammar, philology and lexicography, Hispanic America has produced, in the last generation, and is presenting today, such men as Rufino Cuervo, of Colombia, who started the largest and most accurate and reliable dictionary ever produced in Spanish; Saralit, of Venezuela, who published the best dictionary of gallicisms; Crescente Errazuriz, of Chile, who has written several books to fix the genuine Spanish words and vocabulary and to establish a contrast with the different barbarisms introduced in Chile. This same work has been done by more than ten different critics in different Republics. Recently Pedro Fortoul-Hurtado, of Venezuela, wrote a very helpful book of this kind. As to literary criticism, many of the essayists mentioned above were also good critics, particularly Francisco and Vicente García Calderón, and Vicente and Ernesto Quesada. We can add to these the names of Paul Gronssack, of Chile; Manuel Ugarte, of Argentina; Antonio Gómez Restrepo, of Colombia; Raul Montero Bustamante, of Uruguay; and Martín García Moreu, of Argentina.

SARMIENTO 450
 Brokers. Camp Agents
 Live stock, wool, grain and camp section
 Superintended by
 W. V. Forgel

been stated by veterinary authorities that when the animal was inoculated the entry into the system of the serum was in some cases accountable for awakening latent germs that were encased within some glands where they would likely have remained for some considerable time inactive but became active forms of infection and disease after inoculation. It is wonderful at times how animals in some cases that gave reason to be suspicious in Britain and when tested here emerged from the trials satisfactory, while animals that had been proved to be absolutely free from traces of the disease in Britain were rejected here as reactors. There was an instance last year of an animal that was rejected here that passed his test with no doubts in Britain, and the owner told the writer that the only reason he could assign for the proved existence of the disease here was that the animal referred to was standing alongside a reactor at the Perth sales. The diseased animal apparently in that case infected the sound heast. A large number of the most fashionably bred and best quality bulls were sired in Britain by reacting sires which demonstrated that the bull may be a reactor and the progeny be perfectly sound. It has frequently been stated that it was to the advantage of the breed in England that this country applied the tuberculin test to the bulls entering this country as it prevented many of the best breeding sires of the breed from being shipped to this country where breeders were disposed to pay long prices for sires of the highest individual merit and fashionably bred.

Historical, Descriptive and Financial
HANDBOOK
 of
Buenos Aires
1925.
 This new edition is now on sale at the English bookstores. A valuable publication for travellers and business men owing to the financial information it contains.
 Price \$3.— min.

PANA

ARGENTINE MORALS.

STRAIGHT-SPEAKING LETTER
FROM MR. DE BOHUN.

WILD STATEMENTS REFUTED.

[To the Editor.]

Sir—During the past fortnight there has been held in Montevideo (to be confined in this city for some days) a "Congreso de Obras Cristianas," in which representatives of many different countries took part, and in which many statements that cast a certain shadow on the Argentine schools and other institutions were made. I have only hearsay to guide me, so that I may be mistaken in this, but if what I have heard is true—and I have every reason to believe it is—then it is time for some one of the many foreigners domiciled in this country to take up the cudgels on behalf, not of the country, but on behalf of the truth. The statement was made, so my informants tell me, that in this country thinking men will not have anything to do with religion in any form for the reason that they have encountered so much and so great corruption in the Roman Catholic Church. I am not a Roman Catholic, I am a Protestant of the Protestants, but that does not blind me to the fact that in the Roman Catholic Church there are millions of good, clean-thinking, clean-living men and women; there are bad priests, yes, and there are some very good ones. I come in contact continually with priests, Sisters of Mercy, and other Catholics, and I am forced to admire their sincerity, their faith and their self-denial. I believe, with the Gospels for authority, that the Roman Church has departed from the faith as taught by Christ and His apostles, but I know—and thousands of others know—that the statement made, if made, was either that of a fanatic or of one who spoke in ignorance.

Another statement was that in our Government schools a difference is made between the children of the poor and those of the well-to-do. Twenty-five years of experience has shown me the error contained in this statement. The child that does not get an education in this country cannot blame the schools for his lack. It was said that if a child be not well-dressed he will not be received in the public school; this is untrue. If a child is not clean, he will not be received, but there is a difference between being well-dressed and being clean. It is obligatory that all children attending the public schools should wear a white "guardapolvo," and that "guardapolvo," covers a multitude of deficiencies.

There are, in all the public-school societies, formed by the teachers and their friends, for the purpose of clothing and mending footwear for children whose parents cannot find the necessary clothing for their children. I have the very great honour of being president of one of those societies, and speak from personal knowledge. In the public schools there is no distinction of classes. I have five of my own children in the very poorest school of our locality, and I am in contact, intimate contact, with upwards of two hundred children, of different social strata, who attended the schools of this district, and I have yet to see one case in which a difference has been made between rich and poor. Then, as to the teaching, we have as fine a body of men women in the teaching profession as can be found in the world; as to their preparation no one can call it in doubt. Touching their interest in the welfare of their alumni, they are continually seeking that, and their interest does not cease when the child leaves school, but follows him into the workshop or office. Educationists, American and European, after a stay in the country, and having had opportunity to study the situation, have told me that the Argentine public school is as good as the best and infinitely better than the average, public school in Europe or America.

Then, as to our hospitals. Doubtless there are many things that might be improved upon, but they are not the death traps or infection breeders that the "Congressionales" seem to believe. It is a great pity that the members of this Conference have not time (and I fear inclination) to see things for themselves. They come to the country with ideas already formed, and there is always someone ready to confirm them in those ideas. No ladies and gentlemen, all religionists are not so absolutely corrupt that decent, thinking folk will have nothing to do with religion. No, our schools are not set apart for the well-dressed boy or girl. Our hospitals are not all death traps.

Mr. Congressional, do not go back to Europe or the United States with the idea that Argentina is a place where evil and corruption abound, where ignorance rules and reigns. I have seen more evil haunting itself on one street in San Francisco and St. Louis than I have seen in the "darkest" part of "darkest Buenos Aires." I saw more corruption in New York City in the few months that I dwelt there than I have seen in twenty-five years in Argentina. I saw in London, in Sydney, in Melbourne, yes, and in my own home in New Mexico, more vice, crime, and ignorance than I have encountered in this country. Doubtless this letter will cost me many friends but even so the truth is the truth, and even though it should cost me every friend I have, I repeat every word that is written here knowing that it is the truth.—Yours, etc.,

JOHN DE BOHUN,

CAPITAL AND LABOUR.

BISHOP McCONNELL TO SPEAK
TO-DAY.

To-day at 17 o'clock, in the social hall of the Y.M.C.A., Paseo Colon 161, Dr. F. J. McConnell, of Pittsburgh, will give a dissertation on "The Relation between Capital and Labour from the Christian point of view." In view of Dr. McConnell's fame in the United States as a lec-



DR. F. J. McCONNELL,

Bishop of the Methodist Episcopal Church, Pittsburgh.

ture, author, and educationist, his lecture this afternoon should attract no little attention on the part of those who are interested in questions of the day. Dr. McConnell was also one of the delegates at the Congreso de Obras Cristiana recently held in Montevideo.

LATIN-AMERICAN HISTORY.

The following statement, made by Dr. W. W. Sweet, Professor of History at De Pauw University, Greencastle, Indiana, U.S.A., who was one of the delegates representing the Methodist Episcopal Church in the United States, at the Montevideo Congress, is published by request. Dr. Sweet says:

"One of the mistaken ideas which seems to prevail in some circles in South America, is that the people of the United States are only interested in Latin American trade and in economic exploitation. There is, undoubtedly a great and growing interest in Latin America, in the United States, but this interest is much wider and is much less selfish

than is often represented. I refer particularly to the interest in the study of the Spanish language and the study of Spanish American history in the colleges and Universities of North America.

"Within the last ten or twelve years Latin American History has been introduced into the course of study in practically all of the best known colleges and universities in the United States. The number of books on Latin American History and various phases of Latin American affairs in English is increasing every year, and there is a constantly growing number of those who are interested from a purely cultural standpoint. Within the last six years three widely used college text books in Latin American History, have been published in the United States. The field of Latin American History is now also a well recognized field for historical research in several of the largest North American Universities, such as the University of California the University of Texas and the University of Illinois especially. North American history students have found the study of Latin American History both interesting and profitable and in practically every instance it leads to a greater appreciation of the real contributions which have been made by Latin American culture and institutions."

Dr. Sweet is also the author of a work entitled: "A History of Latin America," which is in great demand among the national colleges and universities of the United States. Dr. Sweet has made a profound study of Latin American countries, and is besides a recognised authority on all matters relating to the history of the Evangelical Church in the United States.

April 14-1925

EVANGELICALS AND SOUTH AMERICA.

MRS DOAN'S PLEA FOR UNITED ACTION.

A meeting of the Women's Evangelical Union was held yesterday afternoon in the Scots Church Hall, which was packed for the occasion. Mrs. Fred Adu presided and at the outset prayed for the success of the congress.

The first evangelical worker to address the gathering was Mrs. R. A. Doan, who delivered a lengthy address, exhorting all to sink their prejudices at the cross of Christ. She told of her own experiences in foreign mission fields and pleaded for a pooling of resources to send missionaries and money to foreign lands.

After recounting her experiences in the Far East—Japan, China, Korea, India, Malay Straits, the Philippines—and her travels in the United States, Canada, and South America, Mrs. Doan quoted an article recently published in a home journal, entitled "What Christian Liberals Are Driving at," the concluding paragraph of which read as follows:

"Nevertheless, the pathos of Christian history lies in the way the Church has so often misrepresented and obstructed vital Christianity. Our multiplied and meaningless denominations are doing that to-day. This sort of thing is bad enough in America. It is a matter for tears in the missionary field. In spite of all the fine co-operations that have actually been wrought out, disheartening exhibitions of denominationalism still stare at a visitor in missionary lands. To see our Western sectarianism promulgated in the Far East is to witness one of the most tragic misapplications of consecrated energy that history records. As one of the missionary secretaries explained, "Think of seeing an American Dutch Reformed Chinese!"

Not long ago, said Mrs. Doan, a talented Japanese Christian missionary visited the United States and delivered a fierce attack on the living of the people in the United States. He made particular reference to the number of divorce cases filed yearly, and finally appealed to the people of the United States to live a life more like that of Christ and to set an example to the millions of the East. An Indian, also, addressing a recent congress, advocated interchange among the nations, to "get rid of the disgusting superiority tongue."

One of the first objects of religious congresses, Mrs. Doan said, was to forget denominational difficulties. Christianly should be on a broad basis and proof against any influence of race, creed, or colour. What was needed was United Christianity for a disunited South America.

MRS MCCONNELL'S ADDRESS.

The next speaker was Mrs. F. J. McConnell, who chose as her subject, "Christianity and Changing Conditions." At the outset she mentioned that she had just come from a congress of Christian workers, representing many church affiliations, differing widely in organisation and method, yet united in their aims. Since the world war a new life had been brought to women, due to group meetings for relief and hospital work. Higher education began to look forward to better intellectual training than they had hitherto received. Women were now uniting for common purposes, and various movements were launched such as temperance and missionary organisations. Finally a federation of clubs, binding all women together, had been formed, and plans had been made to raise the question of church affiliation to plant colleges in the Orient to give the girls in those countries the opportunity which no church alone could have given. Mrs. McDonnell, continuing on the question of public welfare, said that changes were so rapid that it was hard to make a mental adjustment. The wind of Freedom was blowing over the world. Differences in religion and philosophy were forgotten, rich and poor joined hands, and even caste was lost sight of in the common desire for national independence. A nationalist spirit had come over many lands where none existed previously.

The speaker then told how welfare associations were attacking social problems and bringing together people differing widely from each other for the provision of higher education, fighting tuberculosis and other evils. She spoke of how caste differences were beginning to crumble in India in face of enlightenment, and of the new movement in China and Japan among the students.

The Committee on Co-Operation in Latin America.

Apr - 14th

REGIONAL CONFERENCE

Closing Session in B. A.

Last evening at the Scots Church Hall, Calle Peru, the Committee on Co-operation for the Argentine Region held its final session.

There was a representative attendance and the chief business of the meeting was the acceptance of the Findings of the Committee for the Conference. Those recommended for adoption were passed without comment, being as follows:—

1.—We recommend that this Regional Congress adopt the recommendations and resolutions adopted by the Congress of Montevideo.

2.—We recommend the greatest haste in the works being realised for the establishment of an interdenominational Evangelical library in a central location in Buenos Aires.

3.—We recommend that, in view of the urgent need of an appropriate review for adolescent youths, to satisfy their need for this class of literature to counteract the pernicious influence of many publications at present in circulation, the Society of Religious Tracts of London should be requested to provide us with a paper, containing narratives and clichés such as appear in the review, "Boys' Own Paper."

4.—We recommend as far as possible, the fusion of some of the various periodicals at present published by the various denominations.

5.—We recommend that the Evangelical Council of the River Plate be reorganised as soon as possible, assuring a better representation of the national elements, and that the name of that body be changed to that of "Committee on Co-operation in the Republics of the River Plate."

6.—We recommend that a Secretary be found as soon as possible who can give all his time to the work of co-operation in these Republics.

7.—We recommend that the Churches take greater interest in the immigrant, and endeavour to render some useful service in favour of his moral and material welfare.

WOMEN'S EVANGELICAL UNION

MEETING AT THE SCOTS HALL

Remarkable and Encouraging Addresses

In St. Andrew's Scots Church Hall last evening a meeting of ladies interested in missionary work was held at which Mrs. Fred Aden presided. The speakers were Mrs. R. A. Doan and Mrs. F. J. McConnell, who have recently returned from the Religious Congress which was held in Montevideo.

The meeting opened with prayer, after which Mrs. Doan was introduced to the assembly.

Mrs. R. A. Doan's Address
The first speaker, Mrs. Doan prefaced her remarks by asking all to sink their differences at the Cross of Christ. She briefly related some of her personal experiences as a foreign missionary worker and advocated the pooling of funds in order to support missionaries in foreign lands.

After recounting her experiences in the Far East—Japan, China, Korea, India, Malay Straits, the Philippines—and her travels in the United States, Canada, and South America, Mrs. Doan quoted an article recently published in a home journal, entitled "What Christian Liberals are Driving at," the concluding paragraph of which read as follows:

"Nevertheless, the pathos of Christian history lies in the way the Church has so often misrepresented and obstructed vital Christianity. Our multiplied and meaningless denominations are doing that to-day. This sort of thing is bad enough in America. It is a matter for tears in the missionary field. In spite of all the fine co-operations that have actually been wrought out, disheartening exhibitions of denominationalism still stare at a visitor in missionary lands. To see our

Western sectarianism promulgated in the Far East is to witness one of the most tragic misapplications of consecrated energy that history records. As one of the missionary secretaries explained, "Think of seeing an American Dutch Reformed Chinese!"

Not long ago, said Mrs. Doan, a talented Japanese Christian missionary visited the United States and delivered a fierce attack on the living of the people in the United States. He made particular reference to the number of divorce cases filed yearly, and finally appealed to the people of the United States to live a life more like that of Christ and to set an example to the millions of the East. An Indian, also, addressing a recent congress, advocated interchange among the nations, to "get rid of the disgusting superiority tongue."

One of the first objects of religious congresses, Mrs. Doan said, was to forget denominational difficulties. Christianity should be on a broad basis and proof against any influence of race, creed, or colour. What was needed was United Christianity for a disunited South America.

Christianity and Changing Conditions

Selecting for her subject "Christianity and Changing Conditions" Mrs. F. J. McConnell said, "I have come from a congress of Christian Work, a congress significant in many respects: The significance began to dawn before our ship had dropped the pilot in New York Harbor. On board the Southern Cross was a group of approximately fifty people drawn from varying condi-

tions of life; a group composed of men and women from sections of our country differing widely in manner of life; a group of many church affiliations differing widely in organization and methods.

With all the apparently insurmountable differences it was apparent at once that the united effort of our purpose had made us in the deepest sense one. The new group of missionaries, Christian workers, nationals and visitor's joining us at Montevideo only strengthened the feeling discerned in the beginning. I could no more discern a Methodist at Montevideo than I can tell by looking at this group of women drawn from the Evangelical Churches who are members of the church to which I belong. Because of the interdenominational character of this meeting it may not be inappropriate for me to spend the time given me in a consideration of the significance of union movements to Christianity. I shall call "Christianity and Changing Conditions" my theme.

It is a usual theme to speak of changed conditions since the world war. A similar result in a much less degree was felt in the United States after the Civil War. The achievements of women due to responsibilities caused by necessity and the group meeting for relief and hospital work, brought what might be termed a new life to women. Higher education for women began to take hold and girls began to look forward to better intellectual training than hitherto received. Women began to unite for common purposes; the temperance movement was launched, the women's missionary organizations were undertaken about this period. Then followed the opening of clubs, first simply for self-development, then for civic betterment and finally a Federation of Clubs binding all club women together who had a common motive.

After a time the women's missionary organizations were federated and the common problems were met and the experiences were pooled for the benefit of all. Then came a desire for a specially prepared study book and the churches united, and each year for twenty-five years, the Evangelical women in their missionary organizations have been following the same lines of study. Out of this co-operation the women were ready when Mrs. Peabody launched her plan for a campaign for colleges in the Orient. The question of church affiliation was not raised. Plans were made to organize wide groups together. We gave to the girls of the Orient the opportunity which no church alone could have given, namely, higher education.

Similar movements are sweeping the world. Groups are being formed along every line, social, political, public welfare and temperance.

Our newspapers bring to us the story of new movements which often means an entire change of view. Some times it seems as if we were standing at that moment in history when forces that have been gathering for centuries, unite. Changes are so rapid, it is hard to make a mental adjustment. Winds of freedom are blowing the world over. Differences in religion and philosophy are forgotten, rich and poor join hands, even caste is lost sight of in the common desire for national independence. Everywhere people are saying they wish to manage their own affairs in their own way, without outside interference. A common spirit is creating in many lands a nationalist spirit where none existed previously. Union of labour groups, welfare organizations, play-ground associations and better schools, are bringing together people differing widely from each other. Pure milk, cows free from tuberculosis, a pure water supply, are problems that concern Jew and Greek alike, Christian and non-Christian, and the welfare of the baby bridges all differences. A missionary writing from India, tells of such a meeting. The interest was so great that the Hindu forgot his caste and brushed sleeves with those whose shadows they believed would contaminate. All castes gathered and women who seldom let their bosoms brought their babies. The excitement was great when the prize was awarded to the best baby, which in this case happened to be twins. When these little brown-skinned Indian babies, Peter and Paul, received the pink shirts given as prizes, the babies bridged national religions and racial differences.

A new movement began in China among the students as a protest against the Versailles Treaty. This movement, patriotic at first, gathered such momentum that it led to a boycott and strike which brought business almost to a standstill. The result was the dismissal of the men who had failed their country. The Japanese student group joined the Chinese in their demand for justice and honesty. Student groups the world over, South America

April 14-1925

THE NAKED TRUTH.

The other day a "Herald" advertiser, discussing the changed business conditions of the modern world, said that the only way to trade nowadays is to give the public a peso's worth for every peso it spends. That was his way of saying that the public demands the truth, not only about what it buys but what it pays for—the terms are not always synonymous. But we sometimes think that only a portion of the public cares to hear the truth, that portion known as the "man-in-the-street." He, being the butt of all and, at the same time, the patron of all, buys his newspaper like he buys his tea, for its quality. If he finds poor quality he changes his paper, just as he changes his tea. The best of quality in a paper is its opinions, and the acid test of opinion is whether or not it is fearless. Sometimes, unfortunately, a paper has to make statements that may interfere with its revenue. If, for instance, it sees that a certain brand of cigar, or a pill, is injurious to the public health, it is the duty of the paper to denounce the cigar or the pill first, and look to its advertising columns afterwards. Loss of revenue is bound to follow any attempt to speak the truth, for the truth is always unpalatable.

We are led to make these reflections through a sentence in the letter from the Rev. Mr. de Bohun published in our columns last Sunday. The pastor of the Boca Missions says, *inter alia*, "Doubtless this letter will cost me many friends but even so the truth is the truth..." Now for a man doing the good work Mr. de Bohun does in the Boca to talk like that argues ill for our boasted state of society, when it is felt that speaking the truth will cost a man his friends. There is much more reason, or there should be much more reason, for the pastor to lose his friends if he told an untruth, but as the world wags unwisely he will probably be found right. He will lose friends, because he

had the temerity to talk straight instead of just thinking straight and talking crooked.

We may talk as we like about our culture, we may write learnedly of the broader spirit apparent in the world, of how education has uplifted us and made us more tolerant, but if we examine our daily acts and the acts of those with whom we come into contact we shall find that we are living in the same small circle our grandfathers did. The only difference is that we can move about that circle more quickly, thanks to telephones and motor-ears. Our minds revolve about the same matters, and while we are perhaps thinking more intelligently we are thinking along the same lines. A century ago there was, in all probability, a De Bohun telling a country squire from the pulpit that things were not as they should be in his parish, a fact that would doubtless have induced the worthy squire to stop sending his weekly scuttles of coals to the poor. And although a hundred years have passed the pastor is still afraid that speaking the truth will lose him his friends—and incidentally stop the equivalent to the scuttles of coals from reaching the needy whom he serves.

Mr. de Bohun is known to us, personally, and that is why his words carry weight with us. When a man gives many years of a long life to service—and such service as one may see in the Boca—his regrets must not be taken as vain, nor may his judgment of mankind be disputed, for he has seen life in the raw, life among that portion of the populace to whom a square meal is something of an event. And if the opinion of Mr. de Bohun is that telling the truth will cost him his friends, then we are sorry for it. Sorry not for him, but for any so-called friends who would wilfully refrain from doing good because of a hurt pride, or because a word written in sheer earnest may be unpalatable. We trust, however, that Mr. de Bohun's fears are groundless, and that his letter will be as good in result as it was to read.

The Congress on Christian Work in South America

Continued.)

Co-operation and Unity

The survey of the report of the question was made by a commission of which Dr. S. H. Chester, Secretary of the Executive Committee for Foreign Missions of the Presbyterian Church in the United States, is chairman.

action has been greatly advanced. Everywhere there are evidences of the growth of the long-ago action. It is for this that the world unceasingly longs, and the world is looking to the Christian Churches to point the way. We have not yet attained to unity but progress is being made. It is through actual, practical co-operation that we learn the way to live and think together.

Special Religious Problems. The supreme essential of evangelical workers is that they shall possess the spirit and attitude of Jesus Christ, said Doctor J. A. Mackay in presenting the report on Special Religious Problems to the Congress. We must make love to God and to men supreme and highly resolve to accept the full consequences.

ing of the period of religious tutelage under which evangelical Christianity exists in the Spanish countries of South America. Neither are the evangelical churches in South America for the purpose of setting up in the republics copies of Protestant churches as they now exist in North America, or in Europe.

servatism of a Board whose basis of operations is located thousands of miles away. "Personal hitches" are an additional all too fruitful cause of misunderstanding.

The question of erasing Denominational Lines in South America is one of the keenest subjects discussed during the present Congress and that there is a growing spirit of co-operation amongst the leaders of all the bodies represented is very much in evidence, in fact Dr. Stephen J. Cory of St. Louis, Mo., speaking at the session under review, declared that the deepening of the passion for Unity and Co-operation among Christians was likely to be the largest harvest of the Congress on Christian Work. The eyes of the Christian world, said the speaker are turned toward this Congress and there will be deep and abiding disappointment from it there does not go forth unmistakable evidence that the spirit and purpose of co-oper-

The same keynote was sounded in the closing address of the afternoon by Doctor Erasmo Braga, president of the Congress. There is a universal demand for co-operation, said Doctor Braga. It is the characteristic idea and ideal of our era. If we will respond to the spirit of the age we will feel an increasing obligation to help on the movement for co-operation. "Shall we sacrifice the new spirit for the sake of maintaining lesser loyalties?" asked Doctor Braga. "Let us not do so. We are writing new pages in the history of Evangelical Christianity. Let us stand forth in the full light of God's representative and operation is in ourselves. There is none but what may be conquered if we have the will to cooperate. No longer can we ex-

clude the world influences crowding in upon us in behalf of unity of heart and co-operation in action.

He felt that the national workers had not received the praise which was their due in the work of the church. Appreciation is essential to happy and fruitful service. Only recently had large responsibilities been placed upon national workers, yet notwithstanding this fact which should beget a spirit of charity, there had been harsh criticism of failures. Let the Golden Rule be regnant in all our labors.

At this point communications were received from co-operadores Evangelicos de Buenos Aires and a church in Magl, state of Rio de Janeiro, Brazil.

The survey of the report of the question was made by a commission of which Dr. S. H. Chester, Secretary of the Executive Committee for Foreign Missions of the Presbyterian Church in the United States, is chairman.

The same keynote was sounded in the closing address of the afternoon by Doctor Erasmo Braga, president of the Congress. There is a universal demand for co-operation, said Doctor Braga. It is the characteristic idea and ideal of our era. If we will respond to the spirit of the age we will feel an increasing obligation to help on the movement for co-operation.

ing of the period of religious tutelage under which evangelical Christianity exists in the Spanish countries of South America. Neither are the evangelical churches in South America for the purpose of setting up in the republics copies of Protestant churches as they now exist in North America, or in Europe.

He felt that the national workers had not received the praise which was their due in the work of the church. Appreciation is essential to happy and fruitful service. Only recently had large responsibilities been placed upon national workers, yet notwithstanding this fact which should beget a spirit of charity, there had been harsh criticism of failures.

At this point communications were received from co-operadores Evangelicos de Buenos Aires and a church in Magl, state of Rio de Janeiro, Brazil.

The survey of the report of the question was made by a commission of which Dr. S. H. Chester, Secretary of the Executive Committee for Foreign Missions of the Presbyterian Church in the United States, is chairman.

The same keynote was sounded in the closing address of the afternoon by Doctor Erasmo Braga, president of the Congress. There is a universal demand for co-operation, said Doctor Braga. It is the characteristic idea and ideal of our era.

ing of the period of religious tutelage under which evangelical Christianity exists in the Spanish countries of South America. Neither are the evangelical churches in South America for the purpose of setting up in the republics copies of Protestant churches as they now exist in North America, or in Europe.

He felt that the national workers had not received the praise which was their due in the work of the church. Appreciation is essential to happy and fruitful service.

At this point communications were received from co-operadores Evangelicos de Buenos Aires and a church in Magl, state of Rio de Janeiro, Brazil.

The survey of the report of the question was made by a commission of which Dr. S. H. Chester, Secretary of the Executive Committee for Foreign Missions of the Presbyterian Church in the United States, is chairman.

The same keynote was sounded in the closing address of the afternoon by Doctor Erasmo Braga, president of the Congress. There is a universal demand for co-operation, said Doctor Braga. It is the characteristic idea and ideal of our era.

ing of the period of religious tutelage under which evangelical Christianity exists in the Spanish countries of South America. Neither are the evangelical churches in South America for the purpose of setting up in the republics copies of Protestant churches as they now exist in North America, or in Europe.

He felt that the national workers had not received the praise which was their due in the work of the church. Appreciation is essential to happy and fruitful service.

At this point communications were received from co-operadores Evangelicos de Buenos Aires and a church in Magl, state of Rio de Janeiro, Brazil.

without once arguing for it, is that the best intellectual resources within our reach are to be used for the work which we all face in common. We have heard that in lands where Roman Catholicism has long held sway the scientific spirit is positivistic, ascetic, rationalistic, even atheistic; that science is the foe of Christianity. Without in the least reflecting upon self-sacrificing scientific individuals here and there who have broken with organized religion, skilled observers have told us that science in South America tends somewhat toward a professional, rather than a humanitarian spirit, with the result that the motive of service is lacking to such an extent that science itself often fails of its highest achievements.

Not one word has been spoken in this Congress to indicate that the members of the Congress, foreigners or nationals, think of a conflict between science and religion. We have assumed as too obvious for comment that science is to be the handmaid of religion. A distinguished social student has recently said of China: "What China needs is the scientific method used in the spirit of Jesus."

This is the real reconciliation of science and religion, if any reconciliation is needed. The spectacle of evangelical workers by the hundreds using what we call the scientific method is the effective argument against the claim that science is godless. Science itself is but an instrument, a tool which can be used with a lofty purpose or with a mean purpose.

Again, think how placidly and approvingly we have heard programs of enlarged social effort. If these social programs had been stated more in concrete terms there might indeed have been strenuous debate and division but it is significant that the general statements are accepted without question. It has been only seventeen years since the Federal Council of Churches in North America adopted what is known as the Social Creed of the Churches.

So true is it that we have assumed the soundness of the social policies announced here that we would do well to remind ourselves that the real conflict in the Christianization of the social order is to be won or lost over concrete issues. The victory over the forces which would exploit the labor, or the resources, of any class for the benefit of any other, or over the forces which would unfairly gain control of the riches of one county for the upholding of another, or over the forces which for any reason would plunge nations into war, cannot be won by passing resolutions at religious congresses.

realm of religious responsibility. Another assumption we have made here, though not quite so unconsciously as those mentioned above, which is full of hope for the future, the assumption that on distinctively South American problems the South American workers are the ones to speak authoritatively. The sections of the reports which have dealt, not with the principles which concern us all alike but with specific problems of South America, were, by common consent, prepared in South America itself, with only such editorial changes at New York as would bring them within the space limits necessary. The Congress has been attended by a numerous group of officials of missionary societies having their offices in the United States. Many of these secretaries are, through special study and correspondence, intimately acquainted with the difficulties confronting Christianity in South America, yet these officials have spoken but seldom. They have felt that they should not take the time of the Congress as long as those actually at work here were willing to speak. On the other hand, the nations from the various South American countries have acted true to form in being extremely considerate of their fellow-Christians from North America and Europe. May I here confess a thing of disappointment which, I am sure, is shared by others besides myself? The speaking of our South American brethren has been so uniformly pertinent and forceful that we regret there has not been more of it. We wish that a greater number of Spanish-speaking nationals had taken part in the discussions.

The ease with which we have met together, board officials, missionaries and nationals, is, we trust, a token of the quality of spirit which is to mark our common work in the days to come. We look forward to an inevitable increase of self-determination in those fields in which representatives of organizations outside of South America are now working. If the Christian forces in South America do not succeed in training leaders to whom the direction of effort here can ultimately be turned over, the fact will be a confession of failure on the part of those Christian forces. Yet we do not contemplate with eagerness the coming of a time when workers from both Americas will not work side by side. May God hasten the day when workers from North America will not be needed in South America, except for the contributions of knowledge and method which the Christian forces of the United States have had more opportunity to acquire. Moreover, nobody who has traveled to this conference from the north will return to his home without feeling a vast debt of gratitude for the quickening of insight and zeal which has come from contact with the nationals of South America. I hope to see the day when Christian relationships between the countries to the North and those to the South shall be upon a basis of mutual influence, with only such reliance upon official authority anywhere as will keep open the channels for that mutual influence. One of the reports here adopted recommend that special lecturers, of proven ability, be set apart to bring from Europe and the United States the latest phrases of Christian thought in those countries. Why should such enterprises be onerous? We of Europe and the United States on our part need South foundly the light which South American Christians can throw upon the Gospel Truth. The indebtedness of each side to the other, of those outside South America and of those inside South America—during the days of this Congress is a hint of the wisdom of sending representative of each group of countries to the other. The fineness of the Spanish and Portuguese languages as instruments contributes to a peculiar fineness of mind on the part of those who use those instruments. The Latin quality of mind in the service of the Gospel is a gift to be used under a sense of trusteeship for Christians everywhere. A language reveals not merely a peculiarity of expressing truth but of seizing truth as well. We need every ray of light which can break forth from the word of God, and some rays, or some colors, can break better upon the Latin type of understanding than upon any other.

We look for a moment at some more fundamental agreements upon which we have moved without raising a question, agreements which, we may well believe, bring us close to the mind of Christ. There has been a virtual unanimity, not merely that differences of social and political organization are not to stand in our way as we look at the world's human needs, but that the doctrinal differences between groups of Christians, differences which sometimes divide Christians of the same church into opposing parties, are not to thwart our helping men. That is to say, outside of the great essentials on which all Christians agree, formal theological doctrine has here been held in the secondary place. We have acted as if doctrines were instruments to be used in the salvation of men, we have conceded that not all men can, or need, use the same type of instrument. We all practically admit that the proof of Christianity is a Christ-like life, but we assume that there may be differences of instruments, of spiritual foods, of means of grace in fostering that life.

We look for a moment at some more fundamental agreements upon which we have moved without raising a question, agreements which, we may well believe, bring us close to the mind of Christ. There has been a virtual unanimity, not merely that differences of social and political organization are not to stand in our way as we look at the world's human needs, but that the doctrinal differences between groups of Christians, differences which sometimes divide Christians of the same church into opposing parties, are not to thwart our helping men. That is to say, outside of the great essentials on which all Christians agree, formal theological doctrine has here been held in the secondary place. We have acted as if doctrines were instruments to be used in the salvation of men, we have conceded that not all men can, or need, use the same type of instrument. We all practically admit that the proof of Christianity is a Christ-like life, but we assume that there may be differences of instruments, of spiritual foods, of means of grace in fostering that life.

(To be Continued.)

From "La Prensa"

April 15-1925

EL CERTAMEN DE LA OBRA CRISTIANA CLAUSURO AYER SUS DELIBERACIONES

Se realizó una reunión en la
iglesia episcopal
escocesa

LAS CONCLUSIONES

Los delegados partirán hoy para
Chile, donde se realizará un
congreso análogo

Fue clausurado ayer el certamen regional del congreso de la Obra Cristiana que se ha venido realizando desde hace varios días en Buenos Aires. Los delegados a esas reuniones efectuaron en la mañana de ayer algunas visitas a establecimientos de educación protestantes de la capital.

El primero que visitaron fué el que dirige el doctor William C. Morris, en Palermo, perteneciente a las escuelas e Institutos filantrópicos. Los delegados recorrieron las diversas dependencias del amplio local y ponderaron la gran obra cristiana que en él se realiza.

El doctor Roberto Speer dirigió la palabra a los educandos para señalarles el valor de la organización que los ampara, y al mismo tiempo para hacerles recomendaciones morales.

El doctor Morris agradeció los conceptos del doctor Speer, y en distintas oportunidades algunos alumnos también hablaron para agradecer la visita que se les hacía.

Los delegados se trasladaron después a Villa del Parque para efectuar idéntica visita al local del Instituto Evangélica Americano, donde se ofreció a los visitantes una pequeña fiesta, en la que intervinieron los alumnos de los cursos primarios, secundarios y del jardín de Infantes.

El director técnico de la obra de educación luterana, señor Pedro D. Viera, hizo uso de la palabra para agradecer la visita y los conceptuosos términos expresados por el señor Speer, que habló con anterioridad, para significar el desarrollo moral y docente del cristianismo.

Homenaje a Sarmiento—

En la misma mañana los delegados al congreso de la Obra Cristiana se trasladaron a Palermo con el propósito de colocar una corona de flores al pie del monumento a Sarmiento, que se levanta en los lindes situados sobre la avenida Alvear.

Una vez que los visitantes norteamericanos hubieron cumplido su propósito, el presidente del certamen, doctor Roberto Speer, dirigió la palabra para destacar en pocas palabras el homenaje que se realizaba al gran educador argentino.

Por la tarde los delegados recorrieron los diversos colegios metodistas de Flores, situados en las calles Rivadavia, Bogotá y Camacurá.

La sesión de clausura del certamen—

En el salón de actos de la iglesia episcopal escocesa se realizó por la noche, a las 20.30, la reunión de clausura del certamen, con asistencia de todos los delegados y un crecido número de espectadores.

Abrió el acto el reverendo Gattinoni y en seguida el doctor J. O. González dijo una oración. Continuó el reverendo Penzotti leyó las conclusiones del certamen, las que fueron sin objeciones, aceptadas por la asamblea.

El delegado Schuman propuso que la revista "La Nueva Democracia", que se edita en Nueva York dirigida por el doctor J. O. González y que tiene por fin la divulgación de las ideas sostenidas por los representantes de la Iglesia protestante, fuera trasladada a Buenos Aires para hacer desde esta ciudad la propaganda de sus ideales.

Puesto a la consideración de la asamblea este temperamento, el señor González indicó razones por las cuales creía conveniente que "La Nueva Democracia" continuara editándose en Nueva York porque encontraba que hoy día la propaganda era más fácil hacerla desde los Estados Unidos hacia los distintos países de la América latina que desde cualquier centro de estas repúblicas, atendiendo a distintos motivos y muy especialmente debido al espíritu nacionalista que impera en todas las naciones de habla castellana.

Se retiró, después, al ambiente auspicioso que ha encontrado en los diversos países de esta parte de América, especialmente en Buenos Aires, y al respecto destacó diversos aspectos de su vida. Citó al periodismo nacional, a cuyo frente colocó a LA PRENSA, diario al que consideró como modelo entre los diarios de todo el mundo, comparable sólo con los grandes rotativos norteamericanos.

El temperamento discutido fué sostenido también por la mayoría de los delegados y, por lo tanto, se dispuso que las cosas quedaran establecidas como anteriormente.

Cerró las sesiones el presidente, doctor Speer, quien pronunció un largo y conceptuoso discurso en el que hizo un examen prolijo de la misión que deben cumplir los pueblos cristianos para conseguir la realización de sus ideales.

Muy aplaudido fué el conferenciante y por último el reverendo Gattinoni dió por clausurada la sesión.

Los delegados, prosiguiendo su excursión por Sud América, partirán hoy para Chile, donde se efectuará un certamen idéntico al cumplido en Buenos Aires, Montevideo y otras capitales del Atlántico.

Visita a LA PRENSA—

Visitaron anoche LA PRENSA los doctores Samuel G. Inman y J. O. González, director de la revista "La Nueva Democracia", de Nuev York, especialmente difundida en Sud América.

Los visitantes fueron atendidos por miembros de la redacción y administración y recorrieron diversas dependencias de la casa.

From Montevideo "Standard,"

April 15-1925

THE CHRISTIAN WORK

Dear Mr. Editor:

During the past fortnight there has been held in Montevideo. (to be continued in this city for some days) a "Congreso de Obras Cristianas," in which representatives of many different countries took part, and in which many statements that cast a certain shadow on the Argentine schools and other institutions were made. I have only hearsay to guide me, so that I may be mistaken in this, but if what I have heard is true, and I have every reason to believe that it is, then it is time for some one of the many foreigners domiciled in this country to take up the cudgels on behalf, not of the country, but on behalf of the truth. The statement was made, so my informants tell me, that in this country thinking men will not have anything to do with religion in any form for the reason that they have encountered so much and so great corruption in the Roman Catholic Church. I am not a Roman Catholic, I am a Protestant of the Protestants,

but that does not blind me to the fact that in the Roman Catholic Church there are millions of good, clean thinking, clean living, men and women, there are had priests, yes and there are some very good ones. I come in contact continually with priests, Sisters of Mercy and other Catholics and I am forced to admire their sincerity, their faith and their selfdenial. I believe, with the Gospels for authority, that the Roman Church has departed from the faith as taught by Christ and His apostles, but I know, and thousands of others know that, the statement made, if made, was either the statement of a fanatic or of one that spoke in ignorance. Another statement was that in our government schools a difference is made between the children of the poor and those of the well to do. Twenty-five years of experience has shown me the error contained in this statement. The child that does not get an education in this country can not blame the school for his lack of education. It was said that if a child be not well dressed he will not be received in the public schools, this is untrue, if a child is not clean he will not be received, but there is a difference between being well dressed and being clean. It is obligatory that all children attending the public schools should wear a white "guardapolvo" and that "guardapolvo" covers a multitude of deficiencies. There are, in all the public schools, societies, formed by the teachers and their friends, for the purpose of clothing and finding footwear for children whose parents can not find the necessary clothing for their children. I have the very great honor of being president of one of those societies, and speak from personal knowledge. In the public schools there is no distinction of classes. I have five of my own children in the very poorest school of our locality, and I am in contact, intimate contact, with upwards of two hundred children of different social strata that attend the schools of this district, and I have yet to see one case in which a difference has been made between rich and poor. Then as to the teachers, we have as fine a body of men and women in the teaching profession as can be found in the world, as to their preparation no one can call it in doubt. Touching their interest in the welfare of their alumni, they are continually seeking that, and their interest does not cease when the child leaves school, but follows him into the workshop, or office. Educationists, American and European, after a stay in the country, and having had opportunity to study the situation, have told me that the Argentine public school is as good as the best, and infini-

tely better than the average public school in Europe or America.

Then as to our hospitals, doubtless there are many things that might be improved upon, but they are not the death traps or infection breeders that the "Congresionales" seem to believe. It is a great pity that the members of this Conference have not time, (and I fear inclination) to see things for themselves. They come to the country with ideas already formed, and there is always someone ready to confirm them in those ideas. No, ladies and gentlemen, all religionists are not so absolutely corrupt that decent, thinking folk will have nothing to do with religion. No; our schools are not set apart for the well dressed boy or girl. Our teachers are not all irreligious and of doubtful character. Our hospitals are not all death traps.

Mr. Congressional, do not go back to Europe or the United States with the idea that the Argentine is a place where evil and corruption abound, where ignorance rules and reigns. I have seen more evil flaunting itself on one street in San Francisco and St. Louis than I have seen in the "darkest" part of "darkest Buenos Aires." I saw more corruption in New City in the few months that I dwelt there than I have seen in twenty five years in the Argentine. I saw in London, in Sydney, in Melbourne, yes and in my own home in New Mexico, more vice, crime and ignorance than I have encountered in this country. Doubtless this letter will cost me many a friend, but even

May 2-1925

Desde Santiago

Reunión de la Asamblea Conservadora

Disertación sobre la democracia cristiana.

En la asamblea conservadora estableciendo en qué consisten cada una de ellas. se dio cuenta de la solución satisfactoria del incidente sobre la limitación de actividades, dentro del Club Fernandez Concha. Se aprobó la ampliación de las bases de la próxima convención.

En seguida D. Francisco Varas disertó sobre los males que ocasiona la cuestión social y sobre la democracia cristiana, y demostró que la verdadera solución de la cuestión social debería ir encaminada a aliviar y elevar en lo posible a las clases populares por el reconocimiento de todos sus derechos y por la más amplia participación en los beneficios morales y materiales de la civilización, y a que desapareciera el pauperismo, que no es pobreza, sino degradación y abandono.

Expuso y refutó el principio sostenido por la escuela liberal; dividió las causas de la cuestión social en morales, religiosas, jurídicas, políticas y económicas,

Refiriéndose a la doctrina cristiana, dice que la doctrina esencial de ésta, en su parte esencial, consiste en aspirar a una organización tal de la sociedad, que en ella todas las fuerzas sociales jurídicas y económicas, en la plenitud de su desarrollo, cooperen proporcionalmente al bien común, redundando en acción, en último resultado, en ventaja particular de las clases inferiores, de conformidad con la definición que da Tonlolo.

La democracia así entendida, se puede realizar bajo cualquier régimen político, es decir, en una república, en un reino o en un imperio. El Padre Antoine dice a este respecto que las instituciones monárquicas de Inglaterra son más democráticas que el Gobierno republicano de Francia, y la monarquía de San Luis más que la república de Cromwell.

Revista de la Prensa

EL DIA DEL TRABAJO

Editorial de "El Mercurio".

"El Mercurio", refiriéndose almas sociales de gran importancia Día del Trabajo", dice que el primer suvenir inmediato número de Mayo del presente año marcarán súbitamente las condiciones del trabajo en este país. Y al decir los trabajadores, nos encontramos a las huestes trabajadoras de Chile en medio de una grave crisis que, a pesar de sus caracteres inquietantes, muestra síntomas de que puede conducir a soluciones de paz social y favorables al mejoramiento de las condiciones generales de la vida. Las grandes masas obreras se agitan y se agitan todavía, listas para reclamar lo que consideran su derecho. Es justo reconocer que de esas reclamaciones se van desprendiendo poco a poco las que pudieran ser consideradas utópicas de las que son de evidente justicia y de clara practicabilidad. Así es cómo los trabajadores de Chile han obtenido en rápida sucesión, no igualada por ningún país alguno, una serie de reformas que son el triunfo.

La celebración de la Fiesta del Trabajo

CINCO MIL PERSONAS SE CONGREGARON EN LA ALAMEDA Y DESFILARON POR LA CIUDAD

Una lluvia molesta, que cayó con intermitencias desde el medio día, devaluó en parte las demostraciones preparadas por las colectividades obreras para conmemorar el 1.º de Mayo.

En las primeras horas de la mañana una romería se dirigió al cementerio, para rendir homenaje a la memoria de Recabarren. Varios oradores recordaron la labor de este esforzado luchador obrero, y su tumba fue cubierta de flores.

Simultáneamente se celebró en el "Teatro O'Higgins" un acto público, que fue iniciado cuando la Internacional y la marsellesa. Hubo, además, números de recitación y de música, y varios oradores recordaron el significado de la celebración del día de los trabajadores.

La concentración efectuada en la tarde en la Alameda alcanzó a reunir unos cinco mil manifestantes, que llevaban estandartes, banderas rojas y letreros con alusiones a la fiesta.

Allí se habían instalado varias tribunas, desde las cuales los oradores se refirieron a los ideales del proletariado y a sus aspiraciones de redención y justicia social.

En seguida los manifestantes se dirigieron por la Alameda hasta el cerro Santa Lucía, regresando a la Plaza de Armas, donde se renovaron los discursos, después de desfilár por las calles centrales.

Finalmente, se dispersó la manifestación, sin que ocurrieran incidentes.

